

**AN EVALUATION OF THE LITERACY PROGRAMME
OFFERED BY THE CHURCH: A CASE OF SELECTED
JEHOVAH'S WITNESS CONGREGATIONS IN CHONGWE
DISTRICT IN ZAMBIA**

**BY
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**A Dissertation submitted to the University of Zambia in Partial fulfillment of the
requirement for the Award of the Degree of Master of Education in Literacy and Learning**

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DECLARATION

I, Chisenga Cecilia declare that this dissertation, to the best of my knowledge, was achieved through personal reading and scientific research. It represents my original work and has not been previously submitted in part or as a whole for a degree or any other academic qualification at this or any other University in the world and does not incorporate any published work or materials from another dissertation without being duly acknowledged.

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APPROVAL

The University of Zambia approved this dissertation by **Cecilia Chisenga** as partial fulfillment of the requirement for the Award of the Degree of Master of Education in Literacy and Learning.

It is submitted with approval by the Examiners and with full consent from the Supervisor.

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ABSTRACT

This study was an evaluation of the literacy programme conducted by Jehovah's Witnesses (JWs) in the selected congregations in Chongwe district in Zambia. The aim of the study was to establish whether the literacy programme conducted by JWs was achieving its aims and objectives. It also looked at the methods and materials the facilitators used when teaching in order to meet the goals of the literacy programme. Furthermore, it has established the literacy level of the learners before they were exposed to the literacy classes.

The research design used in the study was the qualitative approach. Data was collected using lesson observation, interviews, miscue test and document review techniques. The population of the study included all the graduates from the congregations visited. The purposeful and snowball sampling procedures were used to select the sites and the participants. Data was collected from four congregations and the sample of the study consisted of forty graduates of the literacy programme of JWs.

The main findings of this study were that the graduates of the literacy programme conducted by JWs were able to read the bible and any other literature in Cinyanja. Lack of pens and exercise books may be a contributing factor to low writing skills among the graduates of this programme as they seemed to be doing more reading than writing. The literacy providers require training so that they are exposed to effective adult literacy teaching methods. The syllabic technique the facilitators used was found to be very effective as many learners were able to break through to literacy. Lack of furniture and designated classroom may have been a problem. However, this can be challenged as there are a lot of schools operating without furniture and some, like learners from community schools learn to read and write under a tree. (See literature review)

One of the main recommendations of this study is for the Government to recognize the initiative made by church organizations like JW in the fight against illiteracy and support them even by giving them small grants or train the facilitators.

DEDICATION

I dedicate this work to my family for their inspiration, encouragement and moral support rendered to me towards the attainment of the Degree of Master of Education in Literacy and Learning.

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ABBREVIATIONS

JW - Jehovah's Witnesses

MDGs - Millennium Development Goals

NGO - Non Governmental Organisation

MoE - Ministry of Education

UNESCO - United Nations Education and Scientific Cultural Organisation

ZPD - Zone of Proximal Development

EFA - Education For All

PRP - Primary Reading Programme

ROC - Read on Course

SITE - Step into English

NBTL - New Breakthrough to Literacy

DEBS - District Education Board Secretary.

ODL - Open and Distance Learning

ESO - Education Standards Officer

KH - Kingdom Hall

CHAPTER ONE: INTRODUCTION AND BACKGROUND INFORMATION

1.0 Introduction

This chapter gives an introduction and background information to the study. The chapter describes illiteracy as a worldwide problem (see figure 1.1). It has given the adult literacy rates of Zambia in 1990 and 2000. Furthermore the chapter describes the statement of the problem, the purpose of the study, research objectives and questions, delimitation and limitations of the study, definition of terms according to this study and ethical issues.

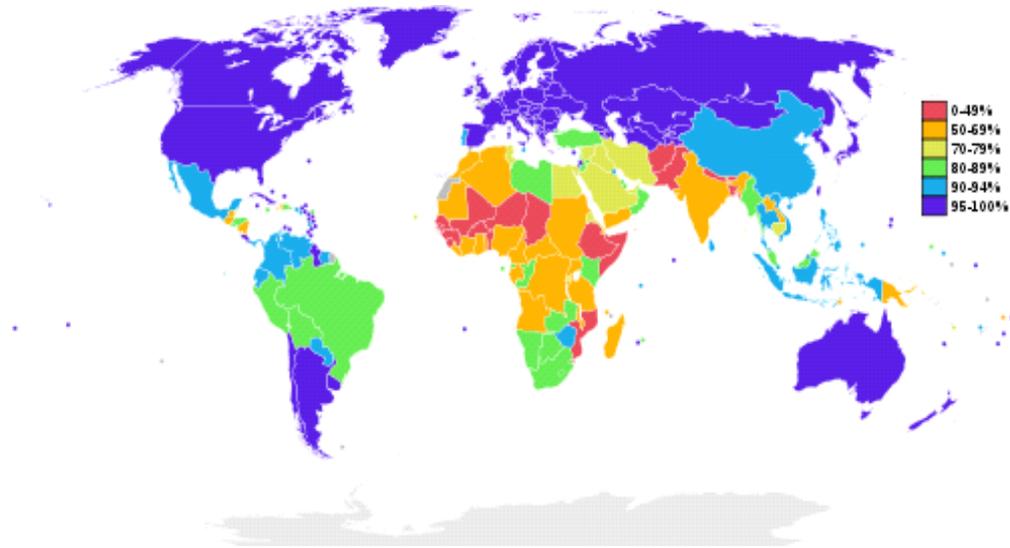
1.1 Background

Literacy has been defined in many ways. The United Nations Educational, Scientific and Cultural Organization (UNESCO, 2004) defines literacy as the ability to identify, understand, interpret, create, communicate and compute, using printed and written materials associated with varying contexts. Literacy involves a continuum of learning in enabling individuals to achieve their goals, to develop their knowledge and potential, and to participate fully in their community and wider society. Hornby, (2007) defines literacy has the ability to read and write. In a technological society, the concept of literacy is expanding to include the media and electronic text, in addition to alphabetic and number systems.

In this paper literacy was taken to be the ability to read and write. Illiteracy was also taken as the inability to do the same (Hornby, 2007). In 1957 UNESCO estimated that „approximately 44 per cent of the world’s population of fifteen years of age or older could not read or write. It was reported that in forty two countries in Africa, two in the America, twenty eight in Asia, and four in Oceania, 75 per cent of the adults were illiterate“ (Watch Tower, 1993: 379). Today, nearly 17% of the world’s adult population is still not literate; two thirds of them women, making

Gender equality even harder to achieve. The scale of illiteracy among youth also represents an enormous challenge; an estimated 122 million youth globally are illiterate, of which young women represent 60.7% (<http://www.unesco.org/new/en/education/ther>)

Figure 1.1: World literacy levels between 1970 and 2005



Source:<http://en.wikipedia.org/wiki/literacy>

Realising how critical the illiteracy problem was, the world organisations have been meeting to plan on how to combat it. They have also seen the importance of including adult literacy in the fight for adults who cannot read and write as well as having more organisations to fight it. Therefore, the eradication of illiteracy is not done by the governments alone but also NGOs and Churches. Jehovah's Witnesses are among the Churches that have been teaching people how to read and write (Watch Tower 1993). They have, for many years, performed the role of helping people to learn to read and write but it had not been established or known how effective their programme was. There was a possibility that many people did not even know the long history the Jehovah's Witnesses have had in promoting literacy at community level, especially that this is

one organisation seen to be indifferent and not supportive of any form of educational programmes. This notion is enhanced and entrenched in many people's minds by a mere fact that the Jehovah's Witness have not established any conventional schools like the other church organisations have done.

It is strongly believed that Jehovah's Witnesses started their literacy programme worldwide a long time ago. Watchtower, (1997: 182-183) reports that, "in 1946 27,000 people were helped to learn how to read and write in Mexico. In Brazil, the programme started in 1958 and was later extended to prisoners in jail". Jehovah's Witnesses started the literacy programme because they wanted people to learn to read the Bible. They realised that illiterate people also needed to learn the word of God so that they could prepare to be subjects of God's Kingdom. Therefore, their main goal in the literacy programme is to help people learn how to read the Bible. Watch Tower (1993: 379) reports that:

Many who could not read had keen minds and could remember much of what they heard, but they still could not read the precious Word of God themselves and make use of printed Bible study aids.

The literacy programme was also designed to help those who knew how to read but needed to improve on their comprehension. Unlike the missionaries who were teaching the three Rs - Reading, Writing and Arithmetic (Mwanakatwe, 1974: 11), Jehovah's Witnesses focused more on teaching people how to read and write through their literacy programmes.

The literacy programme by Jehovah's witnesses has a rich history. Watchtower (1993) reports that the inauguration of the Literacy programme in Africa was done way back in 1949. This was done in each of the congregations of Jehovah's Witnesses (Watch Tower. 1993). The teachings were done in Kingdom Halls, the places of worship for Jehovah's Witnesses. In some cases these

literacy classes could be conducted in other suitable venues such as people's homes, school classrooms and many others. Many people are said to have been helped to know how to read and write in many countries where such classes have been reported to have taken place. In Benin, for example, the literacy programme started in 1960 (Watch Tower, 1997) and many people have been reported to have benefited from these programmes and are now able to read. The reasons behind the establishment of such programmes could be linked to the many functions the church seems to undertake as its obligations. One of such functions is preaching the word of God. The Jehovah's Witnesses are involved in preaching the word of God to as many people as they can. They preach to people in their homes, in streets, shops and so on (see Picture 1.2). Through this work, they easily identify those who are interested in the Bible but do not know how to read and write. So they invite them to attend literacy classes. This implies that the beneficiaries of this literacy programme are not limited to Jehovah's witnesses alone but also include those they interact with during the evangelism work but are not able to benefit from the teaching because they cannot read the Bible on their own (Watch tower, 1997). The Jehovah's Witnesses believe that the most effective way of reaching people's hearts and win them to God is if they can read the Bible on their own and get the message God has for them. This may be the main objective of the establishment of their literacy programmes. In congregations using Zambian languages, such literacy classes are known as:

Chithandizo chakuwerenga in Chinyanja, help in reading (English)

Shibukeni in Bemba, wake up (English)

Muzenge in Tonga, refers to literacy education for adults

Busile in Lozi, refers to literacy education for adult

When adult literacy classes were introduced in Zambia in 1972, they were run by the Ministry of Community Development and Social Services and used the same names stated above. So the use of similar names by the church does not come as a surprise to many at all. The only notable difference was that the Ministry of Community Development and Social Services then were focusing more on functional literacy than on mere learning how to read and write (Zambia Curriculum Framework (2012)).

Picture 1.1: Jehovah's witnesses preaching to people worldwide.



Source: Watchtower (1997).

(b)



Source: Taken by research assistant during field work

Another reason why Jehovah's Witnesses started the literacy programme was that they consider acquiring of literacy skills as a very important thing for one to be able to do evangelism work. The Watch Tower (1993) reports of a new witness in Benin, West Africa, who was turned away by a householder during evangelism work of moving from door to door because the witness could not read. This tempted the witness to make up his mind to overcome the problem. He attended the literacy classes for six weeks and was able to read and write. Then he decided to go back to the same householder. The report continues to say that the householder was amazed to see that person reading the bible within such a short period of time. As a result, he showed interest in what the witness was teaching (Watch Tower, 1993). As to whether or not such could be possible reasons why people join these literacy classes was what this study wanted to establish.

It is not always the case that people who cannot read and write found during evangelism are invited to literacy classes. They are sometimes taught on a one-to-one basis. Watchtower (1997: 183-184) reports of a woman who was asked to read the Bible in Brazil. The woman hesitated

and then said “no, you read it”. It was during the return visit to this same woman’s home that it was discovered that she was actually unable to read. With the help of the handbook which was released in 1970 by JW called ‘learn to read and write’, the woman, who was at that time not a JW, was taught how to read on a one-on-one basis. After a year she was able to read. These are the successful stories church literatures have reported and this research intended to evaluate the activities of the JW in the promotion of literacy in the selected congregations of Chongwe district.

In Zambia the illiteracy levels are very high. According to the Zambia Demographic Health Survey, “1.3 million adults are considered to be illiterate in Zambia, translating into 33.8 percent of the adult population. This literacy crisis is most prevalent in Zambia’s under privileged and rural areas. The United Nations Educational, Scientific and Cultural Organization [UNESCO], has expressed concern at these high levels of illiteracy in Zambia. As such the UNESCO official called for NGOs and the government to ‘forge strategies aimed at reducing the problem’ (<http://ph/2009/09/10/high-illiteracy-level->)

Table 1.1 presents information on Adult Literacy rates in Zambia. Adult literacy rate is the percentage of people ages 15 and above who can, with understanding, read and write a short simple statement on their everyday life.

The table shows some slight improvements in the total adult literacy rates from 66.0 percent in 1990 to 67.2 percent in 2000. The proportion of male adults who were literate was higher than that of female adults in both 1990 and the year 2000. In 2000, the proportion of male adults who were literate was 76.6 percent while that of female adults was 58.3 percent. The proportion of

male adults who were literate in 1990 was 76.2 percent while that of female adults was 56.3 percent.

Table 1.1: Percentage Adult Literacy Rates, by Sex, 1990 and 2000 in Zambia		
Indicator	1990	2000
Adult Literacy rates (15 years and older)		
Total	66.0	67.2
Male	76.2	76.6
Female	56.3	58.3

Source: <http://www.zamstats.gov.zm/report/Gender/Gendr>

In 2004 the government mandated the Ministry of Education to coordinate the current policy development and provision of literacy education with other stakeholders in the country (Gazette: 2004).

However, even if the NGOs provide literacy education to adult learners, research shows that most of them do not have teaching and learning materials of their own but rely on materials provided by the Government. This is because most NGOs link literacy to the particular activities they are involved in and not governed by the needs of participants or learners. They focus on five different areas, that is, health, agriculture, gender, civic education and non-formal education (Mwansa: 2006). We did not know the type of materials that were used in the JW literacy programmes in Chongwe district; hence this research study.

The congregations visited during data collection believed that the JW's literacy programme in Chongwe district started around 1959. It was first conducted at the main congregation at the town centre. Then it was later spread to other main congregations which were very few at that

time. Most of the congregations were just sections. As such, they were not conducting literacy programme but the need to start the literacy classes had always been there.

What prompted the study, therefore, was that ever since the literacy programme started in Chongwe district with the purpose of helping people to learn how to read the Bible, no research had been conducted to establish whether or not the aims and objectives had been met.

1.2 Statement of the Problem

The literacy programme of Jehovah's Witnesses started as a way to help people to know how to read the Bible and other publications developed by the church as well as to empower the people with the skills of spreading the gospel message to others. The problem, however, was that there had been no evaluation or any form of research to establish whether or not the aims and objectives of the programme were being achieved, hence the need for this study

1.3 Purpose of the Study

The purpose of the study was to establish whether or not the Jehovah's Witnesses conducting the Literacy programme in selected congregations in Chongwe district of Zambia were achieving their set goals and objectives.

1.4 Research Objectives

The objectives of this study were to:

- (i) identify the aims and objectives set up by the JWs for their literacy programme
- (ii) establish the performance of the pre-literate learners in reading and in writing

- (iii) establish the teaching methods, teaching and learning materials used by the facilitators
- (iv) establish how the graduates of these literacy classes set by the JWs performed in reading and in writing
- (v) ascertain whether or not the aims and objectives set by the JWs were being achieved
- (vi) identify the challenges, if any, the congregations met when implementing the programme

1.5 Research Questions

This study sought to have the following questions answered:

- (i) What were the aims and objectives of the literacy programme offered by the Jehovah's Witnesses?
- (ii) How did the Pre- literate learners perform in reading and in writing?
- (iii) What were the teaching methods, teaching and learning materials used by the facilitators?
- (iv) How did the graduates perform in reading and in writing?
- (v) How did the literacy programme offered by the Jehovah's Witness congregations fare in meeting the aims and objectives?
- (vi) What were the challenges that the congregations met when implementing the literacy programme?

1.6 Significance

It is hoped that the findings of the study may urge the Ministry of Education (MoE) to acknowledge the work done by Jehovah's Witnesses and extend funding and monitoring activities to such literacy programmes. The findings may also be beneficial to the Jehovah's Witnesses in the sense that they may start getting the recognition and help that they were not getting from the government, and it may also be useful in helping them to reflect on their role in the provision of adult literacy programme and decide on how best they can improve.

1.7 Delimitation and Limitations of the study

1.7.1 Delimitation

The study took place in Chongwe district covering only four congregations. It was only restricted to the literacy programme of JWs.

1.7.2. Limitations

As expected, in any research undertaken, there are limitations to be met. Ngoma (2006: 22) reports that 'every study has its shortcomings'. One of the limitations of this study was language because the study was conducted amongst the Soli speaking people while the researcher was a Bemba. The researcher may have missed one or so things and this could have had a bearing on the findings of the study. However, the researcher used an interpreter who helped to solve this language barrier. Another limitation encountered was that of bias because the people who were interviewed were the ones running the programme; therefore, they may have given biased information. However, this was taken care of by using the triangulation method. Triangulation refers to various complementary procedures used to select research sites, collect and analyse information. In this research study the methodological and data triangulation were used to collect

data. Another limitation was that the sample was too small to generalise the findings to other congregations in Chongwe and Zambia in general. This was because the research was designed to be a case study. According to Luangala (2010), a limitation like this is the norm in any case study.

The other limitation was that the study did not test the graduates at the time they were being enrolled to measure their levels of illiteracy (longitudinal approach). However, the testing of the group of learners which was starting the literacy programme at the time this study was commencing acted as baseline study as these learners were from the same locality and shared same aspirations for enrolling on this literacy programme.

1.8 Reflection on Ethical Issues

Bearing in mind that the programme under study was being run by the Jehovah's Witnesses, permission to carry out the study on their literacy programme was obtained from the Zone overseer. This is the elder in charge of more than one congregation. So he was in charge of the congregations that were visited.

The researcher ensured that there was voluntary participation by the respondents. This was done by giving them the consent form (See Appendix H) which they signed as a consent agreement to take part in the study.

During data collection no harm either emotional or physical was inflicted on the subjects. Authorisation to use the pictures taken was granted by the very people in the pictures and the coordinator of elders since they were taken inside the kingdom halls.

1.9 Definition of Terms

In this study, the following terms should be interpreted as follows

- **Adult Literacy** - Teaching of reading and writing to adults
- **‘Chithandizo chakuwerenga’** - is a term in Cinyanja which translates **‘help in reading’** in English. The name is used by the Jehovah’s Witnesses to refer to literacy classes in the study area. Cinyanja is one of the Zambian languages, meaning that the programme could be known by different names in different languages. In the areas where the literacy programme is conducted in Bemba it is known as **‘Shibukeni’**
- **Congregation** -a group of Jehovah’s Witnesses who gather to worship Jehovah God in the Kingdom Hall.
- **Evaluation**- to assess the effectiveness of the JWs literacy programme by looking at the context, process, outcome and the impact of the programme.
- **Graduates** - refers to the people who go through the literacy programme offered by the JWs and later graduate from the programme.
- **Illiteracy** - limitation or inability to read and write
- **Jehovah’s Witnesses** - is the religious organisation in the world where every member personally witnesses to non-believers endeavours to answer their questions from the Bible, and urge them to put faith in God’s word (Watch Tower, 1993)
- **Kingdom Hall** -is a building or place of worship used by Jehovah’s Witnesses
- **Literacy** - ability to read and write
- **Literacy Class** - a group of people who are taught together how to read and write
- **Literacy Programme**- a plan to develop reading and writing skills in learners
- **Method**- A way in which the facilitators of JW literacy programme conducted the literacy lessons.

- **Pre-literate learners-** the new learners who were about to start the literacy programme of JWs
- **Technique-** It is a way of enabling a learner assimilates what is being taught (Mwansa, 2007)
- **Zone overseer** – The elder who is in charge of more than one congregation.

1.10 Summary

This chapter has discussed the background of the study, the statement of the problem, the purpose of the study, research objectives and questions, delimitation and limitations of the study, ethical issues and definition of terms according to this study.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

This chapter presents a review of literature related to adult literacy and evaluation both locally and internationally. It has been divided into sub sections comprising literature related to Literacy, Adult literacy, Teaching and Learning Materials in Adult Literacy, the importance of literacy, Methods of teaching adult literacy and the Language of Literacy as well as evaluation of literacy Programmes.

2.1 Literacy

Literacy has a number of definitions. Hornby (2006: 863) defines literacy as ‘the ability to read and write’. Banda (2008: 9) looks at the social aspect of literacy when he reports that ‘to be literate means different things in different situations or social contexts’. He further says that it is possible to be literate in one context but not in the other. Furthermore, he gives an example of how a middle school student reading and writing at a seventh grade level could be considered literate among his or her peers but illiterate among university graduate students.

There is also a situation where a literate person is considered to be the one who has gone to conventional school. The understanding is that whoever does not go through school has no education and, therefore has no literacy. This notion has given rise to the situation where other non-school forms of education are called adult literacy (Banda, 2008). Other academicians do not support this notion. For instance, UNESCO in 1954 conducted a study and later defined a person as functionally literate ‘when he/she has acquired the knowledge and skills in reading and writing which can enable a person to engage in those activities in which literacy is normally assumed’, (Mwansa;2007:14). So the acquiring of the knowledge and skills in reading and writing can even take place outside conventional schools. Therefore, we can say that the

literacy programme offered by the Jehovah's Witnesses gives a chance to people to be literate though it is done outside the formal school system.

Scribner et al., (1981) define literacy as not simply knowing how to read and write a particular script but applying this knowledge for specific purposes in specific contexts of use. Most graduates from the Jehovah's Witness literacy programme are doing the same. After acquiring the knowledge and skills of reading and writing, Watch Tower (1993) reports that some in time become travelling overseers, with a number of congregations to teach. Jehovah's Witnesses use the term *travelling overseer* to refer to either a zone, circuit or district overseer.

The key to all literacy is reading development. This involves a progression of skills that begins with the ability to understand spoken words and decode written words, and culminates in the deep understanding of a text. Reading development involves a range of complex language underpinnings including awareness of speech sounds (phonology), spelling patterns (orthography), word meaning (semantics), grammar (syntax), and patterns of word formation (morphology), all of which provide a necessary platform for reading fluency and comprehension (Moats, 2000).

This means that in learning to read learners must be exposed to basic literacy such as letters and word recognition, phonics, correct letter formation and the rules of punctuations and interpret texts for literal meaning (MoE, 2002b). It was not known whether the Jehovah's Witnesses took all these aspects explained above into consideration in their literacy programme, hence one of the focuses of this study.

Literacy has many definitions but this study concentrated on the one given by Hornby (2006), as mentioned above. As such part of the information that the study sought to establish was the level of reading and writing of the new learners, who have been referred to as pre-literate learners and

the graduates of the literacy programme of Jehovah's Witnesses in selected congregations in Chongwe district. The reason for this was to measure the level of reading and writing the congregations were starting from and ending.

2.2 Adult Literacy

According to UNESCO statistics worldwide, there are nearly one billion adults who cannot read and write. Most of these live in extreme poverty of which two thirds are women (Archer: 2005). There are many adults in Zambia who are unable to read and write, (MoE, 2006) They either stopped school before acquiring reading and writing skills or had never gone to school at all or have lost the skill due to lack of practice. Since they need these skills to help them understand the environment and that "Everyone has the right to Education" (Kelly, 1999), the Government, Non Governmental Organisations and Churches are teaching the adults how to read and write (MoE, 1996).

Teaching the adults how to read and write is what is referred to as adult literacy. The methods used in adult literacy are generally learner centered, (Freire, 1970). Since adult literacy takes place outside the formal school set up, some authors described it negatively, for instance Graham- Brown (1991:1) describes adult literacy as "a convenient hook to hang what are cheaper forms of education provision".

To eradicate illiteracy, the Zambian government has built schools for the school going age children and adult literacy educational programmes which are encouraged in order to benefit the elderly people. Kashoki (1978: 400) reports that 'two important developments in the promotion of non-formal literacy, which was commonly referred to as Adult Education, took place. These are the formation of Zambia Adult Literacy Programme and the Department of Community

Development. Among other things this newly created department was tasked to run the literacy programmes’

Moreover, all governments worldwide, Zambia inclusive, have signed up to a United Nations (UN) goal that promises a 50 per cent reduction of illiteracy by the year 2015. This was agreed in Jomtein in 1990 and reaffirmed at Dakar in 2000. To keep the promise of reducing the 50 per cent illiteracy by the year 2015 in order to achieve Education for All (EFA) goal, (Banda, 2008), literacy programmes are conducted. It was realised that education for all could not be achieved if adult population were illiterate. In addition, literacy is recognised as necessary because it brings change of attitude in people. It is considered to be a vehicle for development too. Therefore, there is need to encourage initiatives of teaching the people how to read and write. Generally, churches are considered to be institutions with low incomes and so the encouragement includes helping them to sustain the literacy programmes. This may help to achieve the Millennium development goals on education. Literacy is also seen as a way of eradicating poverty by UNESCO.

2.3 Teaching and Learning Materials in Adult Education

In order to achieve the aims and objectives of the programme, the JWs need to use suitable teaching and learning materials. In fact, in every situation where basic and functional literacy are provided to learners, teaching and learning materials are cardinal and should be considered before an educational programme is implemented. Holland (1995) states that “when people are learning to read and write they clearly need something to read and something to write about. They require but suitable materials which would make learning meaningful and useful at the end of the learning process”. Establishing the teaching and learning materials that the Jehovah’s

Witnesses used in their literacy programme was part of the information the study was designed to establish as mentioned in chapter one.

One of the findings of a research carried out in Afghanistan to find out why there was low participation in adult literacy classes was that the teaching and learning materials used were not suitable for adults because they had no link to or impact on the vocational training offered to them (Rodgers, 2005). Therefore, in adult literacy programmes, it is not only the availability of teaching and learning aids that is important but also the relevance of these materials. Since the Jehovah's Witnesses deal with adult learning, then teaching and learning materials required are those which suit adult learners.

Additionally, all Zambian citizens need to access education as their fundamental human right. It is not only mere education needed to be accessed but quality education. One of the requirements needed in the delivery of quality education is the availability of suitable teaching and learning materials (MoE, 1996). This requires that the Jehovah's Witnesses' provision of education to the adults includes use of suitable teaching and learning materials. The importance of suitable teaching and learning materials makes Freire (1986) to comment that 'lack of appropriate teaching and learning materials is often felt to be a problem in literacy classes'. There is need to encouraged the use of the teaching and learning materials that promotes learner participation.

Where education programmes are provided, certain documents such as syllabus, handbooks and text books should be available since they provide guidance to the delivery of quality education. Such documents are required in the delivery system of education to the school children as well as the provision of education to the adults in adult literacy education. This was one of the objectives of this study as stated in chapter one.

2.4 The Importance of Literacy

There are several reasons why literacy is important. According to Lungu (2008: 20) 'reading is closely related to every field of study and to knowledge in general'. There are benefits in being able to read and write. Most people's lives are enhanced if they are literate, understand the signs in a shop, and use a newspaper to learn about current events, reports MoE (2002a: 114). Zambia needs people who are literate to contribute in various developmental activities of the country Chapman (1995). We did not know how well the graduates from the Jehovah's Witness literacy programme could read and write and this was one of the things this study intended to establish.

The importance of literacy to Jehovah's Witnesses is that the church wants the people to know how to read the bible and develop evangelizing skills but we did not know whether or not the church was achieving this, hence the study.

The international media and other stakeholders have emphasised the necessity for establishing ways of strengthening and validating adult literacy programmes worldwide, though the progress in reducing illiteracy in adults has been slow. Duffy et al., (2004: 4) report that, 'little progress has been made in reducing adult illiteracy in the past decades and few governments and donors are investing in adult literacy programmes'. This means that many people still doubt the relevance of adult literacy. They are not convinced that adult literacy programmes are important. This could be so because of lack of research that can provide knowledge about them. This study was an attempt to establish the performance of the graduates from the adult literacy programme offered by the church.

Adult literacy is important to females as well, because mothers have the role to play as educators in any family, though this was not the focus of the research study. Females are generally

acknowledged as important educators of young children. They have a great deal to do with each child's health, education, personality, and emotional stability'. Watchtower, (2005: 6) reports that:

In Nepal, a mother of three sons was illiterate, but her desire to learn the Bible truths and to teach her children caused her to make a real effort to learn how to read and write. She saw to it that her children did their homework, and she regularly went to their schools to discuss their work with their teachers.

Therefore, if many women were educated in the country then the high levels of illiteracy could be reduced significantly. A woman in Mexico reports that she devoted a lot of her time to her two children and taught them the letters of the alphabet and numbers. Her daughter could spell her name and write all the letters of the alphabet before she went to school. Her son could read well by the time he went to Kindergarten (Watchtower, 2005). So there is need to attract the women to adult literacy classes.

The Watchtower (1997:81) on importance of the adult literacy programme offered by the Jehovah's Witnesses states that, 'once individuals learn to grasp the meaning of what is on the printed page, they are personally able to apply it more fully in their own lives and can use God's word more effectively to help others'. It was not known whether the learners in adult literacy programmes in Chongwe district used God's word to help others and this study was an attempt to establish that.

The importance of literacy needs to be highlighted even during the teaching and learning time. This is so because it will encourage learners to attend lessons regularly. For instance, the problem of the stigma attached to being seen illiterate can force some learners to miss lessons. Olouch (2005) reports that some illiterate adults, especially those respected in society feel shy and ashamed to be seen attending literacy classes for fear of being identified as illiterate. This

feeling can be minimised in adult learners who know the importance of being literate. It was not known whether encouragement of this kind was given in the literacy programme offered by the Jehovah's Witnesses, hence this study.

2.5 Teaching Methods for Adult Literacy

A method is a way of doing something. The word method and technique can sometimes be used interchangeably. There are a number of methods to teaching literacy; Phonics instruction, for example, focuses on reading at the level of the word. It teaches readers to observe and interpret the letters or groups of letters that make up words. Another method is embedded phonics instruction, used more often in whole reading instruction, in which novice readers learn about the individual letters in words. The teachers provide phonics instruction opportunistically, within the context of stories or student writing that feature many instances of a particular letter or group of letters. Embedded instruction combines letter-sound knowledge with the use of a meaningful context to read new and difficult words (Rodgers 2005).

Any method which is chosen to be used must encourage learner participation. This motivates the adults. If they are not involved in the lesson they feel underrated and that discourages them so much. The advantage of learner participation method is that it builds on what the learners already know, as such the lesson progresses from known to unknown.

The literacy programmes that use Reflect also promote learners' participation. Reflect is an innovative approach to adult learning and social change that fuses the theories of Paulo Freire with participatory methodologies developed for Participatory Rural Appraisal (PRA). REFLECT stands for **R**egenerated Freirean Literacy through **E**mpowering Community Techniques, (Rodgers, 2005)

The importance of Reflect is that it is an awareness of power dynamics and relationships, and the effect of this on participation and learning. As such, the method requires a transformation of traditional classroom roles, placing learners at the centre of their own learning process. The teacher becomes facilitator, his/her role being transformed from one of directing or transferring knowledge to that of facilitating, sharing, enabling and catalysing, as well as learning and reflecting on themselves. The participants therefore set their own agenda, identify their own issues, prepare their own learning materials and act on their analysis. We did not know the methods and techniques used in the literacy programme of Jehovah's Witnesses, hence this study.

It is common in the church literacy programmes that the methods of teaching literacy are usually affected by the doctrines of a particular church. This, therefore, means that what the church believes in is also reflected in the teaching of literacy.

2.6 Language of Literacy

The main goal of the reading and writing programmes offered by the early missionaries before Zambia gained her independence was to spread Christianity, which could only work well if people were able to read the Bible and write the Bible verses. Henkel (1989) claims that one of the first tasks for the missionaries were to learn the local language spoken by the people in the area surrounding the mission station and to convert it into written form. Henkel (1989) further adds that the next step was the opening of schools in which reading and writing was taught first in the local language and then in English. So literacy in the 'Mother Tongue' was the vision that was shared among various missionaries and was put into practice. It is the same nowadays where literacy lessons need to be handled in the learner's language or a language that the people in that area are using. Many scholars and researchers are in support of using Mother Tongue as

medium of instructions in education, (Freire, 1985; Spolsky, 1986; Muyebaa, 1989; Kashoki, 1990)

In adult literacy programmes, it is encouraged to use the local language which is familiar to the learners. The advantage of using a familiar language is that it helps the learners to understand the content well and also encourages participants to communicate with one another effectively during the learning process (Freire, 1989). The languages that are seen to be familiar in different regions of Zambia are the ones that have been given the co-official status; Banda (2008:3) states that:

There are 73 languages and dialects spoken in Zambia. Seven out of these 73 languages have been given the co-official status to the official language, English. These are Cinyanja, Citonga, Kiikaonde, Silozi, Ibibemba, Lunda and Luvale. These seven official Zambian languages are the ones the Primary Reading Programme (PRP) with its New Break Through to Literacy (NBTL) is using.

Every individual or organisation that starts offering literacy must take the language to be used into account. The use of a familiar language will encourage learner participation in class. We did not know the language that the Jehovah's Witness used in their adult literacy classes but what we knew was that Chongwe was a Soli speaking area. As to whether or not Soli was what was used for these adult literacy or Cinyanja which is the familiar language used by the Government of the Republic of Zambia (GRZ) schools in Chongwe district as the language for initial literacy, was one of the aspects this study intended to establish.

2.7 Evaluation of Literacy Programmes

This research study was designed to evaluate the literacy programme of JW in Chongwe District. Programme evaluation is the systematic assessment of the processes and/or outcomes of a programme with the intent of furthering its development and improvement. It also looks at the

context and the impact of the programme. As such, it is a collaborative process in which evaluators work closely with program staff to craft and implement an evaluation design that is responsive to the needs of the programme, (Rossi et al, 2004). There are several aspects that a programme evaluation can address. In this study the literacy programme of Jehovah's Witnesses was evaluated in the four aspects. These are:

2.7.1. Process evaluation

Process evaluations are what are known as "formative". That is, the enquiries carried out are designed to provide information to guide programme improvement (Rossi et al, 2004). This aspect of evaluation examines whether the programme was carried out as planned. This involves creating a list of indicators that need to be measured, depending on the aims of the programme. The results will help to identify the strengths and weaknesses of the programme, and where improvements may be made. Mkandawire (2012: 7) states that:

process evaluation has to do with examining how a programme is being implemented, monitoring how the programme is performing, auditing the programme to make sure it is following required legal and ethical guidelines, and identifying defects in the procedural design or in the implementation of the programme. It is here that evaluators provide information about what is actually occurring in the programme.

Doing so brings out the strengths and weaknesses of the programme. The process evaluation of the literacy programme of the JW would include looking at how the lessons would be conducted, materials and how they would be used.

2.7.2. Impact assessment

Impact assessment determines whether the programme has brought about a change. The impact, or programme effect, refers to a change in the target population that has been brought about by the programme (Rossi et al, 2004). That is, a change that would not have occurred if the programme had not happened. In this study, to find out about the change the programme has

brought about, the preliterate learners who were about to start learning and graduates of the programme were tested. The preliterate learners were tested in order to find out their level of literacy. This gave a picture of the learners' literacy level the facilitators were starting from and the testing of the graduates gave the picture of the literacy level the graduates reached after being exposed to the literacy study. The idea was to find out the things that the graduates were doing only after being exposed to the programme. This helped to see if the programme was making change in the target group.

2.7.3. Outcome evaluation

This is where the outcomes are measured to see if the programme was successful. Measuring a change in outcomes is probably the most common form of evaluation as it provides information as to whether the programme or intervention has actually made a difference. Other researchers refer to it as product evaluation, (Mkandawire, 2012). In this study the outcomes who were graduates would be tested to see if they were able to read and write.

2.7.4. Context evaluation

This is where the programme is assessed according to its goals and objectives. For the evaluation to be effective the objectives of the programme need to be stated clearly, (Stufflebeam (1971). The literacy programme of JWs had the goals and objectives stated in the handbook and facilitators had been encouraged to read them to the learners as a way of motivating them. The first thing that is done in this type of evaluation is to identify the goals and objectives of the programme. Then establish whether these are achieved by taking the product or outcomes and the process into consideration.

There are several advantages of evaluating a programme. Programme evaluation gives knowledge on the programme. It also leads to improvement. Scriven (1967) suggests that formative evaluation is intended to foster development and improvement within an ongoing activity. Therefore, evaluation is key in whatever programme is going on. That is why Duffy et al (2009: 4) report that ‘learning from existing evaluation, is key to the development of a new framework’. The idea has been strengthened further by Nadler (1979) who comments that programmes that are being managed without proper evaluation for a long period of time are likely to become moribund.

2.8 Summary

This chapter has reviewed some literature related to literacy, adult literacy, teaching and learning materials in adult literacy, the importance of literacy, methods of teaching adult Literacy and the language of literacy as well as evaluation of literacy programmes. It has defined literacy as the ability to read and write. Adult literacy has also been defined as the teaching of adults how to read and write. One of the reasons of teaching adults is to achieve the EFA millennium goals on education. The chapter has encouraged the use of participatory method as well as suitable teaching and learning materials in adult literacy. Equipping people with the ability to understand their environment has been mentioned as the importance of literacy. On the language of literacy the chapter has put more emphasis on the use of mother tongue or familiar language when teaching adult literacy. The chapter has discussed that the evaluation of the literacy programme of JWs would be done in four ways. That is by conducting an assessment on the impact, process, product and on the context of a programme.

CHAPTER THREE: METHODOLOGY

3.0 Introduction

The aim of this chapter is to explain the methodology that was employed in the study. According to Wellington (2000:12), methodology is defined as ‘an activity or business of choosing, reflecting upon, evaluating and justifying the methods used to collect data’. This study was designed to evaluate the adult literacy programme offered by the Jehovah's Witnesses in Chongwe district. Therefore, this chapter of the report explains the various components in research which were used in the collection and analysis of data. It also thus highlights the research design, sampling techniques, the sample, research instruments used, the data collection and data analysis procedures.

3.1 Research Design

A research design is a structure of research. It holds all the elements in a research project together. According to Macmillan and Schumacher (1997), a research design is used to structure the research, to show how all the major parts of the research project work together in trying to address and attempt to answer all the research questions. Further, a research design can be regarded as an arrangement of elements in a manner that aims at combining relevance with the research purpose. In other words, a research design constitutes a blue print of the research project.

Yin (1994:19) describes a research design as “*an action plan for getting from here and there*”. He further defines a research design as a “blueprint” of the research dealing with at least four problems: which questions to study, what data are relevant, what data to collect, and how to analyse data. It helps to collect the data that is relevant (Banda, 2008: 66). Based on this literature, it is important that every research has a research design. Therefore, this study

employed qualitative research design. Bogdan and Talor (1984:9) hold that ‘qualitative research aims at producing people’s own written or spoken words and observes behaviours and directs itself at setting individuals holistically’.

3.2 Techniques

Denzin and Lincoln (2000:3) indicate that qualitative research involves mainly interactive techniques such as interviews, observation and discussions. So, in this study the techniques used were as follows:

- (a) Interviews
- (b) Lesson Observation
- (c) Miscue test
- (d) Document Review

3.2.1 Interviews

Interviews are of different types namely, unstructured or exploratory, semi structured and structured. In this study, semi-structured interviews were used. This is where the researcher engaged in conversations with the participants using the pre-arranged questions to be asked in a varied order (Mwansa, 2005). The researcher prepared interview guides. The use of interview guides was important because it assured the researcher that the same categories of information would be obtained from a number of people about the phenomenon being studied (Patton, 1990). The researcher interviewed facilitators of literacy, learners, pre- literate learners, graduates, the church elders and one of the education officers in order to learn about the past, present and future

of the adult literacy programme offered by the JWs. The researcher was provided with an opportunity to cross-examine the respondents in light of the information given.

3.2.2 Lesson observation

Apart from interviews, data was collected using lesson observation. Observations are of different types. There is Simple observation, Participant observation and Hidden observation. In this study the researcher used the simple observation technique. This is the recording of the events as observed by an outsider (Ngoma, 2006). The disadvantage of this technique is that people who are being observed tend to change their behaviour, they become uneasy or stop activities altogether. This can lead to biasness. Bias was tackled by the use of the triangulation method. Triangulation has been defined in chapter one. In order to simplify the collection of data and to make it more reliable, the observation guide was used.

3.2.3 Miscue test

Miscue test refers to a process of diagnosing a learner's reading. It is based on the premise of analysing the errors a learner makes during oral reading. There is a diagnostic quality to this assessment and it is best employed when a teacher is in doubt of exactly why a certain learner struggles with reading.

There are rules that are supposed to be followed when conducting a miscue test. In this study some of the rules that were used are as follows:

- (a) Use unfamiliar text, not something the learner knows from memory.
- (b) Give the learners some choice in the reading selection; and
- (c) You will need a quiet place without interruptions.

3.2.3.1 Application of the Miscue Test Rules in the Study

The application of the miscue test rules in the study were as follows:

- (i) the rule to pick bible verses which were not familiar to the graduates;
- (ii) the rule to choose a bible verse to read among the three verses provided was given to the graduates (See Appendix G); and
- (iii) the rule to use a quiet place for tests i.e. the Kingdom Hall.

The miscue test was given to the graduates. Each graduate had to read a bible passage and write two sentences about the literacy programme of Jehovah's Witnesses.

Preliterate learners were also given an ordinary assessment. Their assessment also included reading and writing. They were to read the consonants and vowels, syllables that could be used to formulate Chinyanja words and simple Chinyanja words. These were given in the levels of difficulty that is starting with letters, then syllables and lastly words. Assessment in writing also followed the same order that is, starting with consonants and vowels then writing words, as appendix I show. The selection of letters came from the Chinyanja alphabet since the congregations were using Chinyanja as the language of literacy.

3.2.4 Document Review

The document review technique was used to collect data for the research questions especially the one on the aims and goals of the literacy programme offered by the Jehovah's Witness congregations. This is in line with Mkandawire (2012: 29) who observes that 'document review is a good method of collecting secondary data when answering research questions. It provides a

useful check on information that is already in existence relating to your study'. For this study, the handbook for the literacy programme and other books published by the church were collected and reviewed.

3.3 Choice of Sites

The study was conducted at four congregations referred to as sites in Chongwe district. Chongwe is one of the rural districts of Zambia. The reason for choosing the rural district was that that is where the country records the highest number of people who are unable to read and write because schools are very few, far away and apart from each other. The Zone Overseer also confirmed that the adult literacy programme offered by the Jehovah's Witnesses was highly concentrated in Chongwe district because the levels of reading and writing were still low. The JW congregations were chosen as sites that is two congregations near the town centre and two congregations away from the town centre. The sites were chosen in this way in order to find out the experiences of both setups.

3.4 Study population

Population is defined as the entire set of objects and events or group of people that fit in a certain specification which is the object of research and about which the researcher wants to determine some characteristics (Ngoma, 2006). Ngoma adds that a target population refers to all the members of a set of people, event or objects whom the researcher wishes to generalise the results of the research. The population of this study consisted of all the graduates of literacy programme at all the Jehovah's Witness congregations visited in Chongwe district.

3.5 Sample and Sampling Procedures

3.5.1 Sample

The sample in the study came from the Jehovah's Witness congregations in Chongwe district. This is a sub-set of the whole population which is actually investigated by a researcher. It is a part of a whole selected by the researcher to participate in a research project. A sample consists of a selected group of elements or units from a defined population (Ngoma, 2006). In this study, the sample consisted of four (4) congregations in the rural district. That is two congregations near the township and two that were away from the township as mentioned above. The sample of the study from four congregations consisted of forty graduates. The control group comprised of thirty preliterate learners.

There were a lot of graduates of the programme in each congregation; especially the congregations that were far away from the township but the researcher thought of a sample that was manageable according to the time frame of the study. Best and Kahn (2006:20) indicate that “Samples of 30 or more are usually considered large samples and those with fewer than 30 are small samples”. Therefore the researcher decided to have a sample of more than thirty participants with an equal number from each congregation. So, the researcher set out to work with forty graduates and the control group of forty pre-literate learners but only thirty pre-literate learners participated in the study as would be discussed later.

3.5.2 Sampling Procedures

The researcher employed two different sampling methods, the Purposive and Snowball sampling.

3.5.2.1 Purposive sampling

According to Borg and Gall (1979), the purposive sampling procedure targets sources that

are rich in information concerning a particular study that is being carried out. It entails picking the elements that a researcher feels have information that he/she needs to constitute a sample. In purposive sampling procedure, the researcher gives reasons for the choice of participants (Mwansa, 2005). The purposeful approach was used in order to achieve a rich and varied collection of information. Patton (1990:169) claims that:

The logic and power of purposeful sampling lies in selecting information-rich cases for the study in depth. Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the research. The purpose of the purposeful sampling is to select information-rich cases whose study will illuminate the question under study.

The purposive sampling procedure was used to choose some participants and sites. When seeking permission to enter the sites, the Zone overseer was told that the researcher needed to research from four congregations; that is two congregations that were near the town centre and two that were away from the town centre. Then the Zone overseer helped to chose these sites.

The elders were more than one at each congregation but permission to conduct a study was obtained from the coordinator of the body of elders. The purposeful sampling was used to choose the elder in charge of the group. This was done by getting permission from the Zone overseer to go to the JW congregations and see the one in charge. Then introductory letters to take to the coordinators of the body of elders in the four congregations were written. The same procedure was used to select the facilitators of the literacy programme. The elders were told to select the facilitators who were active and hardly missed lessons.

3.5.2.2 Snowball Sampling

This is where the researcher talks to one participant and tries to find out who else she should get information from. Cohen, Manion and Morrison (2007:116) say “In snowball sampling, researchers identify small numbers of individuals who have characteristics in which they are

interested. These people are then used as informants to identify, or put the researchers in touch with, others who qualify for inclusion and these, in turn, identify yet others – hence the term snowball sampling”. The process works like a ball of snow, (Mwansa, 2005). Patron (1990) refers to it as the chain sampling.

The snowball sampling procedure was used to select, graduates and pre- literate learners as one respondent led to others. This was done by the researcher talking to the elders first to find out who were the graduates of the literacy programme and the learners to be (Pre-literate learners).The elders were asked to choose the pre-literate learners, that is learners who had never learnt how to read and write in any language. The elders mentioned the facilitators as the ones who had more information on that. When talked to, the facilitators mentioned a few graduates and few pre-literate learners who had already registered their names as new learners. These were contacted and were able to come up with a group of the graduates and preliterate learners who were interested to start learning, but had not yet registered their names. That group was also called and it gave the names. The exercise continued till ten graduates from each congregation was obtained.

With pre-literate learners the idea of choosing ten from each congregation did not work because the two congregations that were situated near the town centre failed to raise that number. This was due to the fact that most of the members of the church were able to read and write in Chinyanja. They came up with ten pre-literate learners while the other two congregations managed to raise ten each. Therefore, thirty pre-literate learners were involved in the study.

Table 3.1: showing the sample of the study

	MALE	FEMALE	TOTAL
Facilitators	04	00	04
Pre- literate learners	10	20	30
Graduates	13	27	40
Elders	04	00	04
Education officer	01	00	01
TOTALS	32	47	79

Table 3.1 shows that there was no female facilitator. The JWs said they actually respect women but they also try to uphold the teachings of the bible on women leadership. This is a situation where all the teachings are led by a baptized man. Well, there is an exception where there is need. That is if men to facilitate are not there, a woman can take the responsibility of teaching but with her head covered with a head scarve, according to the Watchtower (2010: 64) which states that:

Normally brothers should assume the responsibility of teaching. However, if no brother is able to conduct the class, a capable sister may be assigned to do so. If it is necessary to create several classes and there are no capable brothers to look after them, the elders might ask a sister to conduct a class of sisters and/or a class of unbaptized boys and girls. Since the sister replaces a brother in this teaching capacity, she should wear a head covering.

This is actually one aspect in which the doctrines of the church penetrates in the literacy programme as discussed in the literature review. Table 3.1 is also showing more female than male learners. One of the reasons is what Banda (2008) states, that is that most of the people who cannot read and write in rural areas are females. The other reason that was given by a facilitator was that when the classes started the number of learners for both males and females was almost the same. This means that the total number of females was just slightly above that of the male, but some men stopped attending the classes regularly.

3.6 Data Collection Instruments

The instruments for collecting data were interview guides for the facilitators, elders, graduates, pre-literate learners and the education officer, the lesson observation guide, miscue tests for the graduates and an ordinary assessment for the pre-literate learners. A camera was also used to take pictures.

3.7 Data Collection Procedures

The study used qualitative methods of research to focus on the subjective reality, ideas and feelings of both the researcher and the researched during the study. The study collected data in three ways as follows:

3.7.1 Lesson Observation

Simple lesson observations as mentioned earlier were used to collect data in two ways. First, the researcher sat at the back or on the side of the class as the lesson was going on with the facilitator doing his/her teaching job. Second, at Congregation Y only, the researcher was asked to observe the same facilitator during evangelism work where he was teaching the learner how to read and write before a bible study at home. A one-on-one basis was used to teach reading and writing as discussed in chapter one and chapter two of this study. This means that before evangelising the facilitator taught the participant how to read new words in the passage of the bible study. This was done using the syllables and new words were formed from syllables.

3.7.2 Interviews

An Interview is a technique for data collection in which an interviewer obtains responses from a subject in a face-to-face encounter or through a telephone call or electronic means (Ngoma, 2006: 57). In this study, a face-to-face interview technique was used. The respondents were

interviewed one by one at each congregation consisting of an elder, facilitator, learners and graduates. The education officer in Chongwe district was also interviewed.

3.7.2.1 Elders' Interviews

The coordinator of elders was the one in-charge of each congregation. So, they were interviewed because the researcher wanted to get information that may not be obtained from the facilitators and secondly to compare the information obtained from the two sources (see Appendix A).

3.7.2.2 Facilitators' Interviews

Facilitators were the ones who were imparting the skills of reading and writing into the illiterates. The reasons for interviewing the facilitators were firstly, to get them to talk about their interaction with the learners and compare what they said with what was observed during the lesson deliveries in the class. Secondly, to get other pieces of information that would have not been normally obtained through lesson observations (see Appendix B).

3.7.2.3 Learners' Interviews

The learners were the people who were being taught how to read and write by the facilitators. These were interviewed in order to get their perceptions of their learning experience in the literacy class (see Appendix D).

3.7.2.4 Graduates' Interviews

The graduates of the adult literacy programmes were also interviewed. These were the ones who had passed through the adult literacy programme and the reason for interviewing them was to

find out how they felt after going through the programmes and to establish whether the congregations were meeting their aims and objectives they had set (Appendix C).

3.7.2.5. Pre-literate learners

These were the learners who were not yet exposed to the literacy programme. They were the next group to start the programme after the current one. The reasons for interviewing this group was to find out if they had been exposed to the learning of reading and writing before. Appendix F has more information. This group of pre-literate learners acted as a baseline study, so to say (see section on limitations in this study)

3.7.2.6 Education officer's Interviews

Initially, it was arranged that the Education Standards Officer (ESO) for Open and Distance Learning (ODL) be interviewed because he was the one who was concerned with open and distance learning in the district. But he was not available and so the acting DEBS was interviewed instead (see Appendix E). The reason for this interview was to establish whether the Ministry of Education (MoE) was aware of the adult literacy programme offered by the Jehovah's Witnesses and to find out if the government was giving any help for the management of the literacy programme.

3.7.3 Miscue Test

The miscue test was given to the graduates at each congregation. The purpose of giving the test to the graduates was to assess whether or not the graduates who were once learners of the LP were able to read and write and use the information to gauge the value of the programme. The United Nations Education and Scientific Cultural Organisation (UNESCO, 2006: 15) reports that 'A person is literate if he/she can with understanding both read and write a short simple

statement on his or her everyday life'. The graduates were given a verse to read from the Bible and to write two sentences about the literacy programme (see Appendix G). The exercise books used by the learners were also checked to see how they were writing (see Picture 4.6).

The preliterate learners were also given an ordinary assessment. The reason for assessing them was to establish the literacy level at which the facilitators were starting from in the literacy programme (as mentioned above). The test for the pre-literate learners consisted of reading the letters, syllables and words. They were shown the letters on the cards to read. Each letter was written on a card. Syllables and simple words were also written on separate cards. So, the learners were to read the letters first then if they read them successfully they would move to the syllables then the simple words, as appendix I shows.

3.8 Data Analysis

On data analysis, Lewis and Michael (1995) hold that data analysis is done in a variety of ways depending on the instruments used to collect data and how the researcher wanted the information presented. For example, quantitative data is usually analysed using some software and is presented in numbers, tables and percentages while qualitative data is usually analysed and presented using themes, trends and similarity of data. In this qualitative study, data was analysed using thematic approach where similar themes and trends were categorised under the same theme but presented in line with the research questions.

Themes were identified from the interviews, lesson observations with an aim to use them in the description of the phenomenon being studied (Gall et al., 1996).

3.9 Summary

The purpose of this chapter was to describe the methods used in the collection and analysis of data. Some of the research components described in the chapter are research design, sampling procedures, research instruments, data collection and analysis approaches. A research design has been described as a structure of research. It holds all the elements in a research project together. It is evident that the research design used for this study was qualitative.

The purposeful and snowball sampling procedures were used to select the sites and participants. The participants in the study were drawn from four congregations of Jehovah's Witnesses. Two congregations were situated near the township while the other two were away from the township of Chongwe district. The other participant was one of the education officers. The instruments for collecting data were interview guides, lesson observation guide and the miscue tests for graduates. The chapter has also indicated that data was analysed thematically by virtue of grouping related data under one theme.

CHAPTER FOUR: RESEARCH FINDINGS

4.0 Introduction

This chapter is devoted to the presentation of findings collected through interviews, lesson observations, and document review as well as from the miscue test. According to Patton (1990), massive qualitative data collected from interviews, classroom observation and picture description or cartoons needs to be organised into patterns if the essence of that data is to be revealed. Therefore, the data is presented in line with the research questions of the study as presented in chapter one as follows:

- a) What were the aims and objectives of the literacy programme offered by the Jehovah's Witnesses?
- b) How did the Pre-literate learners perform in reading and in writing?
- c) What were the teaching methods, teaching and learning materials used by the facilitators?
- d) How did the graduates perform in reading and in writing?
- e) How did the literacy programme offered by the Jehovah's Witness congregations fare in meeting the aims and objectives?
- f) What challenges did the congregations met when implementing the literacy programme?

4.1 What were the aims, goals and objectives of the literacy programme offered by the Jehovah's Witnesses?

The data to answer this research question was mainly collected through interviews and document review techniques. Below are the findings as presented in parts:

4.1.1 Aims

The findings on this were that the adult literacy programme offered by the Jehovah's Witness congregations had only two main aims. One aim was on reading while the other one was on

writing. The first aim was to impart reading skill in the learners so that they were able to read the bible and other bible-aided books published by the church. One elder said that:

The aim of the literacy programme is to help people who are interested in the bible but cannot read, to learn how to read the bible. So no matter which church one goes to, he or she needs to know how to read the bible, hence we extend the invitation to all. Having been invited, the interested ones come and arrangements are made for them to start learning how to read and write.

The second aim was to impart writing skills in the learners so that they were able to write bible verses and their names.

4.1.2 Goals

The goals of the adult literacy programme offered by the JWs were:

- i. To ensure that the learners are able to read the bible and the bible aid books published by the church like the awake and watchtower magazines.
- ii. To ensure that the learners write bible verses and their names so that they participate fully in the Christian meetings.

On the goals of the literacy programme one facilitator said, “The goals of the literacy programme are to ensure that learners are able to read the bible and write bible verses.”

4.1.3 Objectives

Most of the objectives of the programme were obtained from the handbook of the programme in which the facilitators have been instructed to read these to the learners in order to motivate them, (Watchtower, 1997:3) The learners have been told to apply themselves to reading and writing so that by the time they leave the literacy programme they should be able to:

- a) read the bible
- b) write their names and for those they study the bible with
- c) write the bible verses;

- d) read stories to their children
- e) By the time the learners who are Jehovah's Witnesses leave the literacy programme, they should be able to evangelise;
- f) By the time the learners who are Jehovah's Witness leave the literacy programme they should be able to read the words of the songs from the songbook.
- g) By the time the learners who are Jehovah's Witnesses leave the literacy programme they should be able to participate more in Christian meetings like the watchtower study.

One elder described the watchtower study as one Christian meeting which uses the skills of reading and writing. He said it was a comprehension session of the watchtower magazine.

Watchtower, (1993) describes the Watchtower study as follows:

The Bible is studied with the aid of an article in the *Watchtower* magazine. An experienced elder leads the discussion from the platform. Questions from the article are posed to the audience after the reading of each paragraph, with review questions typically asked at the end of an article.

These were the aims, goals and objectives of the literacy programme of Jehovah's witnesses.

4.2 How did the Pre-literate learners perform in reading and in writing?

The findings were obtained from the assessment that was given to the pre-literate learners (see Appendix I) and the interviews. The findings were that the preliterate learners were unable to read and write. This means that the congregations were beginning with learners who were not capable of reading and could not write. Of the thirty pre-literate learners who were tested none of them read the consonants and only seven read two to three vowels. Three learners were able to read vowels 'a', 'o' and 'u' while four learners just read vowels 'o' and 'u'. The pre-literate learners who read the vowels came from the congregations that were situated near the town centre. They neither read simple words nor their names, see Table 4.1 below. All the learners

refused to write. They said they did not know how to write since they had not yet started learning.

All the learners were unable to read and write because they were not exposed to the teaching and learning of literacy. One learner narrated that she really wanted to learn to do that but as a double orphan was not given chance to go to conventional school. She was told to concentrate on house chores only. Some said that as girls they were not allowed to go to school by their parents and at that time they were not JWs and did not know about the literacy programme. Some said they had no interest in learning how to read and write so they did not start learning. Some said the conventional schools were far away from their villages as such were lazy to go and attend. They just concentrated on learning different survival skills. The other group of women said they were not allowed to go to school by their parents who married them off at a tender age.

There was evidence that some of those who read 2 or 3 vowels only did not learn in class but through exposure to letters by maybe the family members or friends.

Table 4.1: Reading results for Preliterate learners

30 PRE-LITERATE LEARNERS	NUMBER OF VOWELS READ	NUMBER OF CONSONANTS READ	READING SIMPLE WORDS AND OWN NAMES WRITTEN ON A PIECE OF PAPER
23 PRE-LITERATE LEARNERS	NONE	NONE	NONE
7 PRE-LITERATE LEARNERS	2 – 3	NONE	NONE

Generally, it could be said that all the learners were unable to read and write before they were exposed to the literacy programme. That is why one facilitator lamented that “We struggle to make them be able to read and write. No learner comes with knowledge on reading and writing. They just know how to hold books”.

Another facilitator said, "The learners that we receive are always those who are unable to read and write. In the congregation that mixed young ones and adults in one class the facilitator had the following to say:

The young ones that join the programme are those who have failed to learn how to read and write in government schools. They have ideas about some letters but have problems with reading and writing the letters properly. Those who are able to read in government schools do not join our programme.

4.3 What were the teaching methods, teaching and learning materials used by the facilitators when teaching?

The findings on this were obtained from class observation and interviews. They showed that, in all the four congregations the facilitators used a teacher centered method. This is so because the facilitators controlled what was taught, when and under what conditions within a classroom. Facilitators single-handedly decided on the content. The learners did not know what they were to learn. Even the planning and implementation was done by the facilitators only. It was also observed that the facilitators' talk exceeded learners talk during instruction giving time. The sitting arrangement entails the method a teacher will use to deliver the lesson (Luangala, 2010). So, the researcher knew the method the facilitator was to use immediately she entered the Kingdom Hall the venue for the adult literacy lessons. As Picture 4.1 shows the learners seated on benches facing the front, ‘almost like passengers on a bus’ as described by (Luangala 2010) in a related study. This sitting arrangement favours the teacher centered method. When it was time

for writing or reading, the learners had to put the books on their laps because there were no tables.

Picture 4.1: Literacy class in session



Source: Taken by research assistant during field work

Asked if the arrangement for the benches had ever been changed to encourage group work, one facilitator said, “We do not change the arrangement of the benches because we feel this is the best for the learners especially adults”.

In two congregations, the learners were a mixture of young and adult learners. The young ones sat in the front roles while the adults sat at the back roles. The adults did not answer any oral question throughout the lessons.

The class time was determined by the facilitators. For example, one facilitator at one of the congregations that conducted adult literacy lessons in English and Cinyanja said, “I teach literacy in English and Cinyanja every week and I like starting with English”.

Instead of saying something like ‘we have agreed with the learners that we should start with English’.

When asked who else apart from the teacher took part in the planning and preparation (just like in Reflect as discussed in the literature review) of what would be taught in literacy lessons one elder answered:

The planning of what to teach and implementation depended on the teacher. As elders we just come in with the planning and implementation of assessment. What happens is that the ‘facilitators’ assess the learners during learning and identifies those who are able to read and then they report to us. Then we arrange for assessment in reading for those learners. They read the Bible verses during church service.

Another elder said, “The facilitator does not use the learners during implementation because the learners don’t know anything and that is why they come to the literacy classes so that they can learn.”

One learner said, “We do not know what we are going to learn each day, only the facilitators know”. When the facilitators were asked to tell who provided the teaching and learning materials they were using for teaching, they said that they used the textbooks from Watch Tower and Tract Society as well as what they developed on their own and one facilitator further said:

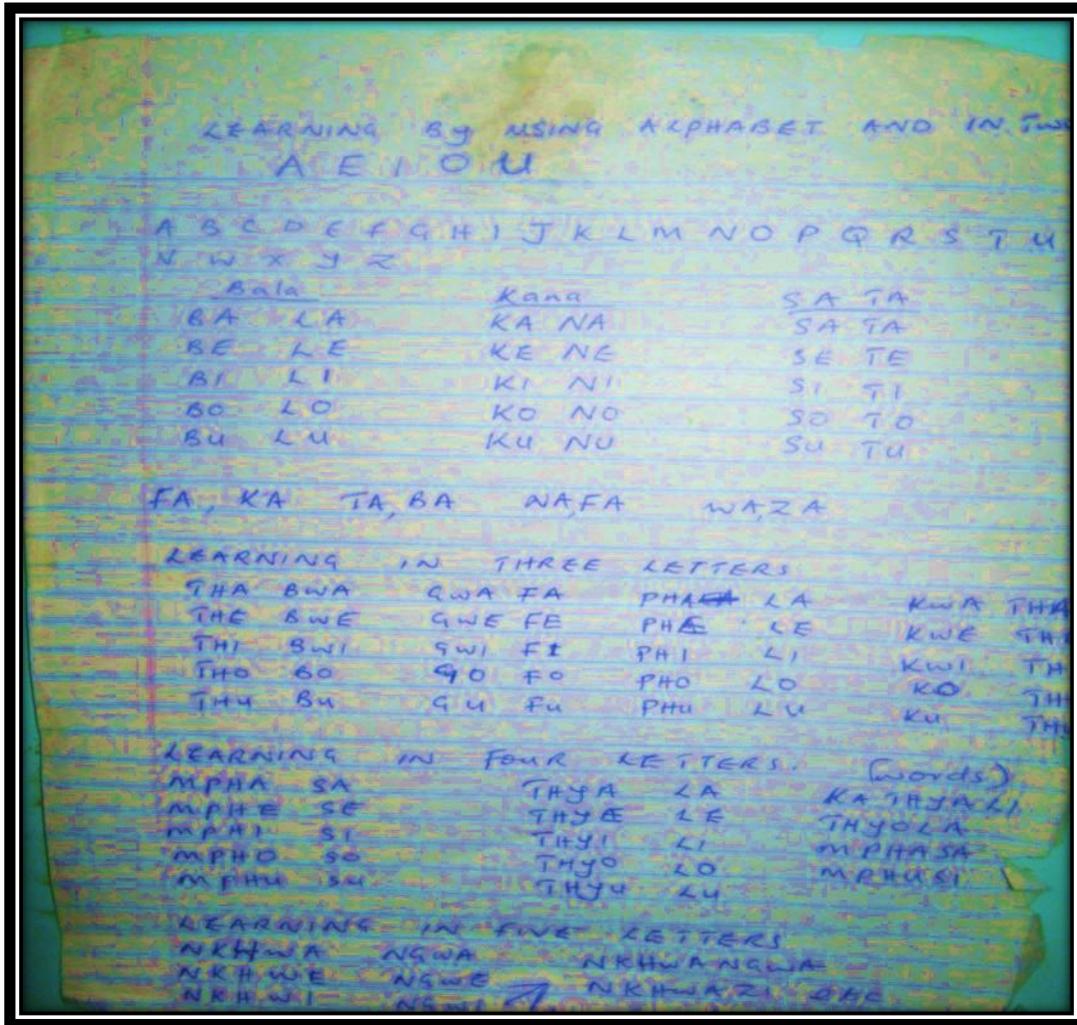
I just prepare the work to teach the learners alone. Learners do not contribute anything neither do they participate in the making of teaching and learning aids. I do not use the words they use daily ‘generative words’ but I just come up with the words I feel are suitable for the learners and in line with textbook we are using.

Another facilitator said:

I prepare the lessons alone and I start with simple work for the learners using consonants and vowels, then syllables of two letters, three, four and so on before considering the handbook. I consider the learning on the consonants and vowels to be lesson one, the syllables of two letters to be lesson two, the three syllables as lesson three and so on. The handbook encourages us (facilitators) to be flexible, and adjust the material in the handbook to the level of our students. The same book has also advised us to develop the reading skills in small, sequential steps so that students are satisfied in their progress.

The facilitator showed an example of the work he prepared for the learners himself as it is shown in Picture 4.2 below.

Picture 4.2: Work prepared by one of the facilitators



Source: Taken by research assistant during field work

At one congregation, the teacher tried to involve the learners in the lesson. He even went to the extent of asking the learners to go and write the answers on the board as seen in Figure 4.3. He involved both the female and male learners. However, the findings suggest that the teacher centered method was used to deliver the adult literacy lessons.

Picture 4.3: Class in action; learner writing the answer on the chalk board



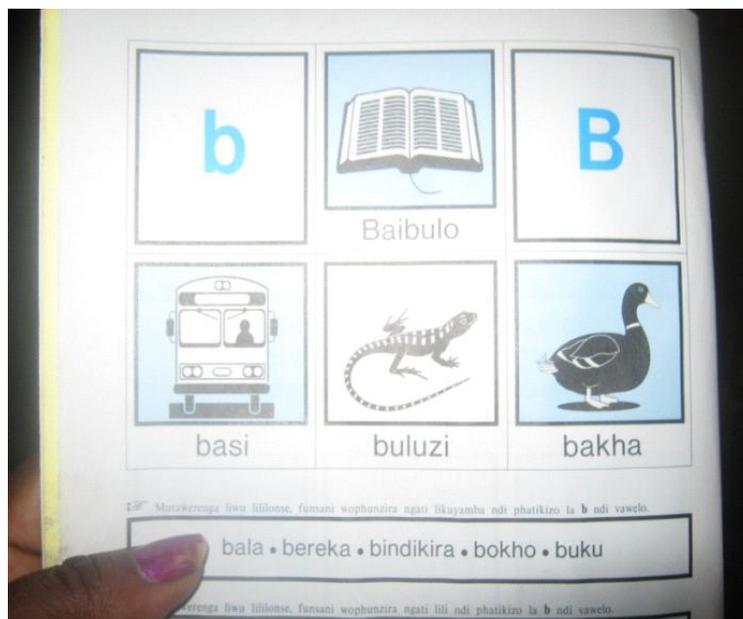
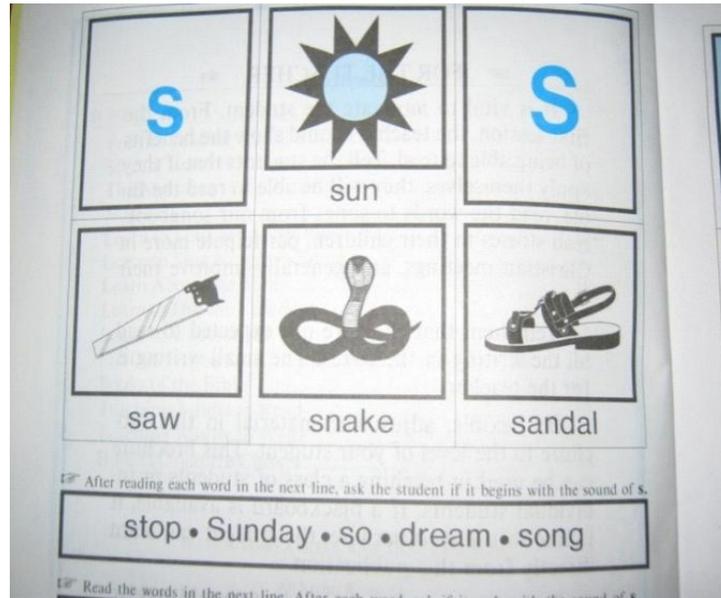
Source: Taken by research assistant during field work

Findings also showed that the Synthetic technique was used to teach literacy skills. In synthetic technique facilitators showed learners how to combine letters to form syllables. Then they showed them how to combine syllables to form words, (syllabic method) They started by teaching separate letter sounds and then built up to blending these sounds together to achieve full pronunciation of whole words, for example the **b-u** to form **bu**, **l-u** to form **lu**, **z-i** to form **zi**. Syllables are also combined to form words, for example, **buluzi**, as seen in Picture 4. 2. Although facilitators did not use the technical name, their description of what they do and what was observed showed that they were using the synthetic technique (Mwansa 2007).

The handbook they were using also showed that they could use other methods apart from the synthetic phonics method. Some of the contents of the handbook were the letters appearing with sounds, words containing those sounds, drawings and sentences as seen in Picture 4.4. This

means that the facilitators could even use techniques like the Language Experience Approach (LEA) which encourages the use of the sentences.

Picture 4.4: Pages from handbooks of English and Chinyanja respectively.



Source: From the field done by the Research Assistant

The findings on the teaching and learning materials are that the literacy of JW has a handbook which the facilitators follow when teaching. This handbook for literacy lessons was developed by Watch Tower Tract and Society (Watchtower, 2000). It is called '*Dziperekeni pa Kuwerenga ndi Kulemba*' in Cinyanja and the same book for literacy in English is called 'Apply Yourself to Reading and Writing'. Actually the same book has been translated into the different Zambian languages. It mainly depends on the language being used in the congregations in that region.

The directive from the Headquarters of Jehovah's Witnesses was that all the congregations that were conducting literacy classes should use the handbook when preparing and teaching lessons.

One facilitator said:

I use '*Dziperekeni pa Kuwerenga ndi Kulemba*' when teaching and the work that I improvise alone for general knowledge. The text book has instructions for both the facilitators and the learners. So it is used as a guide to the facilitators as well as learners. The font in which the information for the learners is printed is larger than that of the facilitators as such it is suitable for both the young and the adult learners.

The same facilitator furthermore added that:

The learners are exposed to a lot of reading materials which can be used for extensive reading. They have books as well as magazines which have stories on science, day-to-day living, history, bible stories and so on.

The study also found that the books to use were available. In schools, the government had recommended the ratio of one book per two pupils (MoE, 2000). The findings of this study were that the learners had a book each as seen in Figure 4.5 and the learners were even allowed to go home with the books.

Picture 4.5: Adult literacy learners with a textbook each during reading lesson



Source: Taken by research assistant during field work

On giving homework to the learners, it was discovered that the facilitators had no problems with that because the handbooks which also contained exercises for homework were given to learners as personal copies to go home with as one facilitator said:

We give homework to the learners regularly. Sometimes the learners are told to write the homework which is already printed in the textbooks or as facilitators we prepare it for them. It is possible to give them homework using the textbook because the text books were enough for each learner to get a personal copy which they even take home. The text books also contain exercises which are designed for homework.

The study also found that other teaching and learning materials used in the literacy lessons were the chalkboard, chalk, duster and board ruler. These were received from Watchtower and Tract Society when the kingdom Halls were built and handed over to the congregations. When they were worn out, they needed to be replaced by the congregations. One elder on the use of chalkboard had this to say:

‘It becomes a big problem if the materials like chalkboards, dusters that were received from Watchtower are worn out, because facilitators fail to teach’ while another elder said:

One time we did not conduct the literacy lessons for over six months because the board was worn out. Lessons resumed when the congregation through the contributions received from members bought the chalkboard.

Another finding on teaching and learning aids was that the educational materials used in the adult literacy programme offered by the JWs were relevant to the learners with the following comment made by one facilitator on the relevance of teaching and learning aids:

The educational materials used in our literacy programme are relevant to the learners. This is important because if the materials are not relevant the adults become bored and may stop attending the lessons. I am sure that you know that some literacy programmes fail to succeed because of irrelevant materials.

One elder had this to say:

One time when I was a facilitator we did not order the literacy books in time from society as such books were not sent in time. Therefore we started teaching using improvised materials. This did not impress the learners. They started missing the lessons.

While the learners had enough reading materials in the literacy programme offered by the JWs, it was found that the learners had problems with exercise books and what to write with. Some learners attended literacy lessons without books, some without pens or pencils and others did not attend the lessons regularly because of lack of these materials. At one congregation the facilitator did not give the learners a written exercise in class but homework. This was due to the fact that most of the learners did not come with the exercise books, one graduate narrated that:

A class mate who was an adult was not coming with an exercise book and a pen or pencil. She was interested in learning how to read and write but had no money to buy these necessities. Sometimes she was not attending lessons because she thought the facilitators would feel bad if she kept on going without an exercise book and a pen or pencil to write with. When the facilitator was aware about her problem he reported this to the elder. The elder used the money the church

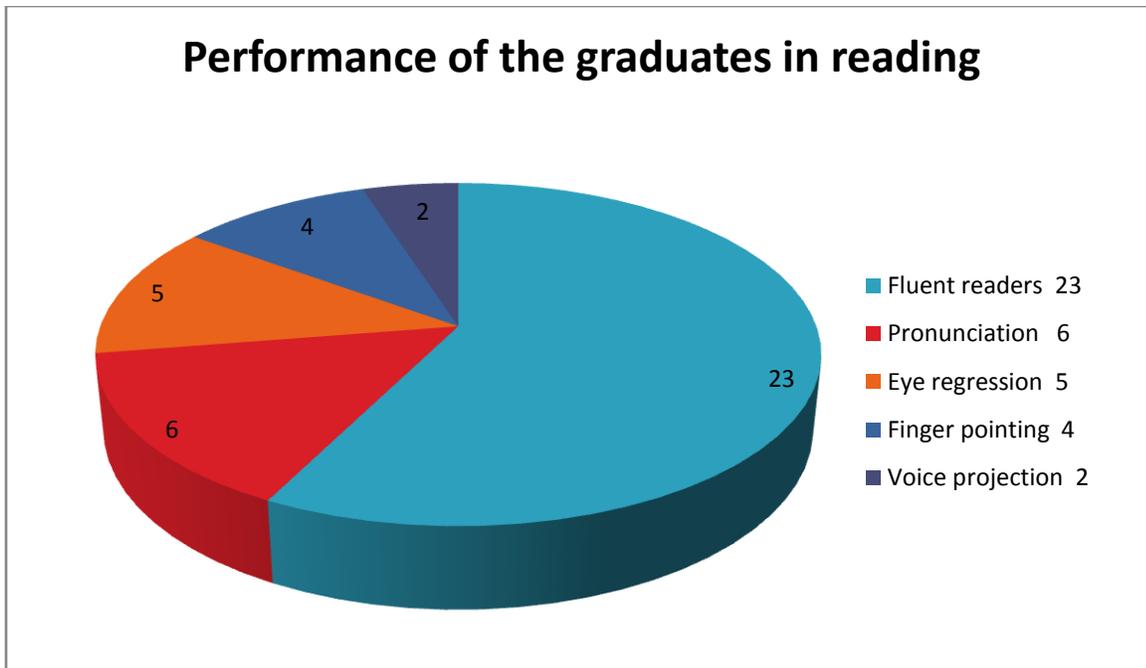
members were contributing to buy some exercise books and pens for the learners who could not manage”.

The graduates went on to say that the learners started performing well when books and pencils were bought.

4.4 What was the performance of the graduates in reading and in writing?

The findings to this question were obtained from the interviews and the miscue test. In reading the findings were that the graduates were able to read. There were just a few who were reading but with difficulties. As such the findings have been put in two categories. The first category is that of the fluent readers and the other category is that of those that read with bad reading habits and pronunciation difficulty. The fluent readers were twenty three while the second category had seventeen learners. The bad reading habits the second category had were: five had eye regression problem and four with finger pointing and two had the voice projection problem. Then there were the other six graduates who had difficulties with pronunciation see Table 4.1 below.

Figure 4.1 Performance of the graduates in Reading



The findings on writing (see figure 4.2) revealed that of the forty graduates that were tested twenty one wrote good sentences, four wrote sentences which had mixture of capital and small letters but were readable, two had the problem of shaping the letters properly as such it was difficult to read their work, four did not punctuate their sentences, three did not leave spaces between words as such it was difficult to read what they wrote. The other six graduates had the problem of maintaining the same size of letters. They wrote letters of different sizes in the same sentence but the sentences were readable

Figure 4.2 Performance of the graduates in writing

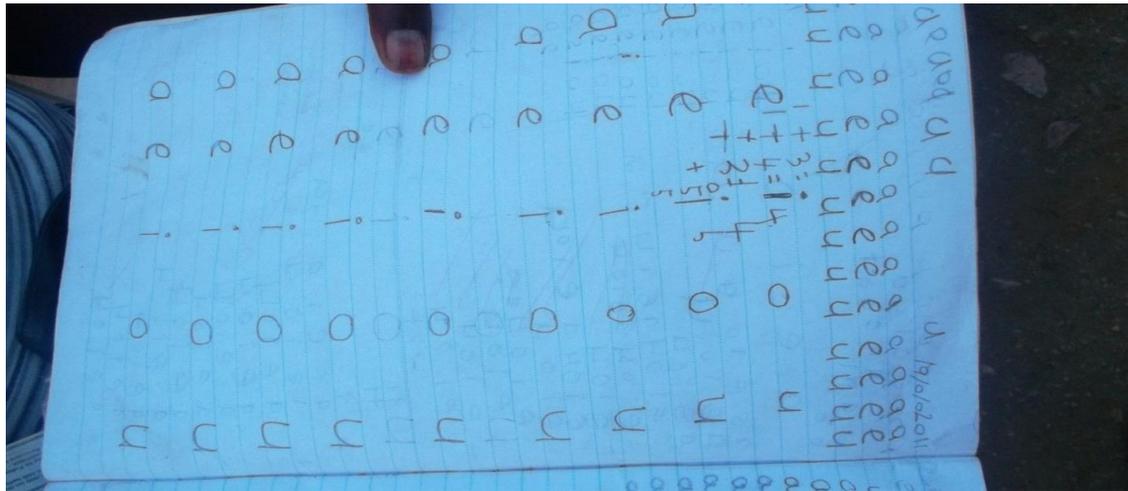
Good sentences	Mixture of capital and small letters	Letter shaping	No Punctuation	No spaces between words	Different letter sizes
21	04	02	04	03	06

Generally, most of the learners were able to write sentences but had punctuation problem. The names were correctly written.

It was found that learners were doing better in reading than in writing. This confirmed what was mentioned by one facilitator. When asked about their expectations on the results of the miscue test, the facilitators indicated that they expected the graduates to do better in reading than in writing. This was because they had a lot of challenges in teaching writing.

The exercise books used by the learners showed that most of them were able to write as shown in Picture 4.6 below. There was also evidence that homework was given to the learners regularly but some of the learners did not write the homework exercises.

Picture 4.6: Ability to write by the learners



Source: Taken by research assistant in the field

Further findings showed that reading assessment of the learners was done by the facilitators in class as well as the elders during church service as mentioned earlier. The learners were given bible verses to read during church service. After the service, the learners were told their weaknesses and the areas in which they needed to improve upon. But these assessments by the elders were only done in reading and not in writing. When facilitators were asked about the assessment records, one facilitator said:

The class assessment records for learners in reading were kept by us, but the elders' assessment records were kept by the learners. Each learner has a copy of the book in which his/her performance and the areas he/she needs to improve upon are recorded. The record was kept by the learner and given to the elder to comment on the performance after each reading session.

Another finding was that, the facilitators concentrated more on reading than writing when teaching. Over three quarters of the lesson time was spent on reading alone while writing was just done at the end of the lesson with learners being told to do the writing activity at home. On striking a balance on the teaching of reading and writing one facilitator said that the thirty

minutes which was supposed to be used to teach reading and writing was not enough. The literacy classes just met once a week.

The miscue test was conducted in Cinyanja. This was because it was the language of literacy used in all the congregations. One elder indicated that they were using the language that the government schools in that area were using when teaching literacy. Cinyanja was mandated to be taught as a subject and a language of literacy in most primary schools of Lusaka Province which included Chongwe district.

At one congregation, the findings showed that the teaching of reading and writing was done in Cinyanja, English and American Sign Language (ASL) but only a lesson taught in Cinyanja was observed and the miscue test was conducted in the same language. The facilitator for the other languages was out on holiday. An elder said:

We are teaching reading and writing in three languages. These are Cinyanja, American Sign Language and English. You will only do an observation in Cinyanja because the facilitator who is teaching reading and writing in Sign language as well as English is out on holiday”.

At another congregation, lesson observation was done in both Cinyanja and English lessons. The findings revealed that more learners attended the English lesson than the Cinyanja lesson as shown in Pictures 4.3 and 4.4 and when asked why it was like that, the facilitator said:

This is the way it is. I have more learners in English because the church members who are unable to read and write in English are more than in Cinyanja. Moreover the congregation wants to begin offering church services in English. Therefore most of the church members are learners of English literacy (reading and writing) including some elders.

Furthermore, an elder said:

When we started we were only offering Cinyanja lessons but it is like most of the members are conversant with reading and writing in Cinyanja. We are encouraging the members who are unable to read and write in English to start

learning so that we may start conducting church service in both Cinyanja and English.

Further findings showed that some of the learners in Cinyanja lesson were young. They were school-going age boys and girls. The facilitators said that there was no problem with the age but only learning how to read and write. Interest mattered most to which one facilitator said:

The literacy class was open to all. It is not restricted to adults only. This was so because even if some boys and girls go to government schools they reach grade five or six or drop out without knowing how to read and write. I am an example of those who benefitted from 'shibukeni'. My parents encouraged me to start immediately I started grade one and due to that, I was the first pupil in class to know how to read and write. So it is just a way of helping people to know how to read and write.

When the facilitator was asked how he managed to coordinate the young and the old learners in one class, he said:

I sometimes teach them separately especially in English. The adults fail to answer oral questions in the presence of the young ones. They fear to be laughed at but this arrangement is tiresome on my part. The young ones are also not serious in class compared to the adults. Sometimes they deliberately come without books.

The other congregations just conducted literacy lessons in Cinyanja and one class did not include the young ones but just adults and of those who attended male learners were fewer than the female learners.

On the benefits of knowing how to read and write the graduates thanked the congregations and the Watchtower society for this programme. When asked for what they used the skills of reading and writing after acquiring them one graduate said:

We read the bible during church service and explain the meaning to the members; acquiring the two skills also help us to participate in the comprehension study of the Watchtower magazine. It is held every Sunday. We are able to write bible verses during the bible talk study and we also use the skills during evangelism and for our own things. We always thank the watchtower society for this programme because some of us would have not known even the letters of the alphabet.

Some graduates indicated that after acquiring the reading and writing skills, they were in a better position to help their children with school homework and one woman said:

I always thank the Watch Tower Society for this programme because I did not know anything about reading and writing but now I can even help my children with homework, I attend and take part in meetings at school and at the clinic. Because of acquiring reading and writing skills I have been appointed by the headman's committee to represent our community at the clinic. Knowing how to read and write is also making me enjoy the singing at church since I am now able to read the words to songs from the songbook

The graduates also said that they were able to explain properly the stories and passages of the Watchtower magazines they give people because of the reading and writing programme they attended. They also said that they used the skills of reading and writing for personal things like reading story books in Cinyanja for enjoyment, to read bible stories to their children, reading what was given to them and write letters to friends and relatives.

4.5 How Did the Adult Literacy Programme Offered by the Jehovah's Witness Congregations Fare in Meeting the Objectives?

The objectives of the adult literacy programme offered by the JWs are stated at the beginning of this chapter. As a way of remainder they are as follow: after attending the literacy programme learners should be able to

- (I) read the bible;
- (ii) write their names;
- (iii) write the bible verses;
- (i) read and understand the text
- (ii) read stories to their children

The learners who are Jehovah's Witnesses should also be able to:

- (iii) evangelise
- (iv) read the words of the songs in the song book
- (v) participate in the Christian meetings

The findings were that the congregations were faring well in meeting the objectives of the programme. This is so because the findings on reading were that most of the graduates were able to read the bible. They were also able to write their names and two sentences. So, this is an indication that if they could read the bible and write two sentences and their names then they were able to read anything they came across to in Cinyanja and can write any word in Cinyanja. The graduates who were Jehovah's witnesses were also able to evangelise (see Picture 1.1) and explain the meaning of what they read in the bible and were able to explain to people the contents of the magazines they distributed during evangelism activities. The graduates also said that they were able to participate in Christian meetings.

4.6 What were the challenges that the congregations met when implementing the literacy programme?

The findings were obtained through interviews and lesson observation. These were firstly, absenteeism of the learners from the literacy classes, learners with learning disabilities and learners attending the classes without the utensils to write with. When asked about the challenges they were facing when teaching in the adult literacy programme, one facilitator said:

Some learners had learning disabilities and this resulted in time for them to learn how to read. Such learners get frustrated easily and it is not easy to handle them. Some come without books or pens to write with and some do not attend lessons regularly.

Some of the learners absented themselves from classes because of lack of exercise books and pens or pencils to use in classes as one graduate said:

The way the adult literacy programme is designed, one can start reading in six weeks' time but some learners are unable to read and write after attending classes for such a period of time because of absenteeism. One married woman who was a classmate was not progressing due to absenteeism. The husband who was not a JW did not want her to arrive at home late after the literacy class. This lead to absenting herself from classes and her progress was slow. Another problem is that the adult literacy lessons were just conducted once per week. The handbook

recommended three times a week but it is never followed because learners are always busy.

The facilitators and the elders also talked about challenges faced as the ones contributing to poor performance of some learners especially in writing.

One elder lamented that, “the results are going to be poor in writing because of absenteeism” while one facilitator said:

Some learners did not do well in writing because of their absenteeism from class coupled with a negative attitude towards writing. Absenteeism was more pronounced when there was too much work at their homes, for example, during harvesting and farming times learners remained at home until they had finished work during these times.

Another Facilitator mentioned absenteeism, learning disabilities and lack of exercise books and pens or pencils as some of the challenges which made the learners not to practice writing. During observation one facilitator at one congregation did not give the learners written work in class but home work because they did not come with books. The learners just practiced how to read in class and were told to do the writing exercise at home.

Secondly, the challenge of inviting a lot of people to the literacy classes as learners. The findings were that the literacy classes of JW were free to all. They had no age limit as long as one had interest. Further findings were that there were two ways the congregations used for inviting learners to the classes and enrol them. These were firstly, through evangelism work. This is one of the functions of JWs (Watchtower, 1996). They preach to people on a one-on-one basis in their homes, on the streets and shops and so on as seen in Picture 1.1. Through this evangelism work, they identify those who are interested in the Bible but cannot read and write. So they invite such people to attend adult literacy classes so that they could learn how to read the Bible and when asked how the learners were invited to the literacy classes, one elder said:

We do not display any posters or advertisements that we need learners for our literacy classes but we do it as we are teaching the people about the word of God. Moving from house to house or from farm to farm or following the people in their gardens and so on, make us come across the people who are interested in the Bible but do not know how to read and write. These are the ones we invite.

Chongwe is a farming area and so to evangelise in this area, the JWs move from farm to farm looking for people.

Another way was by making announcements during church service, the elders appealed to those who could not read and write to remain behind for the literacy classes. The interested ones remained and started attending the lessons as one elder said:

We also make announcements during church service to invite those who attend our church services but do not know how to read and write or they know how to read but are not fluent readers, to attend literacy classes.

Although these methods were used a lot of people were not getting the invitation message some did not even know that the learning of literacy was free to all.

It was also found that the congregations encountered the challenge of retaining the learners especially those who were not JW to the LP. This was evidenced when it was found that all the respondents were JWs. The researcher expected to meet some learners belonging to different churches to which one learner said:

I used to go to a different church before I was invited to the literacy class of JW. In fact I started coming here with a friend. That friend of mine has stopped and continued going to our church. I have continued learning how to read and write and changed the church, I am a JW now. I am even taking part in the reading assessment which is organised by the elders

It was also found that there were suitable arrangements made to let those who were not JWs and were busy during the time the literacy lessons were held but were interested in the bible, learn how to read and write. One elder said:

Learners who are not JWs are taught at their homes and at the time that is convenient to them. The texts the facilitator use to help them to know how to read and write include the Bible stories.

One facilitator said:

Apart from these learners, I also have other learners I teach how to read and write at their homes. The learners were not Jehovah's Witnesses but have interest in the Bible. They are taught how to read and write before the Bible study.

The third challenge was using untrained facilitators. Even if most of the graduates were able to read, the findings revealed that the congregations used facilitators who were not trained but were just committed members of the congregations serving as ministerial servants. These facilitators were the young men and men who had a good stand within the congregations and were able to read and write. The facilitators were never paid any salary or allowance for teaching people how to read and write (Watch Tower, 1993).

One elder said that, "There is no training or allowance that is given to the facilitators. They just do the work willingly" and one facilitator further claimed by saying:

I enjoy being part of the literacy programme as a volunteer but if there are people willing to help with training or allowances I will be happy to receive the gift.

Another elder said, "No training or orientation was given to the facilitators" while one facilitator said, "We do not need money for the work that we are doing but just appreciation".

Another finding on the challenges was that the congregations that were situated away from the town centre were failing to replace the worn out materials in time. The findings revealed that the church did not receive any form of help from the government. The textbooks and other books for reading that were used in the adult literacy programme were provided by the Watchtower Bible Tract Society of Pennsylvania (Watch Tower, 2000). Sometimes the congregations received help in form of chalk from the same source. The chalkboards were provided by the same source at the time the Kingdom Halls were built.

The Kingdom Halls which were used as classrooms for adult literacy were built using a loan which is a revolving fund. It contributes to the construction of more Kingdom Halls worldwide. The money obtained as a loan is used for the purchase of building materials while the actual

building is done by ‘unpaid volunteers from all walks of life’. (Watch Tower, 2012: 25). When asked on the source of the teaching and learning materials congregations were using in the adult literacy programme, an elder said:

The materials we are using come from the Watch Tower Society but once they are worn out, they are supposed to be replaced by the congregations using the contributions made by the congregation members.

It was discovered that the congregations that were situated in rural areas where there were no industries for people to work in order to earn an income were failing to contribute regularly in their congregations and this led to these congregations to fail to replace worn out materials in time. One elder from a congregation which was situated further away from the township had this to say:

It becomes a problem to replace the worn out materials which are expensive. We are supposed to use the money raised from contributions made by church members. These contributions are not regular and sometime are not enough. Members are willing to pay but it is according to their income and when it is obtained. Most of us are farmers who receive our income yearly or seasonal.

As mentioned earlier, one congregation took more than six months to replace a chalkboard and as such the adult literacy class was suspended for a while. .

Further findings showed that the officials from the Government did not even visit the venues of the adult literacy programme to stimulate the facilitators, or be resource persons to give, guidance and instructional directions on teaching adult learners and on how to improve the quality of the adult literacy classes’ operation for quality education. Everything literary depended on the JWs congregations. When asked if the representatives from the government had visited the venues for the adult literacy programme for monitoring purposes and so on, one elder said that:

You are the only one we have seen from education. No one from any ministry has come to visit us. We do not even know whether they know about the existence of our literacy programme or not”

The respondent from the education officer when asked on the extent of knowledge the office had about the adult reading and writing programmes conducted in the district said:

The goal of the Ministry is to make sure that the citizens of the country are given the much needed education, so that they are able to read and write and compute numbers. This is done by the government and the cooperating partners. The cooperating partners included the church and NGOs. As a district we are aware that the cooperating partners were offering education to the people in the district like the ‘Room to Read’ which is even providing books for the library in the schools.

He also said that the office was aware that some churches were also doing the same for their church members. Jehovah’s Witnesses provided reading materials like awake magazines for people to read. He expressed ignorance about the manner in which the adult literacy programme offered by the JWs was conducted and said:

We are not aware that JWs were teaching people how to read and how to write in that way. And that the invitation of the learners to the literacy programme is extended to the non church members who are interested in learning how to read the Bible.

Moreover he said that the office had never received any representative from the church asking for help or inviting them to go and see what they were doing. He said that the district education team monitored and evaluated the literacy programmes in schools and they did the same to the literacy programmes offered by any cooperating partners who invited them to do that. He further said, “No help has been extended to the literacy programme of Jehovah’s Witnesses because the office did not know anything about it”.

4.7 Summary

This chapter has presented the research findings according to the research questions. The major findings are that although the congregations used the teachers centered method and meet a lot of

challenges during implementation most of the graduates were able to read and write. They were also able to participate in Christian meetings and evangelism work. The congregations were starting with learners with very low reading and writing levels that is from letter recognition and sounds but were able to make graduates able to read the bible and write sentences in Cinyanja. Therefore, the congregations fared well in meeting the objectives.

CHAPTER FIVE

DISCUSSION, CONCLUSION AND RECOMMENDATION

5.0 Introduction

This chapter discusses the findings, presents a conclusion and recommendations related to the evaluation of the literacy programme conducted by Jehovah's Witness congregations. The discussion of the findings is presented in line with the research questions as presented in chapter one. As a way of reminder, the questions of the study as presented in chapter one are as follows:

- (i) What were the objectives of the literacy programme offered by the Jehovah's Witness congregations?
- (ii) How did the Pre- literate learners perform in reading and in writing?
- (ii) What were the teaching methods, teaching and learning materials used by the facilitators when teaching?
- (v) How did the graduates from the literacy programme perform in reading and writing?
- (vi) How did the adult literacy programme offered by the Jehovah's Witness congregations fare in meeting the objectives?

5.1 DISCUSSION OF THE FINDINGS

5.1.1 What were the aims and objectives of the adult literacy programmes offered by the Jehovah's Witnesses?

The aims and objectives of the study have been outlined in chapter four. They were not many compared to those of the Neganega literacy centre (Mkandawire, 2012), which included the survival skills. The objectives of the literacy programme conducted by the JW were on reading

and writing only. Engaging the adult learners in the skills of reading and writing only is supported by research. Rodgers (2005) in a paper prepared for a USAID project in literacy and productive skills training reports that

The traditional combination of literacy with vocational training that has been customary in developing countries has not been successful in many cases. When non-literate trainees on vocational skills training programmes are given the choice, as many programmes in Afghanistan have discovered, most of the trainees do not feel the need for literacy training. REFLECT in many countries, for example, has reported that in some instances, when local community groups are engaged in development projects of their own choosing, literacy is relatively rarely chosen.’

So the learners of the literacy programme would not have much to concentrate on but only reading and writing. This would make them perform well as they have more time to practice reading and writing only. However, we can argue here that the learners also needed to perfect their numeracy skills. They would be able to count the books they were using and so on. Therefore, an inclusion of Arithmetic in the JW’s literacy programme would enhance the programme and even add more relevance to it.

5.1.2 How did the preliterate learners perform in reading and in writing?

The preliterate learners refer to the learners who were about to start the literacy classes. The purpose of testing the preliterate or new learners was to gauge the level of literacy that the congregations were starting from. This would help to see whether the literacy programme was making a change in the learners or not.

The performance of the preliterate learners showed that indeed they did not know how to read and write. This is proof enough to show that the literacy programme of JW’s targeted people with no literacy skills and transformed them into a reading community long before they graduate from these classes. It also shows that the facilitators were starting with learners who were unable to

read and write. This means facilitators starting teaching with the smallest unit of words, the letters and the sounds they make. Teaching adults who are in this position is not easy. This is so because it needs patience. When it comes to writing it is even worse as in serious cases the facilitators need to show the new learners even how to hold pens. Those with learning disabilities will take more time to grasp the concept. That is why it is important to help the church by training the facilitators and show appreciation for the work they are doing as volunteers.

5.1.3 What were the teaching methods, teaching and learning materials used by the facilitators when teaching?

Although literacy education involves cooperative learning, group or social activities were lacking in the lessons observed by the researcher and the learners could not open up to share their views and experiences. I do not agree with the church because reading and writing are skills. Teaching a skill requires the use of the method that gives the learner an opportunity to practice. This is because a skill can only be mastered with a lot of practice. Therefore, the teaching of reading and writing should encourage learner participation which promotes thinking. If learners are trained to think they can use the skill in other fields like solving their own problems.

In the teacher centered methods the facilitator dominates the lesson while learners just watch and listen. Freire (1989) calls this as banking theory. This is where a learner is considered to know nothing, therefore, must just listen and see. The facilitator is the only one who knows in the class. So, the learners just get everything that the facilitator says.

Learning time is supposed to be set by both the learners and the facilitators. In this way it suits both parties. In Watchtower (2010: 64) the handbook that the facilitators were using, it is stated that 'lessons should be held at a time convenient to the majority of the students while the place of literacy classes is decided by the body of elders in the congregation'. This means that

facilitators and learners are supposed to come up with the time for literacy classes. There is need to find ways of promoting learner participation to encourage skill development in the literacy lessons. Freire (1986) encourages learner participation in adult literacy when he says that adult literacy should encourage the use of dialogue in order to encourage the participation of learners. The use of dialogue will consider a learner as the one who has knowledge and experience.

The teacher centered method is suitable with information subjects while in literacy, there are skills which need to be developed. These skills can only be developed if the learners are adequately involved. Facilitators are there to give guidance to the learners through explanations. Another reason why I do not agree with the church on the method of teaching is that the use of teacher centered method may result in learners thinking that they are underrated because all the information comes from the facilitator. Watchtower (2010) supports this point by stating that facilitators should always be respectful to the learners, according them the dignity they deserve. They should not embarrass or belittle them.

To avoid teacher centered lessons some literacy programmes use REFLECT method (See literature review). Reflect and other literacy learning programmes which have been using learner- generated materials (LGM) (where the literacy learners choose the words they wish to learn) show that the literacy learners choose words relevant to themselves, some of which may textually be 'difficult', but that they cope with easily (Rodgers, 2005) because they know them.

Despite these observations on methods employed by the facilitators, we could still say that the programme was helping many to breakthrough to literacy.

Adult literacy needs a variety of techniques to amuse the learners. If one technique is used for a long time adults get bored and may start missing lessons. The use of the same technique in all the lessons

might be due to lack of training because there was evidence from the handbook that they could use techniques like alphabetic, psych phonemic and Frerian method.

The Synthetic technique which the facilitators used when teaching literacy implies putting together or synthesising (Mwansa 2007). In this technique learners are taught how to combine letters to form syllables. Words are formed by combining the syllables (syllabic method). Then from words, new phrases and sentences are formed. Therefore the movement is from specific to general for example **m-o** to form **mo**, **t-o**, to form **to**. The new word that can be formed from these syllables is **moto**. On the techniques to use when teaching reading and writing, Banda (2008: 98) states that:

Cinyanja, like any other Zambian Languages is a syllabic language. From vowels, one may master the two letter syllables, then three and finally four letter syllables. Once the learner has knowledge of these syllable arrangements then the readers should read any word in Cinyanja and many other Zambian Languages.

This element of learning through syllables follows a syllabic method. Therefore, the facilitators just used the correct technique for teaching Zambian Language especially that the phonics rules for Zambian Languages are regular. That is why MoE (2002b: 12) states that:

In Zambian Language phonics rules are very regular. Each letter only has one sound and there are few blends where individual letters combine to make different sounds. Zambian languages are also syllabic. This means that they follow a regular format. For example, consonant + vowel let say bo as in botata; digraph + vowel like mbu in mbutu. In English, the relationships between letters and sounds are not as regular as in the Zambian Languages. While the basic sounds of the letters are the same, many letters make more than one sound. In addition, there are many strange blends in English such as *ch*, *ph*, and there are also unusual letters, like the silent *k* in knee. Although there are five letters of the vowels they can make more than 20 sounds in English.

So, learners only require knowing the sounds of the consonants and vowels in Zambian Languages.

In English a lot of explanations and repetitions need to be done in order for the learners to master the sounds.

Although the study found that the syllabic method was effective, the facilitators would have used the Psych phonemic technique. This is ‘the use of a drawing or a picture to illustrate sounds’ for example, /Z: /with a sound the fly makes. It can also be done by having a picture of a letter and high light the initial letter like /s/ in sun, snake, saw and sandal and /b/ in ‘baibulo, basi, buluzi, bakha’ in Cinyanja as seen in Picture 4.2. Furthermore, the use of the key word that is, use of an object which has the shape as the first letter in that word for example /s/ would be represented by a picture of a snake (Mwansa, 2007: 74).

Another technique facilitators would have used is the alphabetic. In this the learners are shown how the sounds of the letters are put together and then combined to create new words for example **motor** and **cycle** to form motorcycle and **bull** and **let** to form bullet. The use of the drawings and the words underneath can lead the facilitators yet into another technique called the analytic technique. This is where the teaching starts with the whole word and then it is broken in to syllables. For example, buluzi is made up of:

bu lu zi
ba la za
be le ze
bi .li zi
bo lo zo

Then learners are taught how to come up with other syllables, sound the syllables and combine them to make new words. This break down can further be broken down into phonics as in [a, e, i, o, u] and can be used as a basis for teaching the alphabet in a particular language. This aspect imparts some phonological awareness skills in the learners which is an essential skill for reading, writing, listening and speaking in that particular language.

The handbook also contained sentences. So, the entire sentence technique would have been used by the facilitators. This is where learners begin with learning sentences. Therefore, facilitators would have used a number of techniques using the same handbook but for them to do that they needed to be trained or oriented. This may be the reason why this study has suggested that training is required on the part of the facilitators.

The teaching and learning materials are important in adult literacy programmes because they help the facilitators to put the message across to the learners. The learning materials also help the learners to grasp the knowledge and skills the facilitator is imparting to them (MoE, 2002b). Therefore, the learning materials are beneficial to both the learners and the facilitators.

In relation to the teaching and learning materials, the congregations were in line with Holland's sentiments, as stated in the literature review, because the congregations provided the adult literacy handbook which was used by facilitators (Watch Tower, 1997). This is a sign that the facilitators had a guide to follow as they taught the learners. All the literacy classes followed what was in the handbook when teaching. I can commend the JWs for having a guide in their literacy programme because according to literature review some literacy programmes fail to do that.

One feature of the handbook of the adult literacy programmes offered by the Jehovah's Witnesses was that it was composed of instructions for both the learners and the facilitators. The instructions for the learners were printed in a big font size that was legible to the adults. This is recommended by research (Reghu, 1999). The handbook also contained instructions for homework exercises. Though it was not published locally, it consisted of words and pictures that learners could see in their home environment or read about in the Bible. The handbook was

suitable for both the young and the old learners because it had simple lessons for the beginners like syllables with two letters, three and four letters as well as legible font size for adults.

Using teaching and learning materials that are suitable in adult literacy lessons is also important because it helps the facilitators to achieve the objectives. It could be said that the handbook used in JW literacy programme was suitable because the pictures and illustrations it contained gave clarity to issues. The advantage of pictures and illustrations is that they have a message to carry to the learners and make them understand, (Reghu, 1999). Some pictures were for the stories found in the Bible. Furthermore, the pictures and words did appear together. So, the correlation was there between the text and image (Holland, 1995).

The other reason why it could be said that the handbook was suitable is that it was handy in size and was not a voluminous book. As such it was easy for the learners to go home with. It had sixty four (64) pages. Going home with the text books is an encouragement to learners and it makes the learning to continue even at home. Rodgers (2005) reports of a research conducted in Kenya on adult literacy, which revealed that learners' attendance was poor because they had no textbooks, to enable the learners do revision exercises at home, (see literature review). This was not the case with the adult literacy programme offered by the JW in Chongwe district.

The learners had no problem with the availability of these textbooks because each of the learners had a book as shown in Picture 4.5 and they were going home with them as personal copies. According to the literature review, the adult literacy programmes of Kenya experienced low participation because of the non availability of the textbooks to use. The availability of the textbooks makes the learning not to end in classrooms but to continue in the learners' homes. This helped the facilitators to achieve the objectives of the literacy programme.

The suitability of the textbooks for use in adult literacy programmes is also very important. I can agree with the JWS here because if it is not seriously taken it can lead to low participation by the learners. The adult literacy programme of Kenya experienced low participation because the textbooks or handbooks were not suitable. Oluoch (2005), reports that there was low participation by the learners because the learners lacked literacy support materials at home, except for the primary textbooks for their children, which were quite irrelevant to their needs. Hence they learned only at the centres. Even the posters adorning the walls were meant for nursery school pupils.

Apart from the handbooks the programme also had reading materials for extensive reading. The learners were even taking these books to their homes as they also became their personal copies.

This is in line with Robertson and Salt (1997)

It is not enough to simply teach children to read, we have to give them something worth reading. Something that will stretch their imaginations - something that will help them make sense out of their own lives and encourage them to reach out towards people whose lives are quite different from their own.

This does not only refer to the children but to any learner of reading. Having the reading materials as personal copies and going home with them is an advantage not only to the learners but also to the other members of the family especially children. Research shows that reading and writing can emerge in children just like oral language in the presence of a lot of reading materials. So, if the children are guided properly they can make use of these books. This is in line with what was reported in a proposal written in 2012:

it has been claimed that reading can be acquired naturally if print material is constantly available at an early age in the same manner as spoken language. If an appropriate form of written text is made available before formal schooling begins, reading should be learned inductively, emerge naturally, and with no significant negative consequences.

Therefore, enough reading materials would not only make the learners become readers but would also enable young preliterate children to accurately perceive and learn properties of written language by simply being exposed to the written form. Hence, the need for the government to come in and render help in areas the JWs congregations are failing in order for a lot of citizens to benefit.

Jehovah's Witnesses' children and the learners in the adult literacy programme are not only exposed to the reading materials but they also have an opportunity of having their mothers or fathers read to them. Watchtower (2012), reports that 'through the Christian congregations, Jehovah's Witnesses promote literacy. Parents are encouraged to read to their young children. Each month copies of the Watchtower and Awake magazine which are bible based materials are produced.

On the production of reading materials I can commend the church that they were available but materials generated locally with the learners' input are encouraged to be used in adult literacy as stated in chapter two. This encourages learner- participation; therefore, there is need for the church to come up with additional materials produced by both the facilitators and the learners. Especially when textbooks are not ordered in time by the various congregations, instead of suspending lessons as the case was with one congregation in Chongwe district, they can simply develop local teaching and learning materials to use in the adult literacy programme.

5.1.3 How did the graduates perform in reading and in writing?

Most of the graduates from the Literacy Programme offered by the JWs were able to read because of the exposure they had to reading materials. As discussed above the learners had a lot of books to read and were even going home with them. They had a variety of books which were

on stories they read about in the Bible and on the day to day living. As such they never got bored to read the books. They were also able to write. The mistakes they made in writing were mainly on punctuation and due to lack of practice.

There are several reasons that lead to learners' doing better in reading than in writing. As it has been mentioned in the previous chapter, some learners lacked exercise books, pencils or pens to write with denying them an opportunity to practice writing. Emphasis when teaching should also be placed on both skills when teaching or learning. If more reading is done in class than writing then learners will perform better in reading than in writing. Learners should also have a positive attitude towards the learning of the skills. Therefore, there is need to take these concerns into consideration when teaching so that emphasis is placed on both reading and writing.

Furthermore, learning how to write is seen to be more difficult than learning how to read. That is why Watchtower (2010: 63) states that 'progress at reading is often faster than progress at writing' and that 'although adult learners may be able to perform intricate tasks with their hands, writing with a pen or a pencil may be a difficult and frustrating experience'. The facilitators just need to have more patience with the learners when teaching writing.

The mixing of learners in literacy classes where young and adult learners are placed in the same classes makes some adult learners to feel out of place and as such positive learning is hindered. This affects adult learners' performance so much, hence the need to separate the learners according to age groups.

However, some authors have different views on having different age groups in one literacy class Hoffer (1973: 29) said that:

The central task of education is to implant a will and facility for learning; it should produce not learned but learning people. The truly human society is a learning society, where grandparents, parents and children are students together. The performance of learners in reading and writing was assessed in Chinyanja which is the language used in adult literacy programmes. It is not the mother tongue for most of the learners but a familiar language. A mother tongue is the language that is used by the mother as she is breast feeding the baby or the language used by the immediate family of the baby. As such one has the roots of reading and writing in a mother tongue which is mainly an oral language. So, the development of reading and writing in the language that one acquired first will not be difficult. It is just a matter of showing him/her that what is spoken can also be written down and read.

The use of the new language to teach reading and writing requires not concentrating on reading and writing only but also on the oral language 'the roots of reading and writing'. This may delay the learning of reading and writing. Therefore, for the learners to do well in the adult literacy programmes, there is need for the facilitators to use the mother tongue of the learners just like the literacy classes which were handled by the missionaries before independence in Zambia (Mwanakatwe, 1974). Henkel (1989) claims that:

One of the first tasks for the missionaries was to learn the language of the local people in the areas surrounding mission stations and to put it down in writing. Henkel (1989) further adds that the next step was the opening of schools in which reading and writing was taught first in the local languages and then in English. Literacy in the MT was the vision that was shared among various missionaries and was put into practice. Most of the people around the Kingdom Halls especially those that were situated in extremely rural parts of the district were Soli speaking people but the language of literacy was Cinyanja.

Nevertheless, the use of Cinyanja as a language of literacy cannot be so bad because even if it is not the mother tongue for most of the learners, it was familiar to most of the learners. Literacy in a familiar language is better than the one given in an alien language. MoE (1996) has also recommended the use of a familiar language in literacy.

If the teaching of literacy in a familiar language or mother tongue like Cinyanja is done first and the learners have acquired the literacy skills, then the teaching of literacy in an alien language like English is easy. This is because it just involves the transferring of the literacy skills acquired from a familiar language to the alien language (Banda, 2008).

The learners who were passing through the JW's literacy programme were changing. That is from people who were not recognizing the letters and unable to shape them to the ones who were reading the bible and writing bible verses. The skills of reading and writing are very beneficial to the people and the country at large, as mentioned in the literature review, hence the need to help the church to expand its activity of teaching reading and writing.

5.1.4 How did the literacy programme offered by the Jehovah's Witness congregations fare in meeting its objectives?

The dream of the organizers of every programme is to achieve the objectives. That is why they put in a lot of resources. In the case of literacy these resources include reading materials. The learners of the literacy programme of JW's were exposed to these as mentioned above. This exposure helped the facilitators to transform the preliterate learners to the literate ones. They were made to be readers.

The other aspect that contributed to the achieving of the objectives was the use of the suitable technique for teaching Zambian Language. Although the syllabic technique was frequently used by the facilitators it was suitable for teaching Zambian Language. Therefore, it helped them to

achieve the objectives of the programme. As such the literacy programme of the JWs was faring well in meeting the objectives of the programme.

Though, most of the graduates were able to read the facilitators of JW literacy programmes neither undergo any sort of training nor were they oriented on literacy teaching. They did not even attend any workshop concerning the handling of literacy lessons. The researcher does not agree with the church on this stance, especially this time when the country is expecting quality education in order to achieve the MDGs on education. Quality education needs good teaching, suitable and availability of textbooks, enough teaching and learning materials, a conducive environment in which learning is taking place, hence the need to train the literacy facilitators used by the JW congregations so that they use the literacy books and other teaching materials properly in order to teach well.

Giving training to facilitators of adult literacy is cardinal. In Kenya, lack of training for the literacy facilitators was identified as one of the reasons for low participation of the literacy learners. Olouch (2005) mentions, 'lack of training and no allowances for the facilitators as some of the reasons why the adult literacy programme in Kenya experienced low participation rates'. He further went on to say, 'there were not enough 'teachers' to run the literacy programmes, and of those in post, half were not yet trained and therefore not qualified. Many lacked proper formal education and could not provide quality education'. Highly qualified facilitators for adult literacy are still very scarce, therefore, there is need to train the literacy facilitators.

5.1.6. What challenges did the congregations encountered when managing the Literacy Programme?

The last objective of the study was to establish the challenges the literacy programme of Jehovah's Witness congregations was going through. Most of the challenges the congregations faced can be attributed to lack of training by the literacy facilitators. The challenges according to

the findings were absenteeism, enrolment of the learners, retaining of non JWs learners and replacement of worn out materials.

5.1.6.1. Absenteeism

According to the previous chapter, absenteeism was seen as a challenge of the programme. It is so because if the coming of learners to the literacy class is erratic then the learning which is supposed to be bit by bit in a sequential order will be affected. This would result in learner's missing chunks of what was learnt when they did not attend as such would fail to connect what they learnt last time they attended to the new learning. Moreover practice is also vital when learning is taking place. Learners need to go through a lot of experiences to master the skills and concepts. So, there is need to bring this problem to an end.

Lack of training for the literacy facilitators might have lead to absenteeism by the learners. If the facilitator is not given any and adequate training, he/she might fail to treat the adult learners in the manner they are to be treated and as such the adult learners will feel out of place and may start absenting themselves from literacy classes.

The absenteeism problem was more rampant during harvest and farming time. The suggestion is that there is need to address this issue. The problems of adults can be solved properly by the use of dialogue. Therefore there is need for the elders and facilitators to have a discussion with the learners and find out what they can do so that both learning and home activities take place. If the conclusion requires the change of the days and time of literacy lessons to suit the learners, then it should be implemented.

5.1.6.2. Enrolment of the learners

The way the enrolment of the learners is done shows that the church is not segregative or exclusive but inclusive by wanting all people to learn how to read and write thereby reducing the numbers of people who are unable to read and write in the country. This may help the government of our country meet the Millennium Development Goals (MDGs) on education by the year 2015. This intervention actually is solving the high levels of illiteracy and inability to read and write problem thereby strengthening the adherence of the fundamental human right to education.

It can be argued that there is need to do more on the way learners are invited to the adult literacy classes. The reason is that some people may not tell the truth when they are met for the first time during evangelism activities just as it has already been alluded to in chapter one. Some people pretend to be busy as a reason to refuse to read because they are shy to show that they are unable to read or they pretend not to have anything to do with the JWs. But if the invitation is made publicly, people can make decisions to join the adult literacy programmes. It is possible that there are some people who live near the JWs' Kingdom Halls yet they are unable to read and write and are interested in learning but have never come across the invitations. Hence, there is need to improve on the way learners are invited to the adult literacy classes offered by the JW.

Apart from what the church is doing, learners can be invited to the literacy classes for enrolment by extending the invitation to the places where people are found. That is some sort of publicity of the literacy programme by announcing to the public such as at health centres, social gatherings, market places by using the public address system. This can also be an advantage to those who cannot read and write because they will hear and listen to the public announcements

and comply if they are interested. Posters to invite learners to the literacy classes can also be written and stuck at public places and public notice boards.

5.5.3 Retaining of non JWs learners

It is not only the way the learners are invited to the adult literacy programme that needed to be strengthened, but also finding ways of retaining non JWs learners to the classes. There is a possibility that some people might have heard about the invitation but fail to make a decision to join maybe because of the negative attitude towards the literacy programmes offered by the churches they do not belong to. Others that are non JWs start but they stop attending classes without acquiring the reading and writing skills.

The government is the only source of help that can enable people like these to change their attitudes and be free to attend literacy classes regardless of who offers the Literacy Programme in order to attain the MDGs on education. Therefore, there is need to find a way of encouraging non JWs who cannot read and write to attend adult literacy classes of JW especially as there are no fees to be paid to attend such classes. They are absolutely free of charge and all people are welcome.

Meanwhile JWs should continue with the way of following those who cannot manage to attend the classes at the Kingdom Halls but are willing to study the bible at their homes (as mentioned in chapter one and four). This is not only done in Zambia but it is also done in other countries.

It is done on a one-on-one setting as Watch Tower (1997:80) reports:

In years past, many people in Benin, including our brothers, did not know how to read, so the society encouraged the brothers to organise literacy classes. At first, such interaction was given personally, on a one-on-one setting.

This study appeals to GRZ to support churches that take up such programmes so that they are beneficial to all.

5.1.6.4 Replacement of the worn out materials

Literature review has shown the importance of teaching and learning materials in adult literacy classes. Therefore quick replacement of worn out materials in literacy classes is very important. That is why there is need to help the congregations that are away from the township so that this exercise is done in time. The programme should continue because we still have people who cannot read and write in those places and combating illiteracy is the wish of all the countries. The literacy programmes conducted in Afghanistan were run using international funds. The 2000 assessment reports on the literacy programmes of Somalia also show that they were mostly run by the international community. The government and JWs congregations situated in towns where members earn their income daily, weekly and monthly should come in and assist these congregations so that they manage the literacy programme well.

The management of any Literacy Programme is very important. If the Literacy Programme is not well managed, it flops and as such fails to meet the intended goals. That is why monitoring and evaluation of programmes are important. Before a complete failure is realised, monitoring and evaluation can reveal the weaknesses and later a programme can be revamped. The two activities also help in expansion of programmes. Therefore this study which has looked at the four aspects of programme evaluation has seen the need for the government to help the church in order to expand the Literacy Programme. The government may start by extending monitoring and evaluation activities to these literacy programmes offered by the JW church and later expend to providing the utensils which the JW congregations are failing to provide. This is because churches are organisations that are known to be non-profit making and have low incomes.

On the venue of the literacy lessons I can argue that they were conducted in places which were not suitable. These were the Kingdom Halls which were designed for worship. The teaching of reading and writing skills require a room with suitable furniture and learning aids such as desks, chairs, and chalkboards unlike what Fitz (2011) found in Afghanistan when he narrates that:

Thirty women, ranging in age from fifteen to sixty-five, sat cross-legged on the floor in a cramped room the size of a large rug. Flies buzzed mercilessly in the 110-degree heat. The women did not look like students, holding a writing utensil for the first time in their lives. As with most rooms in rural villages, there were no tables or chairs.

Learning how to read and write requires a table where to put a book on when reading and lean on when writing with a chair to sit on. That is why Fitz (2011) comments that 'literacy is not something to be taken for granted but a goal to be strived for'.

The congregations were also finding it a challenge to replace a facilitator when the one who was there left or was found wanting because this is voluntary work and very few men were willingly to accept to do. This may suggest the need to have trained facilitators who could be supported even by GRZ or some system could be put in place by the church to maintain the facilitators and ensure stability. How this can be done is beyond the scope of this study but could remain a topic for future research.

5.2 CONCLUSION

5.2.1 Introduction

This section presents conclusions of the study in form of short summary in line with the research questions.

5.2.2 General Conclusion of the Study

The literacy programme offered by Jehovah's Witnesses in the selected congregations in Chongwe district had aims and objectives to achieve at the end of the programme. These were

written in the handbooks and other books published by the church. The facilitators used the teacher-centered method and the syllabic technique which was suitable for teaching the Zambian languages. The literacy programme had a guide to follow when teaching and this guide was in form of a handbook. It was used along with other reading materials for extensive reading and writing. The learners were invited to the literacy programme using two ways. The first one was through the function of Jehovah's Witnesses' of moving from place to place, house to house teaching people the word of God. When they came across people who were interested in learning the bible but did not know how to read and write, they invited such people to the literacy classes. The other way was by making announcements during church services. The congregations used facilitators who were neither trained nor paid salaries or allowances for doing the work of teaching.

The literacy programmes offered by the Jehovah's Witnesses were meeting the intended goals and objectives no matter the challenges they faced. The main goal of the programme was to teach people how to read the Bible and other publications of the church and acquire the evangelising skills as well as taking part in the congregational meetings. The learner should also know how to write the Bible verses. This is exactly what most of the graduates from the literacy programmes were doing. After graduating, the learners were able to read the bible and other publications developed by the church like Awake and Watchtower magazines. Those who were Jehovah's Witnesses also strengthened their evangelism work. If the graduates are able to read the bible this automatically means that they can read any given reading material in Chinyanja.

Therefore, the church was faring well in meeting the objectives of the programme. It was doing a commendable job of reducing illiteracy levels in the country. The people who became literate did not only read the bible but also read other publications and this made them to be useful

citizens of the country. They were even able to understand the environment. Reading and understanding of the bible makes one to be a good citizen as he/she tries to uphold Jehovah's standards as such abide to the rules of the country. They also become valuable members of their communities and families. This would lead to helping the members of the family with any work that has to do with reading and writing. The government needs to encourage initiatives like these because this may lead to the achievement of the Millennium Development Goals (MDGs) in education by the year 2015. As such this literacy programme can be seen as an intervention to solve the problem of inability to read and write in the country.

The history of the literacy programme offered by the JWs confirms that it is truly a programme which is ongoing. It is not like some literacy activities conducted by some NGOs whereby if money runs out then they run down and cease to operate. It started in Chongwe district in 1959, up to now it is still there no matter the challenges the programme has encountered, it is still running. So, the government should just embrace and expand it for most of the citizens to benefit.

5.3 RECOMMENDATIONS

5.3.1 Introduction

This section of the study looks at the recommendations. The recommendations have been divided into two categories. The first category is showing the recommendations for the congregations while the other category shows the recommendations for the government and congregations located in towns.

5.3.2 Recommendations for the congregations

1. There is need to include the learner centered method in the delivery of the lessons. This will make the programme attractive and enjoyable and can lessen absenteeism by the learners.
2. More should be done on the inviting of the learners to the literacy lessons. The Government should help with the taking of the information to the people. Using the public address system will be ideal even to those who cannot read and the congregations can advertise through mass media such as, newspapers, posters and so on.
3. The congregations should also include arithmetic just like the literacy programmes run by the missionaries in the pre-independence times in Zambia. The missionaries offered the 3Rs namely reading, writing and arithmetic (Mwanakatwe, 1974). This will equip the learners with numeracy skills that will help the learners in counting for instance books they use and fellow learners in class.
4. When teaching emphasis should be placed on both reading and writing e.g. the reading assessment done by the elders should also include writing.
5. The days of teaching literacy should be increased from once a week. Watchtower (2010) suggests two or three times a week if possible.

5.3.3 Recommendations for the Government and Congregations located in towns

1. The programme need to be monitored and evaluated regularly by the government through the Ministry of Education in order to improve upon the co-ordinators and learners' weaknesses and also to encourage learners to attend.
2. Learners and facilitators need to be encouraged through various ways like coming up with allowances or some form of salary for the facilitators to motivate them. This can either be provided by the government or JW congregations that are situated in urban areas. These can donate for the congregations in the rural areas.
3. Facilitators need some orientation or training on the new teaching methods and handling of adults. They need to be orientated on the use of the participatory teaching and learning methods and also to be able to develop learning and teaching materials with learners' input.
4. Educational materials that include chalk boards, posters, textbooks, writing materials, and all the necessary equipment and materials, should be supplied by the government or donors with government's coordination if the programme is to be beneficial to all in Zambia.

5.4 Suggestions for Further Research

This study has brought out a number of issues that need to be equally clarified.

These topics which need further research include the following:

- (i) The reasons for low participation levels by non JW in the literacy programmes offered by the JW.
- (ii) The benefits encountered by non JW graduates.
- (iii) The teaching methods used by other congregations in other districts.

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Interview Guide for Elders

- 1. How old are you?.....
- 2. Married Divorced Widow Single
- 3. Which congregation do you belong to?
- 4. What are the aims, goals and objectives of the Jehovah’s Witness Literacy Programme?
.....
.....
.....
.....
.....
- 5. How do you achieve the literacy programme's aims, goals and objectives ?
.....
.....
.....
.....
- 6. What challenges are you facing in the implementation of the literacy programme?
.....
.....
.....

7. What can you say are the strengths and weaknesses of the literacy programme?

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

8. How are the objectives of the literacy programme implemented?

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

9. How many literacy programme facilitators are at your congregation?

.....

10. What are the qualifications of the literacy programme facilitators?

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

11. Was there any training or orientation given to the literacy programme facilitators involved in literacy teaching?

.....
.....

If so how long did it take?

12. What teaching methods do the literacy facilitators use in order to achieve the objectives?

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

13. What are the entry qualifications for the participants in the literacy programme (do they have to be Jehovah's Witnesses in order to be admitted as learners)?

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

14. What is the minimum and maximum age of the literacy participants?

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

15. How often are the literacy participants assessed and who keeps the records? If so may I look at them?.....

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

16. What literacy teaching and learning materials are you using and who provide them?

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

17. How is the monitoring of the literacy programme done and who does it?.....

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

18. Do you involve the local community in the planning and implementation of the literacy programme?

.....

If so how?

.....
.....

19. What help do you receive from the government?

.....
.....

Interview Guide for the Facilitators

- 1. How old are you?
- 2. What is your Gender (a) Male (b) Female
- 3. Married..... Divorced Widow Single
- 4. Which congregation do you belong to?
- 5. What teaching methods do you like using when teaching literacy?
.....
.....
- 6. What is your professional qualification?
.....
- 7. What are the entry qualifications of the literacy learners, do they have to be Jehovah’s Witnesses in order to be admitted as literacy learners?
.....
.....
- 8. How many literacy participants by gender do you have in the literacy class?
Male Female
- 9. What is the attitude of the literacy participants when they are learning?
.....
.....
- 10. How beneficial are the literacy skills to the participants?.....
.....

11. For how long have you been teaching literacy programme?
-
-
12. Do you enjoy teaching adult literacy? If the answer is Yes, explain why?
-
-
13. How often do you assess the literacy learners?
14. What language do you use when teaching and why?
-
15. What kind of challenges do you face when implementing the literacy programme?
-
-
16. Who provides the teaching and learning materials that you use?
-
-
17. How best can the literacy programme be managed?
-
-
18. What can you say are the strength and weaknesses of the literacy programme?
-

Interview Guide for Graduates

- 1. How old are you?
- 2. What is your gender (a) Male (b) Female
- 3. Married Divorced Widow Single
- 4. Which congregation do you belong to?
- 5. What literacy skills have you acquired as a result of the literacy programme?
.....
- 6. How has the literacy programme helped you?.....
.....
.....
- 7. Has the course helped you to resolve critical issues in the community?
.....
.....
- 8. Did you know how to read and write before joining this programme?
.....
.....
- 9. Do you know now or have you improved in reading and writing skills?
.....

10. How have you applied the literacy skills you acquired from this programme?
-
-
11. How are you using the reading and writing skills in your day to day living?
-
-
-
12. Was the programme valuable for your personal growth and development?
-
13. If the answer is 'yes', How?
-
-
-
14. What did you learn about yourself during the literacy course?
-
-
-
15. After attending this literacy course, what difference have you seen in yourself?
-
-
-
16. Did you find the course to be challenging and stimulating?.....
- If the answer is yes, How?
-
-
-

17. Did the literacy course increase your knowledge and understanding of the environment?

.....

If the answer is yes, explain how?

.....

.....

.....

18. Did the discussion in these literacy lessons address the needs of the learners and the community?

.....

If the answer is yes, explain how?

19. Did the literacy facilitators actively engage all participants in activity and discussion?

.....

.....

20. Do you think the literacy facilitators were knowledgeable about the subjects you were discussing during lessons?

.....

.....

21. Was the duration enough to achieve the objectives of the literacy programme?

.....

.....

22. What can you say about the literacy programme?

.....

.....

.....

Interview Guide for Learners

1. How old are you?
2. What is your gender? (a) Male(b) Female
3. Are you Married Divorced Widow..... Single
4. Which congregation do you belong to?
5. Which church do you go to?
6. Which church did you go to before you joined the literacy programme offered by the Jehovah's Witness
7. Did you enjoy attending the literacy classes offered by the Jehovah's Witnesses?
.....
.....
8. If the answer is yes, explain why?
.....
.....
9. What can you say about the attitude of the other literacy learners in the literacy class?
.....
.....
.....
.....
10. Generally, how is the performance of all the learners in the literacy class?.....
.....
.....

11. Do the discussions in the literacy programmes address the needs of the learners and the community?

.....

If so, explain how?

.....

.....

12. Do the literacy facilitators actively engage all participants in the activities and discussions? If so, how?

.....

.....

.....

13. Are the literacy facilitators knowledgeable about the subjects you discuss in class?.....

If the answer is yes, explain how?.....

.....

.....

14. What can you say about the duration of the literacy programme, is it enough to achieve the objectives?

.....

.....

.....

15. Are the teaching and learning materials used in the literacy class enough and suitable for the lessons taught ?

.....

.....

Interview guide for the pre- literate learners

1. How old are you?
2. What is your gender? (a) Male(b) Female
3. Are you Married Divorced Widow..... Single
4. Which congregation do you belong to?
5. Which church do you go to?
6. Did you attend any conventional school before? If yes, how far did you go with your education?
.....
.....
If no, why.....
.....
7. Do you have any one at home who is able to read and write or is learning how to read and Write?
8. Why have you decided to attend the literacy class of Jehovah’s Witness?
.....
.....
.....
9. How did you get the news about the literacy programme of Jehovah’s Witness literacy programme?
10. What do you intend to do after knowing how to read and write?

Interview guide for the Education Officer

1. How old are you?
2. What is your gender? (a) Male (b) Female?
3. What is the goal of Ministry of Education towards Literacy?
.....
.....
4. Is adult literacy also important?
..... If so why?
.....
.....
5. Apart from the literacy programme that is in formal or conventional schools, what other literacy programmes are available in the district?
.....
.....
6. When monitoring literacy lessons in schools do you include the literacy programmes conducted by other agencies on your programme?.....
.....
.....
7. If so, how are the organisers going on with those literacy programmes?
.....
.....
.....

8. What help if any, does the government provide to these literacy programmes?

.....
.....

9. What can you say about the work that other agencies are contributing towards literacy programmes and the attainment of the Millennium Development Goals (MDGs) of education for all by the year 2015?

.....
.....

Lesson Observation Guide

This guide will be used to observe activities within the literacy class. However, a detailed description of such activities will be recorded mainly after the observations.

AREA OF OBSERVATION	YES	NO	COMMENTS
• Evidence of learners coming to literacy classes with reading and writing skills			
• Evidence of learners showing interest in the lesson			
• Are the learners able to read?			
• Are the learners able to write?			
• Is the facilitator able to cover prepared work with the specified time?			
• Any code switching or code mixing on the part of facilitators and learners.			
• Any sign on the part of learners of not knowing how to read and read?			
• Evidence of the facilitators giving help to slow learners			
• Evidence of the facilitator involving the learners in the lesson delivery			
• Is the facilitator showing any knowledge of what he/she is doing?			
• Are the teaching and learning materials suitable?			
• Are the teaching and learning materials enough for all the learners?			
• Does the teacher check the learners' Work			

A Miscue Test for Graduates

Can you read? (Choose one of the following Bible verses)

- Hebrews 13: 7-8
- 1 Corinthians 9: 16
- 1 Corinthians 1: 10

CONTENT	SCORE (5 marks each)
Voice projection	
Fluency	
Pronunciation	
Finger pointing	

What is your name?

Write two sentences about the literacy programme?

.....

.....

.....

.....

Miscue test for the pre- literate learners

Section A: letter identification

1. This is letter b what letter is this (Showing letter ‘c’)?
2. This is letter x, what letter is this (Showing letter ‘l’)?
3. This is letter b, what letter is this (Showing letter‘d’)?
4. This is letter x, what letter is this (showing letter ‘m’)?
5. This is letter b, what letter is this (Showing letter ‘Y’)? This continued till all the consonants and vowel letters were shown.

Section B: Read the following

- (1) Ma (2) bi (3) ta (4) Yo (5) we

Section C –Reading the following words (Words are in Chinyanja)

1. Galu (‘ dog’ in English)
2. Moto (‘fire’ in English)
3. Reading their own names written on a piece of paper.

Section D – Writing letters

1. Write letter A, B, C, D, E (Letters are shown to the preliterate learners)
2. Write three letters that come after A. B, C, D, E, _ , _ , _ . I
3. Write letter J, K, L, M. (without showing them the letters)

Section E- Writing-Spellings (Chinyanja words)

1. Amai (‘Mother’ in English)
2. Bwela (‘Come back’ in English)
3. Welenga (‘To read’ in English)
4. Papaya (‘Pawpaw’)
5. Dzira (‘egg’)

Appendix J

Consent of Agreement

CONSENT OF AGREEMENT SIGNED BY PARTICIPANTS IN THE STUDY

I, have understood the instructions and conditions concerning the study by Ms Cecilia Chisenga and I agree to participate as she asks. I also understand that I am free to withdraw from the study at any time and that the records of our conversation will be destroyed at the end of the study.

Sign: Date: