Philosophy of Adult Education

ADE 202



University of Ibadan Distance Learning Centre
Open and Distance Learning Course Series Development

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Vice-Chancellor's Message

The Distance Learning Centre is building on a solid tradition of over two decades of service in the provision of External Studies Programme and now Distance Learning Education in Nigeria and beyond. The Distance Learning mode to which we are committed is providing access to many deserving Nigerians in having access to higher education especially those who by the nature of their engagement do not have the luxury of full time education. Recently, it is contributing in no small measure to providing places for teeming Nigerian youths who for one reason or the other could not get admission into the conventional universities.

These course materials have been written by writers specially trained in ODL course delivery. The writers have made great efforts to provide up to date information, knowledge and skills in the different disciplines and ensure that the materials are user-friendly.

In addition to provision of course materials in print and e-format, a lot of Information Technology input has also gone into the deployment of course materials. Most of them can be downloaded from the DLC website and are available in audio format which you can also download into your mobile phones, IPod, MP3 among other devices to allow you listen to the audio study sessions. Some of the study session materials have been scripted and are being broadcast on the university's Diamond Radio FM 101.1, while others have been delivered and captured in audio-visual format in a classroom environment for use by our students. Detailed information on availability and access is available on the website. We will continue in our efforts to provide and review course materials for our courses.

However, for you to take advantage of these formats, you will need to improve on your I.T. skills and develop requisite distance learning Culture. It is well known that, for efficient and effective provision of Distance learning education, availability of appropriate and relevant course materials is a *sine qua non.* So also, is the availability of multiple plat form for the convenience of our students. It is in fulfilment of this, that series of course materials are being written to enable our students study at their own pace and convenience.

It is our hope that you will put these course materials to the best use.



Prof. Abel Idowu Olayinka

Vice-Chancellor

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Foreword

As part of its vision of providing education for "Liberty and Development" for Nigerians and the International Community, the University of Ibadan, Distance Learning Centre has recently embarked on a vigorous repositioning agenda which aimed at embracing a holistic and all encompassing approach to the delivery of its Open Distance Learning (ODL) programmes. Thus we are committed to global best practices in distance learning provision. Apart from providing an efficient administrative and academic support for our students, we are committed to providing educational resource materials for the use of our students. We are convinced that, without an up-to-date, learner-friendly and distance learning compliant course materials, there cannot be any basis to lay claim to being a provider of distance learning education. Indeed, availability of appropriate course materials in multiple formats is the hub of any distance learning provision worldwide.

In view of the above, we are vigorously pursuing as a matter of priority, the provision of credible, learner-friendly and interactive course materials for all our courses. We commissioned the authoring of, and review of course materials to teams of experts and their outputs were subjected to rigorous peer review to ensure standard. The approach not only emphasizes cognitive knowledge, but also skills and humane values which are at the core of education, even in an ICT age.

The development of the materials which is on-going also had input from experienced editors and illustrators who have ensured that they are accurate, current and learner-friendly. They are specially written with distance learners in mind. This is very important because, distance learning involves non-residential students who can often feel isolated from the community of learners.

It is important to note that, for a distance learner to excel there is the need to source and read relevant materials apart from this course material. Therefore, adequate supplementary reading materials as well as other information sources are suggested in the course materials.

Apart from the responsibility for you to read this course material with others, you are also advised to seek assistance from your course facilitators especially academic advisors during your study even before the interactive session which is by design for revision. Your academic advisors will assist you using convenient technology including Google Hang Out, You Tube, Talk Fusion, etc. but you have to take advantage of these. It is also going to be of immense advantage if you complete assignments as at when due so as to have necessary feedbacks as a guide.

The implication of the above is that, a distance learner has a responsibility to develop requisite distance learning culture which includes diligent and disciplined self-study, seeking available administrative and academic support and acquisition of basic information technology skills. This is why you are encouraged to develop your computer skills by availing yourself the opportunity of training that the Centre's provide and put these into use.

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In conclusion, it is envisaged that the course materials would also be useful for the regular students of tertiary institutions in Nigeria who are faced with a dearth of high quality textbooks. We are therefore, delighted to present these titles to both our distance learning students and the university's regular students. We are confident that the materials will be an invaluable resource to all.

We would like to thank all our authors, reviewers and production staff for the high quality of work.

Best wishes.



Professor Bayo Okunade

Director

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Paulo Freire	http://thenewschoolhistory.org/wp-content/uploads/2014/11/paulo-freire.jpg
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Edward Lindeman	http://www.halloffame.outreach.ou.edu/photos/lindeman.jpg

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About this

Philosophy of Adult Education ADE 202 has been produced by University of Ibadan Distance Learning Centre. All s produced by University of Ibadan Distance Learning Centreare structured in the same way, as outlined below.

How this is structured

The course overview

The course overview gives you a general introduction to the course. Information contained in the course overview will help you determine:

- If the course is suitable for you.
- What you will already need to know.
- What you can expect from the course.
- How much time you will need to invest to complete the course.

The overview also provides guidance on:

- Study skills.
- Where to get help.
- Course assignments and assessments.
- Margin icons.

We strongly recommend that you read the overview *carefully* before starting your study.

The course content

The course is broken down into Study Sessions. Each Study Session comprises:

- An introduction to the Study Session content.
- Study Session outcomes.
- Core content of the Study Session with a variety of learning activities.
- A Study Session summary.
- Assignments and/or assessments, as applicable.
- Bibliography

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Your comments

After completing Philosophy of Adult Education we would appreciate it if you would take a few moments to give us your feedback on any aspect of this course. Your feedback might include comments on:

- Course content and structure.
- Course reading materials and resources.
- Course assignments.
- Course assessments.
- Course duration.
- Course support (assigned tutors, technical help, etc.)

Your constructive feedback will help us to improve and enhance this course.

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Course Overview

Welcome to Philosophy of Adult Education ADE 202

This course introduces you to the basic concepts that we use in adult education, as well as show you how philosophical analysis is applied to these concepts. It treats the aims and objectives of Adult Education for you not just to draw up your own list of aims and objectives of Adult Education, but also to analyze and criticise them. You will also be in a position to appraise the role that values play in any enterprise generally, and in adult education in particular.

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Course outcomes

Upon completion of Philosophy of Adult Education ADE 202, you will be able to:



Outcomes

- describe philosophy in diverse sense
- describe the nature of adult education
- describe adult education as a discipline
- justify how useful philosophy is it to the practice of adult education
- recognize major adult education concepts in their technical senses
- apply various philosophies, theories, principles and practices of adult teaching and learning.

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Getting around this

Margin Icons

While working through this you will notice the frequent use of margin icons. These icons serve to "signpost" a particular piece of text, a new task or change in activity; they have been included to help you to find your way around this .

A complete icon set is shown below. We suggest that you familiarize yourself with the icons and their meaning before starting your study.

 **Activity**	 **Assessment**	 **Assignment**	 **Case study**
 **Discussion**	 **Group Activity**	 **Help**	 **Outcomes**
 **Note**	 **Reflection**	 **Reading**	 **Study skills**
 **Summary**	 **Terminology**	 **Time**	 **Tip**

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Study Session 1

An Introduction to Philosophy and Philosophising

Introduction

You ought to have used the word 'philosophy' at one time or another: I wonder if you have ever stopped to ask yourself what exactly the word means. Most of us do not usually ask such questions, but as a philosopher, you must, for reasons that will be made clear to you before the end of this course. We will, therefore, attempt to examine the meaning and components of philosophy in this Study Session.

Learning Outcomes



Outcomes

When you have studied this session, you should be able to:

1.1 discuss the etymology of philosophy
1.2 discuss the popular view of philosophy
1.3 discuss the professional view of philosophy
1.4 explain the pitfalls in doing philosophy

Terminology

Philosophy	The study of the fundamental nature of knowledge, reality, and existence.

1.1 Etymology of Philosophy

Do you know that every word came from a culture wherein there are norms, traditions, religion and language? Philosophy is from the Greek word *philosophia. Philo* in Greek means love and *Sophia* means wisdom. Literally, from that root word, philosophy means love of wisdom. Love here refers to what the early philosophers did. They sought for knowledge. It is believed that what one loves one will search for. Early philosophers were searchers of knowledge. When applied to Adult Education, every person should continue to learn throughout life.

This etymological sense is closely related to the utterances of lovers of wisdom, that is, words of wisdom. That philosophy refers

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to the words of wisdom reminds us of the common saying that "the words of our elders are words of wisdom". The simple reason for that statement is that, in our culture, only the elderly people are credited with wisdom, which is a distillation from their wealth of life experiences. Thus, when the elders speak (whether in assemblies or when settling family squabbles), they usually speak in deep and profound ways: they speak in parables and proverbs, in metaphors and analogies. When they speak in such ways, their audience usually remarks in appreciation that they speak philosophically, that is with depth and profundity and not frivolously or superficially. Their speech most of the time resolves the issue or puts an end to the squabble.

Thus, philosophy is often used to describe statements that go to the heart of the matter or the issues at stake; that demonstrates depth and width of experience, and that have deeper meanings than what words ordinarily suggest.

ITQ

Question

From its etymology, philosophy means ------.

a. the wisdom of love
b. love of wisdom
c. study of wisdom
d. the wisdom of study.

Feedback

From what you have studied so far in this section, philosophy is the love of wisdom. Hence, the right option is B.

1.2 Popular View of Philosophy

Now let us see what the man on the street, that is you and me, mean by that word philosophy, people sometimes mean one or more of the following:

a) That philosophy is a way of looking at and reacting to events and issues, a pattern of reaction, a pattern of one's life, or a way of life.

I am sure you must have, at one time or another made such a remark as: "that is contrary to my own philosophy", or "my own philosophy in such a situation is to do (or not to do) so and so". Such a remark is usually made, especially when one disagrees with

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a course of action taken by someone else, and one wants to emphasize what one's own characteristic reaction or one's own way of looking at the same issue wou1d be different. At that point, one is stating the principles of one's action or the principles by which one lives one's life.

Thus, to the man on the street, the layman, Philosophy simply refers to his own way of life, his own outlook on life, or principles that guide his living in the past the present, and for the future. Notably, you must have heard people say something like, what is your philosophy of life? What they mean is what the person's outlook or approach to life is. Using philosophy in this sense is a layman's use.

b) That philosophy is a statement of a People's World View: I wonder if you have heard people define philosophy in this way. If you have, what do you think they mean by it? We shall see, presently.

The definition of philosophy as "a People's World View" is an advanced way of defining philosophy, and moves very close to one of the modern and technical meanings of the concept. The fact is that every group of people, that is, every culture has such a world view. But what do we mean by the term 'worldview'?

A World View is usually a set of beliefs about the world in which one lives, a set of framework with which to explain the events that happen in a particular culture. This set of beliefs usually guides living in that culture. The set usually includes beliefs about the human nature-e.g. who or what man is, how he is made, where he comes from and to where he goes from hence; about the natural world, how we account for the regularity of day and night, or even how the world itself was created and is sustained; about the supernatural world, evil, witches, destiny, fate, the soul, and even God; and about the society, how it was formed, how it operates, what the relationship of the individuals is to it, and how it influences our lives.

All these, when put together for a group of people or culture from what we can call their World View or their philosophy.

Maybe you too would like, at this point, to stop and reflect on what your own tribe or ethnic group believes in: because every tribe or ethnic group has its own, just as the Africans have their Own worldviews different from (though also similar at some points to) the Euro-American world-views.

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ITQ

Question

Which of the following does not constitute a worldview?

a. a love story
b. a people's way of life
c. the norms of a people
d. a people's way of reacting to issues

Feedback

Of all the options provided, B, C, and D constitute a worldview while A does not. The right option is A.

1.2.1 Criticism of the Layman's Views

Though you and I may use the word philosophy in any of the ways described above, we are not wrong; it is only that professional philosophers usually mean a lot more than these definitions. They will, for example, criticize some of the listed views on the grounds that they are merely descriptive statements about the ways things are and not any closely argued or reasoned system of beliefs. For example, philosophy as my own way of life does not indicate whether it is right or wrong for me to live in that way, nor does it suggest that that is the way that life ought to be lived. I did not sit down to formulate it as a coherent and consistent way in which I should live. I only discover that that is the trend or pattern of my life.

So also, the words of our elders and the people's world-view is bare statements whose truth and logical coherence are not yet subjected to the test of argument, soundness of the reasons behind them as the technical sense of philosophy would demand' In other words, the layman's views of philosophy can form the basis for the construction of philosophy in the technical sense, provided:

i. the statements are subjected to close analysis and refinement; and
ii. the ideas are closely integrated to eliminate inconsistencies and contradictions.

Until that is done, they are more or less working guidelines and principles.

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1.3 Professional Definition of Philosophy

Let us now see what philosophy means in the professional sense. It is appropriate to let you know that the professional philosopher needs not be (and frequently is not) an elderly person full of grey hairs and wisdom: rather, he is a person trained in the methods of philosophy, and philosophy is his discipline or his field of study. This makes quite a difference in the perception of the meaning and modes of philosophy, as we shall soon see.

In the professional sense, philosophy is often understood in two major ways as a *PROCESS* and as a *PRODUCT*. The two are, of course, often linked.

1.3.1 Philosophy as a Process

As we have just stated above, philosophy is in the technical sense a discipline which some scholars study and research into. When such scholars are studying it, researching it or writing on it, they are said to be philosophizing or "doing" philosophy. That is, they engage in philosophy as a process, using the method, and languages that are peculiar to philosophy. What we shall now do is to spell out the types of activities involved in the process of "doing" philosophy.



You can simply refer to philosophy as a process as "the process of doing philosophy" or philosophizing. It is concerned with the activities of philosophy.

But before we do so, I must draw your attention to the change in the aims and objectives of philosophy. In the popular sense considered above, philosophy was more of a way of life or a pattern of living. In the 'modern' sense, however, it is more of an intellectual concern. Specifically, philosophy is mainly to help people achieve an understanding of the issues placed before them, through a clarification of the words used, of the statements made and of the ideas being conveyed. It may ultimately help to solve problems (this it can do by making clear and precise what the real issue in dispute is); but its major task is to see that people are clear about the language which they use, so as to avoid any misunderstanding. In the effort to achieve precision and understanding, the philosopher adopts a number of methods and techniques. We shall look at some of these.

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Philosophical Methods and Techniques

1. ***Analysis*:** The philosopher uses the method of analysis. To analyze something is to break up that thing into its simpler components so that the parts can be seen in relation to each other. In philosophy, we apply the analysis to the concepts (or words) which we use, as well as to the statements and propositions which we form with those words. The purpose of such an exercise is to enable us to more thoroughly understand what the concepts mean, how they are used or should be used.

   We shall do a lot of analysis of the major concepts in adult education in sessions 5-9 of this course. But for now, it is sufficient to know that philosophers take most seriously the definition and the meanings of the words they use. They insist on their precision since most misunderstandings and disputes arise from the careless use of words, or words whose meanings are vague or are incapable of many interpretations. They detest shoddy thinking.
2. ***Clarification*:** Many of the words which we use in our daily discourse are vague and imprecise. Words help to convey the ideas we have in mind to other people; but in the expression of those ideas, we colour the words with emotions; we distort them to have some effects. All these can make our hearers misunderstand or misinterpret our intentions, and this could lead to serious disagreements. Hence, the philosopher is at pains to seek clarification through the persistent asking of what we mean. He is also always at pains to elaborate any statements he makes to avoid possible distortion and misinterpretation.
3. ***Criticism*:** By criticism, we do not mean that the philosopher is always finding faults. Rather, we mean that he is always asking questions about what may not be clear to him so that the truth can be exposed. In fact, the philosopher, in the modern idiom, is truly a lover of truth, that is, one who seeks more and more knowledge in his search for the truth.

   You may also realize that the growth of knowledge depends on almost entirely upon criticism. It is criticism that highlights the defects in our present state of knowledge and therefore paves the way for new and more valid knowledge to be filled in. Thus, the philosopher is always very critical of what he or she is told. He is also very skeptical, always looking for greater understanding of the issue or ideas.
4. ***Evaluation*:** The philosopher is always evaluating the statements and ideas which he comes across. He is always testing them for soundness and correctness. He is always

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weighing the *pros* and *cons* of the issue before him, so that he can take a decision.

All the above are some of the tools used by the modern philosopher when engaging in the process of "doing philosophy", or of philosophizing and we too shall be applying some of them in due course.

5. ***Recapitulation*:** you may at this point be reminded that "doing philosophy", which is philosophy as a process involves analyzing concepts, ideas, and propositions; clarifying the meanings of those words and ideas which are vague; criticizing what may be wrong, unsound and illogical ideas and propositions; thinking deeply or reflectively about the issues before him; evaluating the pros and cons of the arguments before him; and finally making clear his own position on issues before him.

ITQ

Question

One of the following is not a method employed by philosophers?

a. Analysis
b. Criticism
c. Abuse
d. Evaluation

Feedback

Abuse is not a method used by philosophers. The right option here is C.

1.3.2 Philosophy as a Product

By philosophy as a product, we refer to a body of thought or a set of ideas which have been put together to form a coherent and consistent whole. It may refer to a system of thought constructed by an individual philosopher, to express how he views the world, e.g. when we speak of the philosophy of Plato of Aristotle or Bertrand Russell.

The philosophical world-view may also represent the point of view of a group of thinkers, or what we usually call "a school of thought" or "a school of philosophy". Thus, we may refer to the philosophy of Idealism or the Pragmatic philosophy. More often, such a philosophy is a product of speculation on what an ideal world would look like. In the same vein, a nation may set out its own philosophy which will be a statement of the ideal form of society it would like to turn out to be. Hence, we often speak of a Nigerian national philosophy. The Nigerian Second National Development Scheme and the 1979 Nigerian Constitution gave

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what they called a national philosophy, that is, the set of five ideal principles to guide its policies and actions.

You will recollect that this idea of philosophy as a product resembles the popular definition of philosophy as a world-view. Yes, it does; but it goes much beyond it, in the sense that the product must reflect the presence of some distinct components which are organically and systematically woven into a comprehensive coherent and consistent whole. In other words, it will be a product of a deeply thought-out system comprising of such components as the ideas of human nature, of man and his physical or natural environment, of man and his society, of his system of values, and of man's perception of knowledge. We shall treat this at much greater length.

In the meantime, it is sufficient to know that the professional philosopher may be engaged in the speculative construction of a system of beliefs, ideas, and thoughts; or in the critical analysis and reconstruction of somebody else's philosophy. Both activities look at philosophy as a product, i.e. a product of thinking.



Tip

A process is only a means to an end, the end itself is the product. Philosophy as a product, thus refers to the outcome of using the process of philosophy. When you engage the activities of philosophizing, it is usually done with the aim of building a consistent belief system. This consistent belief system is the product.

1.4 Some Pitfalls in Philosophizing

Having discussed some tools of philosophizing in section two of this session, we shall now focus our attention on the discussion of the pitfalls, which we have to guide against in philosophizing. These pitfalls, reasoning that popularly called fallacies are errors in, share functional and reliable knowledge to students, especially, in adult education.

The fallacious reasoning usually occurs when we adduce wrong reasons for our conclusions or appeal to emotions, or we make other correct - judgments barring submission support our claims.

According to Egbeke Aja, (1992:82) the word ‘fallacy’ is understood in a variety of ways. Sometimes, it stands for false beliefs, or any false statement or any mental confusion of whatever kind, no matter its origin. All the same, a fallacy may be defined as an ‘argument’ that provides inadequate support for its conclusion. In fallacious arguments, the premises, even if it's true, would never entail or justify the conclusion that is drawn. It must be noted that ‘argument’ here is interchangeably used with ‘reasoning’

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Tip

Fallacies can also be called errors in reasoning

There are two kinds of fallacies: the formal fallacy and the informal fallacy.

1.4.1 Formal Fallacies

A formal fallacy is an invalid form of deductive argument. It violates one or more of the rules of deductive reasoning. For example, the following argument or reasoning is a valid form of deductive argument called *Modus Poners'*.

All men are mortal

Socrates is a man

Therefore, Socrates is mortal.

The foregoing reasoning cannot but be valid in the sense that if it is true that 'all men are mortal', and it is also true that 'Socrates is a man', then it is absolutely impossible for the conclusion not to follow since Socrates is one of the men that are mortal.

However, there may be an invalid form of this deductive reasoning. For example, let us examine this:

All goats are mammals

Mr. John is a mammal

Therefore, Mr. John is a goat.

You could see that the foregoing reasoning is invalid in the sense that it may be true that 'all goats are mammals' and it may also be true that 'Mr. John is a Mammal; however, it does not logically follow from the premises that 'Mr. John is a goat'. The explanation is that Mr. John may be a mammal without being a goat since there is nothing in the above reasoning that states that only goats could be mammals.

You must understand that the validity or invalidity of a piece of reasoning is dependent on the internal structure of the premises; but not on anything outside the structure. Thus, a set of cleverly structured nonsense statements could still be valid as a piece of reasoning, though, the statements are individually contrary to facts, outside the structure. Let's examine the following:

All elephants have six legs.

All six-legged creatures have the body of a man

Therefore, all elephants have the body of a man

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Each of the above statements is obviously false in reality, that is, outside the structure. However, as a piece of reasoning, it has a valid structure because of the conclusion 'Therefore, all elephants have the body of a man' logically derives from the premises 'All elephants have six legs' and 'All six-legged creatures have the body of a man'. In other words, the reasoning is valid because, to put it simply, the conclusion is an inference from the two preceding premises. Thus, if the premises are taken to be true (within the system), then, the conclusion must also be true (within the system).

1.4.2 Informal Fallacies

Informal fallacies involve considerations other than validity. Fallacies of this kind are usually classified in the following ways by logicians:

1. Fallacies of irrelevance
2. Fallacies of Emotional Appeal
3. Fallacies of Neglected Aspects

1. Fallacies of Irrelevance

These are pieces of reasoning whose conclusions are not related to their premises in the right sense. There are different fallacies of irrelevance. Some of them are given below:

a. **Ignoratio Elenchi**: This means; 'ignorance of the refutation' or 'missing the opponent's point. Examples, if the issue is whether or not it is desirable to build a new stadium in a specific locality, an advocate who states that the project in desirable because the government is seriously thinking about building the stadium has committed this fallacy. What he has said proves something else, not the desirability of building the stadium.

b. **Petitio Principii**: This means 'begging the question'. It is a fallacy committed when one assumes as a premise for his argument, the very conclusion he intends to prove. For example, to prove that Enyimba F. C. is a very strong team because it has very strong players, and it has very strong players; because it is a very strong team it to commit this fallacy of petitio, principii, otherwise called 'circular argument'.

c. **Non Sequitor or Non Propter Hoc**: This fallacy is committed when an inference that does not follow from the premises is made. Both the premises and conclusion may be individually accepted, and yet the derivation of one from the other rejected. If a person argues that the increase of schools has been evil, and the proceeds to prove it by pointing out that official returns show a continuous increase of crime, the person has committed the fallacy.

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d. **Argumentum ad Ignorantian**: This means 'argument from ignorance'. It is committed when a person reasons that absence of evidence to prove one side establishes the opposite side. Let's examine this reasoning:

There is no evidence that Mr. A did not steal the watch. Therefore, Mr. A stole it. Or we must conclude that Mr. A stole the watch because nobody could prove that he did not steal it.

Either of the above pieces of reasoning is fallacious because it is conclusive evidence that proves a case, but not lack of it.

2. Fallacies of Emotional Appeal

These are pieces of reasoning that appeal to human sentiments rather than cogent reasons to prove their conclusions. Some of them are given below.

a. **Argumentum ad Hominem (Abusive and Circumstantial)**: This is an argument directed against the personality of persons rather than to the point at issue.
In the case of Argumentum ad Hominen Abasive, the fault is found with a person such that whatever he says is discredited. Examine this reasoning:

X says P

X is bad.

Therefore, P is false.

This is fallacious because a person may be truly bad, however, he may still say what is not false.

In the case of Argumentum ad Hominem circumstantial, the position of a person is attacked, because the opponent feels that the former cannot but he prejudiced or biased, on account of his specific circumstances. For example, the position of a footballer, that the government should increase the funding of sports in his state, may be attacked because he is a sportsman. However, his position may still be reasonable if examined from a more objective position.

b. **Argumentum ad Baculum**: This is a covert appeal to force, violence or threat. This fallacy is committed when a person appeals to force so that his conclusion should be accepted, rather than for cogent reasons. Example:
'A' should take 'P' because he would regret if he does not.
In this case, the only threat is used to make 'A' accept 'P', but not good reasons.

c. **Argumentum ad Verecundum**: This means 'appealing to the wrong authority'. This occurs when the opinion of an

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expert or any other competent professional is quoted outside his/ her area of specialization. For example, a person may reason that 'I have to buy a Sony-Ericson phone because J. J. Okocha has said that it is a reliable phone? Although the footballer is competent in soccer, he may not be in the field of communication systems. Thus, it is wrong to rely on his opinion in this field.

d. **Argumentum ad Populum**: This means 'appealing to the crowd'. The explanation is that the reasonability of a claim is not established by appealing to the number of people holding the claim. Rather, the worth of the claim itself much first be established before its acceptance.

3. Fallacies of Neglected Aspects

These are pieces of reasoning that neglect or avoid relevant details before establishing their conclusions. Two of these are examined.

a. **The Fallacy of Accident**: This reasoning is fallacious because it wrongly applies a general rule to a particular case in which some special circumstance-accident'-makes the rule inapplicable. The reasoning that 'man is a rational animal does not establish that Mr. A – a mentally deranged person –
as a rational man. In this case, the general rule does not apply to Mr. A because of his accidental circumstance- that of madness.

b. **The Fallacy of Converse Accident**: This reasoning is also called 'hasty or wrong generalization' in spite of inadequate evidence to make it. The person who commits this fallacy reasons improperly from a special case to a general rule. The fact that a certain drug is beneficial to some sick persons does not imply that it is beneficial to all men.

The above are representative of some of the errors which people make in reasoning. As it has been shown, they are errors which could adversely affect the impartation or sharing of reliable knowledge to our students in adult education. However, there are some rules which could be followed to reduce these errors in reasoning to the barest minimum.

You should make sure that the support given to the acceptance of an assertion is related to the assertion in the right sense.

1. You should not accept an assertion based on personal sentiments; rather your acceptance should be based on the intrinsic worth of the assertion itself.
2. All the relevant details should be carefully considered before a piece of reasoning is accepted.
3. You should cultivate the habit of subjecting any piece of reasoning to questioning before you accept it as knowledge.

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ITQ

Question

What other name can you call fallacies?

Feedback

Fallacies can still be called errors in reasoning.

Study Session Summary



Summary

In this Study Session, you made an attempt at defining philosophy using its etymology. We learnt that the name philosophy is derived from two Greek words "philo" which means LOVE of, and "sophia" which means wisdom. Hence, philosophy is the study of wisdom.

In the popular sense of it, philosophy may refer to a person's way of looking at life, his pattern of reaction to events, the principles by which he lives his or her life or his or her own way of life; the proverbs, the metaphors, the analogies, the parables, and such other profound statements which characterize the speeches of our elders. In the professional sense, philosophy is an active process of "analyzing concepts and issues, clarifying meanings, criticizing ideas, evaluating judgments, 'thinking things through', thinking reflectively, asking a series of questions so as to get at the true meanings, and so on" and the product sense of speculative rational construction of what the ideal world ought to look like.

We also discussed some of the pitfalls or errors in reasoning. Specifically, we mentioned errors or fallacies of irrelevant conclusion, emotional appeal, and neglected aspects as well as give some of the rules which could help in reducing the errors in reasoning to the barest minimum

Assessment



Assessment

SAQ 1.1 (tests learning outcomes 1.1, 1.2, and 1.3)

Discuss the difference between popular and professional view of philosophy.

SAQ 1.2 (tests learning outcome 1.4)

Identify some of the pitfalls in philosophy and how they can be avoided.

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Study Session 2

Defining Adult Education and Philosophy of Adult Education

Introduction

We have introduced you to the idea of philosophy in the last study session. In this study session, you will be introduced to the idea of adult education and the philosophy of adult education.

Learning Outcomes



Outcomes

When you have studied this session, you should be able to:

2.1 explain the idea adult education.

2.2 discuss the concept of philosophy of adult education.

2.3 explain the justification for philosophy of adult education.

Terminology

Adult education	A practice in which adults engage in systematic and sustained self–educating activities in order to gain new forms of knowledge, skills, attitudes, or values

2.1 Defining Adult Education

Adult education means many different things to many people, so it is better to have broad perspectives in mind when thinking about its various definitions. Adult Education can be described as an activity that takes place in our everyday life. There are descriptions of Adult Education in this regard. Courtney (1989) described Adult Education as 'an intervention into ordinary business of life… an intervention whose immediate goal is change in knowledge or in competence. Still relating the discipline to the ordinary business of life Bryson (1997) sees it as all the activities with an educational purpose that are carried on by people, engaged in the ordinary business of life. Egunyomi (2015) says 'in essence, the major role of Adult Education is to enhance personal creativity, development, survival of people in the ever expanding and changing world.

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As an academic discipline, Adult Education has its distinctive content, level, method and form. It subsists in non-formal education and out of school programmes aiming at bringing about desirable changes in personal, organizational, community and national development of those who engage in it. The practice of Adult Education lays much emphasis on basic literacy leaving the broad and more dynamic aspects of functional literacy. Apart from reading, writing and counting skills in adult literacy centres, Adult Education includes continuing education programmes for different categories of participants like those who want to pass their school leaving certificate or enter higher institutions of learning. Others are open distance learning programmes, e–learning, skill acquisition programmes, computer training, professional training and workers' education.



Tip

Adult education involves basic literacy skills, continuing education programmes, open distance learning programmes, professional training and worker's education, amongst other things.

2.1.1 Nature of Adult Education

Adult Education is an activity every individual needs as long as s/he is alive regardless of their state in life and the amount of their previous education. It is an integral part of life at individual, community, organization and governmental levels. Its scope is sufficiently broad, wide and deep for everyone one to come to it and for every discipline to find its convergence in it. It does not allow an exit until may be at the end of life. It is not narrow yet it leads to life. It is meant for the final stage of the society, a truly adult society called learning society.

This broad scope is one of the problems that Adult Education faces. It can be wrongly perceived as a discipline without boundaries and definite areas of specialization. By this reasoning what professionals consider to be strength appears to be a weakness. A driver of a big bus is at an advantage over a small car driver when there are many people to convey from one location to another. That advantage becomes a problem when the vehicle of the big bus driver has a problem. It is in the nature of Adult Education to be multidisciplinary and interdisciplinary for it to continually remain relevant in the society.

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ITQ

Question

Adult education is needed by -------.

a. Everyone alive.
b. Both the dead and living
c. Only the dead
d. Some persons alive

Feedback

Adult education is needed by every human alive. The right option is A.

2.2 Definition of Philosophy of Adult Education

We may generally define Philosophy of Adult Education as the application- of the methods, techniques and the approaches of philosophy to the subject-matter of adult education. But then, the question is: what do we mean by the application of methods, techniques and so on? We have now known what philosophy is, what forms it can take, and the activities involved in "doing philosophy" or "philosophy". It is this knowledge that we will now apply to the field of adult education. Thus, we shall consider what forms philosophy of adult education can take in the two dimensions of (a) *PROCESS* and (b) *PRODUCT* - with which should you be familiar?



Since we already said that philosophy comes in two forms, process and product, philosophy of adult education also comes in two forms. In the first form, process, it involves the critical analysis of concepts in adult education. In the second form, we look at the philosophies of different scholars in the area of adult education.

In the process dimension, philosophy of adult education can take the form of any one, or of any combination of the following activities:

a. Analysis of the concepts, terms and terminologies which we frequently use in adult education;
b. Analysis of the issues and problems that arise in the theory and practice of adult education;
c. Explication and clarification of the basic principles and underlying assumptions on which the practice of adult education rests;
d. Critical examination and evaluation of the goals and objectives and other value dimensions of adult education;

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e. Critical analysis and clarification of sets of adult education ideas and policies; and
f. Formation of an integrated, logically coherent and consistent set of ideas and beliefs which can be called a philosophy of adult education.

We shall expand on each of these activities presently; but you must have noticed that we have merely used adult education as the focus or target of the series of activities which we had earlier discussed as the process approach to-philosophy.

In its *product dimension*, philosophy of adult education may be simply defined as a systematic, well thought-out, integrated set of ideas, principles, and theories which either provide a distinctive perspective on adult education, or help to explain the trend of a particular model of adult education already in practice.

ITQ

Question

The two dimensions that philosophy of adult education takes are _____ and _____.

Feedback

The two dimensions are process and product.

2.2.1 Philosophizing about Adult Education

i. Analysis of Concepts in Adult Education

Adult education is a new field of academic study, and hence it just develops its own crop of concepts and terminologies which any field of study needs, to aid its own research and develop it into a full-fledged academic discipline. The concepts in use in adult education are still few; but most of them are vague and ambiguous. That is, they are capable of many meanings and interpretations, with the result that when we use such concepts, our audience may misinterpret what we intended by their concepts, and may thus misunderstand us.

Hence, we need to analyze the concepts to know the various meanings that they have, as well as to know under what conditions and criteria they are to be correctly used. The word 'analysis' here refers to the activity of breaking down the concepts into simpler forms, and discovering their criteria of usage. Examples of such vague, ambiguous or confusing concepts include the very words 'Adult', and 'Adult Education'. Others include 'Literacy', 'Adult Teaching (Andragogy)', ‘Adult Learning', 'Community Development', and others.

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ii. Analysis of Issues and Problems

If the analysis of concepts aids our research and understanding of adult education, the analysis of the philosophical issues and problems in adult education helps directly in improving the practice and implementation of adult education. It is from the practice of adult education that these issues and problems arise. It is only that they are now conceptualized and discussed theoretical1y under philosophy. For example, we can look at the issue of Equality of Educational opportunity as the basis and justification for any programme of adult education; or, we can examine the problem that we can run into if and when we want to "discipline" the adult learner: -how do we discipline him or make him 'see reason' and behave? That can be a real problem for any young person trying to teach a class of older adults! A clear-headed, rational and objective analysis of such issues and problems should definitely help in the successful execution of adult education programmes.

iii. Clarification of Basic Principles and Assumptions

Underlying adult education practice are certain value assumptions which are either consciously or unconsciously held by anybody who is engaged in adult education whether as a teacher or as a learner. These values serve as inner motivators of which the practitioners are not always aware, most probably because they are too busy with the practical implementation of the particular adult education programmes. The exposition of such assumptions brings them into the limelight and reinforces the activity of the practitioners-i.e. assures them that they are doing the correct thing for the correct reasons or motives. For example, anybody engaged in the field of adult education must implicitly subscribe to a belief in the educability of man, or, that human nature is capable of progressive change for the better. Another of such beliefs is in the power of rational intelligence in the conduct of human affairs-because, if he does not believe that a man can use his intelligence to solve his own problems, or alternatively, if he believes that it is only force that can resolve communal issues, then there is no need to educate the adult. It had better toughen up his body for physical combats and not train his intelligence. These and other ideas are interesting to explore, and a select few will be so explored later on.

iv. Critical Evaluation of Goals and Objectives of Adult Education

Goals and objectives serve to direct human activities. An aimless person is a worthless person and is not likely to achieve any worthwhile goals. Hence, goals and objectives which place value on our activities, and direct such activities need to be looked into. Children and youths may engage in some learning activities without being fully conscious of why they are learning some topics (e.g. nonsense syllables); but adults are very different. They are

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motivated to come into a learning situation, and retained in that situation, by the consideration of what they stand to gain from the learning- in other words, by the values that are mediated through the learning. Hence, in adult education, we must critically examine the types of values that a particular adult education programme fosters, whether they are adequate by themselves or they lead on to other values. The goals and objectives of adult education programmes, which constitute the benefits that adults are expected to derive from them, form a vital part of a philosophy of adult education.

v. Analysis of Received Ideas and Policies

In the course of the development of adult education, there have grown some traditions or approaches to adult education whose foundations can be traced to some philosophies held by the practitioners. Such philosophies may, at times, not be thought out, but they just evolved with the particular culture of the people. For example, the British espouse a type of adult education, called the liberal philosophy of adult education, which is to the effect that adult education, properly speaking, is a cultural pursuit based on a liberal arts curriculum. The American by their tradition of pragmatism subscribe to a type of adult education programmes that emphasizes action and positive usefulness for a living. These are seemingly opposite approaches to adult education which will be interesting to explore as part of the philosophy of adult education.

Once in a, while also, individuals work out in theory, or practice alternative and perhaps better approaches to the practice of adult education. That is, they formulate distinct philosophies of adult education which can be analyzed and examined for their coherence, adequacy as well as applicability. An example is Paulo Freire, a Brazilian philosopher of adult education, who pioneered and popularized a totally new approach to certain issues in adult education, including literacy, community development, extension education and rural transformation. It is part of the philosopher's task to critically appraise such philosophies so as to enable people understand what make them distinctive approaches.

vi. Formation of Philosophy of Adult Education

This is the most rewarding, and by the same token the most difficult activity in philosophizing. It is the activity of constructing a coherent and integrated system of adult education which can be called a philosophy of adult education. We have just referred to the Brazilian, Paulo Freire, who constructed such a system. It is easy to analyze and criticize other people's views, but it is much more difficult to put together one's own ideas, beliefs and assumptions form such a closely-woven body of ideas that can move forward the practice of adult education, and withstand other peoples' critical analysis.

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The formation of such a distinctive philosophy will be based on certain beliefs, for example, the nature of the physical and social environments in which man lives; the findings of sociology and psychology on the nature' of man himself; the nature of the values which constitute his desires and aspirations, and which eventually move him to act; and finally the types of knowledge, skills and so on, which will be most useful for him to achieve his goals and aspirations.

It is a very creative philosophical activity, and it is speculative in nature; but the product will be most satisfying. Indeed, all the other activities of philosophical analysis and criticism are indirectly meant to lead to the formation of such a philosophy; because their purpose is to expose the defects in the existing ideas and practices which will enable better ideas to emerge. It is my hope that by the time you complete this course you will feel inspired to formulate your own philosophy of adult education.

2.3 Relevance of Philosophy of Adult Education

Human beings usually have a reason for whatever they do. Those reasons are often used to justify the particular activity, and the energy, and even money, invested in the activity will usually be in direct proportion to degree of usefulness or relevance that they could see in the activity. Hence, as philosophers, we must inquire about the relevance of philosophy to adult education. What benefits can we derive from the philosophical study of adult education? How is it useful? Why is it included in your programme? Is it just to task your brain and make you go through the rigour of it, so that you can appreciate what it takes to obtain the degree of Bachelor of Education? If it is not that, or much more than that, what are the justifications for its inclusion in your programme? Philosophers are never tired of asking questions, but here we shall try some answers ourselves.

2.3.1 Theoretical / Intellectual Justifications

The relevance of philosophy for adult education can be seen in the twofold dimensions of theory and practice, or alternatively in the consideration of adult education as a discipline and a profession. A re-reading of your text up to now will reveal that we have repeatedly used the words 'analysis', 'critical examination', 'evaluation' and so on. The import of all these words was to make us understand more thoroughly the phenomenon called adult education. In other words, the first justification for philosophy in adult education is the thorough grasp and understanding of the field which it makes possible. By the study of philosophy of adult

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education, people not only become more sensitive about the meanings of the concepts in use, but also about the issues and problems that arise from practice. Through this, research can progress rapidly and result in a full-fledged discipline of adult education.

ITQ

Question

Adult education can be considered as …..

a. A discipline alone.
b. As a profession alone
c. As either a discipline or profession
d. Both a discipline and a profession.

Feedback

Adult education can be viewed as both a discipline as well as a profession.

A second theoretical justification is the intellectual stimulation that philosophy provides. Human beings are by nature intellectually curious creatures-we are always desirous to find out the truth behind any mystery-the more mysterious something is, the greater our curiosity to probe and find out. This is the origin of philosophy, and it is the attitude of mind that philosophy engenders and promotes-the inquiring mind. Hence, philosophy of adult education does provide a good general education, and also fosters a spirit of dogged pursuit of the truth to its logical conclusion.

The third and last justification that we shall give relates to the conduct and practice of adult education, i.e. the area of practical relevance. An adult educator who has been exposed to a course in the philosophy of adult education will, in all probability, be a more confident practitioner, since he would have studied the subject in some details. He will be aware of the wide coverage of the topics under adult education, of the proper goals and objectives of adult education programmes, of the questions that may be raised in the process of educating adults, and so on. He will be operating as an adult educator on the basis of knowledge rather than out of ignorance or as a matter of routine. Having understood the basic principles of adult education, he himself can proceed to introduce innovations in the design and implementation of programmes.

Altogether, the relevance of philosophy of adult education in your programme is for qualitative effect: while it does not teach how a particular adult education programme should be run, it draws our attention to the issues of what and why we do what we are doing, and thus ensure that we do it efficiently and successfully.

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Study Session Summary



Summary

In this Study Session, you learnt that adult education is an activity that takes place in our everyday life. It is a discipline that has a broad scope. Philosophy of adult education on its own is the application of the methods, techniques, and approaches of philosophy to the subject matter of adult education. The application of philosophy to adult education is justified because it allows for the blending of both theory and practice, promotion of intellectual stimulation, and the instilling of confidence in the adult educator.

Assessment



Assessment

SAQ 2.1 (tests learning outcomes 2.1, 2.2, and 2.3)

What do you understand by philosophy of adult education and explain why we study it?

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Study Session 3

Philosophical Analysis of Concepts in Adult Education 1: Adult, Education and Adult Education

Introduction

We have introduced you to the idea of philosophy, adult education, and philosophy of adult education in the last two study sessions. In this session, we shall be explaining the idea of philosophical analysis and as well engage in the analysis of some concepts.

Learning Outcomes



Outcomes

When you have studied this session, you should be able to:

3.1 explain the idea of philosophical analysis

3.2 philosophically analyze the idea adult, education, and adult education.

3.3 discuss the idea of the adult in adult education

Terminology

Philosophy Analysis	Techniques typically used in "breaking down" (i.e. analyzing) philosophical issues.

3.1 Introduction to Philosophy Analysis

The word 'Analysis' is a concept borrowed from the discipline of Chemistry where chemical compounds are said to be analyzed into their component simple elements. Hence 'analysis' in philosophy basically involves the process of breaking up of concepts, statements and propositions into smaller units so as to see their roles and interrelationships.

Philosophical analysis, however, goes beyond breaking up words, statements, etc. into other units for achieving understanding and

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meanings. A few of such methods' will be looked at in this note before we proceed to apply them to concepts.

The purpose of **philosophical analysis** is basically to achieve understanding of the true meaning in whatever it is applied. Words that we use are often capable of more than one meaning. If we use the word without clarifying or specifying what meaning we exactly have in mind, we may end up confusing our hearer, i.e. one may be using the word in one way but another will be interpreting it in another sense. Such a word, capable of more than one meaning, is said to be ambiguous. Such words are common in education, including the word education itself. Analysis shows the relationships between the various meanings possible.



The core of philosophical analysis is conceptual clarification and critical thinking. By conceptual clarification, it is expected that the concepts or ideas are explained so as to avoid ambiguity or vagueness. Critical thinking requires that you subject all the ideas in question to proper scrutiny.

Analysis can also help us to establish how words ought to be used, as different from how they are in fact used, in a particular case. An understanding of the way a word ought to be used, or is normally used, can be employed to evaluate the correctness of its use in a particular instance. That is, it plays a normative role.

Again, analysis helps to achieve clarity, where concepts are vague. Concepts are said to be vague when their boundary of usage is blurred, i.e. the meaning of the word shades into that of related concepts. Analysis helps to establish the focus or the core meaning of the word, through comparison and contrast with words with similar meanings.

The purpose of all these is to facilitate communication between the users and hearers of the words, by making clear the intentions of the users. One cannot overemphasize the importance of clarity in our use of language. Unnecessary misunderstandings and even hostility and bitterness can be avoided if we, like philosophers, are very sensitive about the meanings of the words we use, and make perfectly clear what we mean.

ITQ

Question

One of the following is the use of philosophical analysis.

a. It helps to know the name of the user.
b. It helps to detect criminals
c. It helps to understand the concepts to which it is applied
d. It teaches us on what to do.

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Feedback

The right option here is C because the use of philosophical analysis is to understand the concepts to which it is applied.

3.1.1 Some Techniques of Philosophical Analysis

i. If you have a concept to analyze, you can proceed by *looking up the word in the best Dictionary available*. The dictionary gives you either single word or phrase-equivalent of the concept without elaborating on how the concept is used. It will also tell you how the concept is presently used, that is, its descriptive usage, without telling you how it ought to be used, which is the prescriptive usage.
After obtaining the shortened equivalents, the analyst will now flesh it out with the ramifications of each equivalent, or drawing out the implications of each meaning, or relating equivalents to one another. The analysis would have achieved its purposes if all the subtle meanings and interrelationships of the equivalent words have been highlighted.

ii. You may also do a *conceptual analysis of a word by finding out the parameters of usage of the word*, that is, the conditions under which the words can be validly used, or the criteria which must be satisfied before one can say that the word is correctly used. The criteria can be worked out by looking at the characteristics of the word, and by serially denying each characteristic; we can determine which of them are important or vital, and which of them have no fatal consequences for the concept. For example, living under water and having scales are characteristics which we associate with the concept of fish. If we remove the characteristic of 'scales', we see that we can still find some types of animals that we can call fish, but which have no scales; this means that 'scales' are not important to being called fish in general, since there can be a fish without scales. But we cannot think of any fish, If it is a life-fish, which normally survives or lives outside of water. In other words, 'living in water' is an important criterion or condition for an animal to be called fish, while having scales is not.

iii. Philosophical analysis of a concept can also be in the form of *exploration of the subtle differences between sister-concepts*, that is between words whose meanings shade into one another. For example, education, training, indoctrinating, drilling and tutoring are words we can almost use as equivalents because of the close relationships between them. The role of analysis in such a situation is to bring out the similarities and differences in them and use

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that to highlight the appropriate usage of the concept we are analyzing.

iv. Finally, in conceptual analysis, we may be aiming at *highlighting when a word is being used in its ordinary or original meaning*, which is called the denotative meaning, as against when it is being used in an oblique sense, either in the metaphorical or the connotative sense. A word is used in the metaphorical or connotative sense when it is transferred from its original usage to describe some other condition or situation. The concept of illiteracy is a very interesting example of this, as we shall soon see.

3.2 Sample Analysis: Adult, Education, and Adult Education

We shall now try to apply the techniques of philosophical analysis sketched in Lecture Four above to select adult education concepts. They must be essentially selected' because the concepts in use in adult education are many, and more are still being forged out with the growth and development of the young discipline. Our intention is to enable you to see philosophical analysis in action, and it is expected that you too will develop the ability to analyze any concepts that you may come across in adult education. Specifically, we shall tease ourselves with the conditions or criteria the concept of Adult Education is used.

We shall start the exercise with the analysis of the very concept of Adult Education. If we are asked to define adult education, we may reply by saying that adult education is the education of the adult. We may be correct, but such a definition has not been very enlightening. Why? Because, if our questioner does not know who is an adult and what education is, we have not in any way enlightened his ignorance; we have only elongated and re-arranged the words in the concept. Hence, the analysis of the concept of adult education must start with the analysis of its component words ADULT and EDUCATION, before we now join them together for composite analysis.

ITQ

Question

It is adequately enlightening to define adult education as the education of adults. TRUE or FALSE.

Feedback

This is not true because there is still a further need to explain what we mean by education and adults.

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3.2.1 Adult/Adulthood

So, who is an adult? Since we are not looking for a particular adult by name, but rather for who would qualify to be called an adult, we may assume that what we are looking for the characteristics or criteria of adulthood, so that when we meet any human being, we can tell whether he/she is an adult or not, after applying the important criteria.

Criteria of Adulthood

a. Quantitative Considerations

From the answer you have given to the assignment above, I am sure that AGE will be one of the conditions that you must have given as enabling you to call somebody an adult. In general, people will want to say that an adult is somebody who has reached the age of 21 or who is 21 years of age. That is the age of adulthood in our society, and hence we oftentimes hold special birthday parties to mark the age. Of course, in other societies, the particular age may be different; and even in the same society; the particular age fixed for passing into adulthood may be different. That is to say, the concept of adulthood in terms of age is very relative: it is determined by the particular culture or society that is using the concept, as well as by what particular time that it is being used. Let me give you one example of the relativism of the concept of adulthood. In Nigerian ethnic cultures, the age of marriage which is usually the same as that of adulthood has shifted over the years. In times past, girls did not get married till they were 26 to 30 years of age; nowadays, girls of 21 or even below get married. Whereas, even in the same country, some cultures, practice child-marriage or marry off their girls at early age of 13 or 15. From these, you can see how very varied the particular age can be. What is certain is that almost all cultures use the chronological (i.e. age) criterion as a presumption or first impression of adulthood.

But the question that we must ask is: Is this age criterion a sufficient criterion for us to decide who an adult is. Consider the case of a mentally-retarded person, e.g. the Mongolian type who may be chronologically 20 or 30 years of age, but whose behavior, reasoning or level of intelligence is that of a 10 year old? Having been told that this person is 30 years, but having seen him behave like a child, can we, or are we likely to be justified to call him an adult? Would we be justified to treat him as or to assign him adult duties? I am sure your answer, like mine, will be, No.

This is to say that even though we employ the age criterion, that criterion can be split into two-the chronological age and the mental age. While the former tells us how many years he has been on earth, the latter tells us at what level of maturity he is performing.

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Again, while the chronological age gives the first indication or first impression that a person is an adult, we have to wait to see him behave before we can confirm that he is an adult. This shows that knowing a person's age alone is not sufficient to call him an adult. The psychological or mental age is still needed.

Let us take another characteristic which we associate with adult-hood. When you meet a person who is huge or who looks physically stout and strong, you will tend to treat him as an adult. In other words, his physical size or appearance gives us the impression that he is an adult. But suppose you now meet his parents who tell you that as huge as he is, he is just 15 years of age; what will be your reaction? I am sure that if you have been treating him with deference, you will now start to treat him as a boy or teenager. The youths of today, because of the good diet and nutrition that they enjoy, often deceive us, by their size, into thinking that they are already adults.

But let us consider the other extreme; suppose you meet a midget who is about 25 years of age but of the size of a 7 year old, will you be correct to use physical size to determine whether he is an adult or not? Or even let us take a trip down to the land of the pygmies, somewhere in Central Africa; are we likely to find an adult there if we use the criterion of physical size alone? No. All of them will be classified as children because of their sizes. Yet, they do have adults and old people, diminutive as their sizes are.

This again shows that though physical size gives the first impression or indication of adulthood, we cannot use it alone, we have to supplement that knowledge with how the person behaves or what duties he performs in his society. I am sure you know that each culture assigns to each age-group its own duties, obligations, rights and privileges. So, we have to use this further knowledge of what tasks that he performs and more importantly how he carries out this assignment to conclude whether he is or he is not, an adult.

If we apply the biological criterion, we will come to the same conclusion. The biological criterion is that once a person has reached the age of puberty, has grown mustache and or beard, or grown hairs in the private parts, or generally shown physical evidence of being ready for procreation, he or she can be called an adult. If you give this condition a second thought, you will discover that the criterion is not fool proof; some children of 13 years can display all evidence of puberty, some have even given birth; yet when it comes to matters requiring maturity and experience, you will discover that they are only 'adults' in physical or biological appearance, but they really are children 'at heart' and in behaviour.

There are a few other indices which are used to mark 'coming of age; For example, there is the legal and constitutional criterion which stipulates that a person can be treated as an adult if he has

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reached a legally or constitutionally-fixed age. I am sure you are quite aware that if a young person commits a crime and is being tried, the judge will first ascertain if the accused is 18 years and above. Once he is below 18 years, he is sent to the juvenile court where, instead of being sent to prison if convicted, he is sent to the Reform School, the Borstal or any other adolescent Rehabilitation Centre. The assumption is that at a certain age a youth cannot be held responsible for his action; he is still tied to the apron string of his parents. By the same token, contracts entered into with a "minor: (as under 18), are null and void. As he is exempted from full punishment because of his age, he cannot also enjoy some rights e.g. he cannot be legally married, except with the consent of his parents or the court in exceptional circumstances so also he cannot watch some types of films in the public cinemas-, or drink alcohol in, or be served alcohol at a drinking bar.

All these as you would have noticed, appear to be tied to the chronological age which as we have noticed is not a fool-proof criterion of adulthood. They tend to emphasize the quantitative aspect in terms of number of years or of size, and others but they are not as determinate or conclusive as the qualitative, which emphasize the quality of behaviour of the person. We shall now examine these qualitative criteria to see how important they are.

b. The Qualitative Dimension

You would have noticed that the criteria given so far have not told us categorically how to recognize an adult. There are, however, a number of other criteria which are more conclusive, and which at least go beyond- the quantitative ones of age and size or appearance.

c. Responsibility Criterion

If a person is holding down a job, earning his livelihood, married, raising children and taking care of his family, if he is paying his tax, if he is responsible for himself as well as for others, it will be difficult to call such a person a child or to deny him the title of an adult whatever his age or size,-because he is already doing what is expected of an adult in his environment. Rights and privileges usually follow duties and obligations; if he is already discharging the duties and obligations of an adult, it is right and proper that he should also enjoy the accolade and privileges permitted to the adult-including the name in the society.

Secondly, we often expect a certain level of maturity in whoever we call an adult. We expect him to be emotionally mature, not easily carried away by passion and prejudice; to be mature in reasoning, in judgement and in decision-making; and to be considerate, well-balanced and restrained in conduct. There are certain behaviours we will not expect of him-including even the

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rather trivial ones e.g. how he dresses or where he eats or eases himself. Most often, we also expect even intellectual maturity such as the level of intelligence, of understanding and of ability to grasp the salient points of an argument. You wiI1 thus see that adulthood is a burden-with high expectations. The third and last criterion that we shall add is what R.W.K. Paterson has called the ethical/moral qualities. In his-view and I agree with him, these qualities and characteristics perhaps even define the adult better than the others. They relate to conduct in society and the manner of one's social interaction. Among the qualities are those of prudence, self control, patience, fortitude, courage (Physical and moral), tolerance, sense of responsibility, objectivity, broad and deep human insight, perceptiveness of compassion, imaginative understanding of another's situation, and so on. All these are what we expect of anybody whom we accord the highly respected status of an adult-at least in the African society. Not necessarily that, he must not fall short in anyone of them, or rather that he should not fail in many of them.

ITQ

Question

_____ is not a criteria of adulthood.

a. Qualitative consideration
b. Counter-productive consideration
c. Quantitative consideration
d. Responsibility consideration

Feedback

Of all the options provided, there is nothing like counter-productive consideration as a criteria of adulthood. The right option is B.

3.3 The Adult in Adult Education

Before we end this lecture, I must draw your attention to the presence of a certain age group in an adult education who, at first sight, might be thought as not qualified to be addressed as adults. This refers particularly to the youngsters (teenagers) that we find in extra-mural classes as well as in continuing education centres. This shows that adult education is not solely or essentially for old or aged people; but rather for a category of people who despite their ages fulfill some of the important criteria of adulthood. For example, such teenagers are mostly out of school and hence are not studying full-time; they may hold on to some jobs and discharge some civic and social duties. And, in any case they may voluntarily decide to attend such classes; such freedom, autonomy, and

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independent action are what an adult enjoys in a society. We shall see more of this later when we define adult education itself.

In conclusion, I want to quote for you two short passages from Paterson. He wrote:

> ***to be an adult… is to possess a certain status, with inherent proprieties and form rights. When we consider someone an adult, we consider that there are distinctive compliances, modes of respect, which he or she may rightfully demand of us, and that there are natural dispositions, qualities of concern, which we may rightly demand of him.***

Elsewhere he wrote:

> ***To say that someone is an adult is to say that he is entitled, for example, to wide-ranging freedom of life-style, and to a full participation in the taking of social decisions, and it is also to be mindful of his own deepest interests and to carry a full share of the burdens involved in conducting society and transmitting its benefits***

Study Session Summary



Summary

In this Study Session, you learnt that the purpose of philosophical analysis is to clarify words, concept, and statements which are either vague or confusing so that we can be clear as to their meanings or intentions and the overall purpose of philosophical analysis is to secure understanding and facilitate communication between users of the language. Analysis helps to clarify the ways words are used in any discipline, and how they ought to be used by specifying their criteria of usage.

From the conceptual analysis of the concept of adult/adulthood, an adult is not an over-grown child; he is qualitatively different. Adulthood is characterized by expectations from the society and reciprocal demands by the adult. There are also quantitative criteria such as age, size, physical and other biological functioning's which are, however, not conducive or determinate of adulthood. In addition, there are, however, the qualitative criteria such as Psychological/mental maturity, social responsibility, moral or ethical proprieties, and general behavioural comportments which conclusively show who is an adult and who is not.

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Assessment



Assessment

SAQ 3.1 (tests learning outcome 3.1)

Explain what you understand by philosophical analysis.

SAQ 3.2 (tests learning outcome 3.2 and 3.3)

Philosophically analyse the following: adult, education, adult education, and adult in adult education.

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Study Session 4

Philosophical Analysis of Concepts in Adult Education 2: Community Development, Continuing Education and Literacy

Introduction

In the last study session, we introduced you to what we call philosophical analysis and also went ahead to do a philosophical analysis of some concepts in adult education. For the purpose of this study session, we shall be philosophically analyzing concepts such as community development, continuing education, and literacy.

Learning Outcomes



Outcomes

When you have studied this session, you should be able to:

4.1 explain the idea of community development

4.2 explain the idea of continuing education

4.3 explain the idea of literacy

Terminology

Community development	A process where community members come together to take collective action and generate solutions to common problems
Continuing education	An educational program designed to educate an individual and give him or her further relevant skills or knowledge.

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4.1 Community Development

Going through your course, ADE102, you already know that Community Development is an aspect of adult education. At times, it is regarded as a programme or activity in adult education, but some people would even equate it with adult education. What is certain is that both concepts share a lot in common, and either can be regarded as fostering the objectives of the other. It is this close relationship between adult education and community development that prompts us to analyze the latter immediately after the former.

'Community Development' is a composite concept like 'adult education', and hence we will define each of its components before analyzing the concept itself. Our reason for doing this is simple' if someone defines Community Development as...the development of the Community", he may be right, but we, his hearers, will not be any wiser, except we know already what the word Community stands for, and what is meant by development.

4.1.1 Community

A Community refers to a group of people that is not too small and not too large. For example; it will be difficult to call a gathering of two, three of four people a community, just as a population of several millions might not appropriately fit into what we call a community. A famous writer on Community Development, T.R. Batten, would even stick his neck out to give some figures; he says' "a group of people-in some cases less than 100 and at most a few thousands" The group must live together in, or occupy, a fairly recognized territorial boundary such as that of a village, a small town, a neighbourhood in a sprawling municipality, the university campus, or even a school. They would live together or work together in that locality, sharing some common values and perhaps some customs and traditions jointly developed over time.

While each member of the community will have his/her own set of aspirations and ambition, they will all recognize the claims of the entire community, its common goals and objectives. The virility and the unity of the community will invariably depend upon the loyalty of every individual to the common goals and aspirations. In the process of this, there will be the development of some accepted standards and norms of behaviours and some administrative and organizational set-up for the maintenance of law and order and the guarantee of security of life and property.

Perhaps, the greatest bond in a community is the existence of empathy and fellow feeling among its members, a spirit of belongingness and loyalty to the group, a shared pride in the group's achievement up-to-date, and a bright hope and prospect of a

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"better tomorrow". All these are the characteristics of a dynamic and progressive community.

ITQ

Question

One striking quality of a community is that

a. It is not too small but too large
b. It is too small but not too large
c. It is not too small and too large
d. It is not too small and not too large

Feedback

The options provided are different from one another. From what you learnt here, a community is not too small and not too large. The right option is D.

4.1.2 Development

The concept of development is a broad one which we cannot hope to fully explicate here. So, we shall just give a few indications of its wide variety of applications, and of the changes that have taken place in its interpretations.

The word development is applicable, and has been applied to, in a wide variety of situations, both human and non-human. For example, we talk of child development', 'mental development', 'social development', 'national development', "economic development', 'political development', 'educational development'. So also we refer to 'agricultural development', and scientific and technological development. In all these instances, you might have noticed that the reference point for all of them is the human being. The human being is either the direct focus of the process e.g. in child development, or the indirect recipient or beneficiary (or victim) of it e.g. of scientific and technological development.

Also what is' certain is that in all cases, there is implied some changes being effected, some growth being promoted, and that the direction is one of from worse to good, or from good to better. This attribution of betterment as the direction of development is a reflection of the aspiration and wishes of people; because development needs not be always desirable. For example, a situation that grows worse (e.g. a boil) has 'developed', but certainly not in a cheerful direction. We shall, however, assume here that the development we have in mind is towards a better condition, whatever that better condition may consist of.

Time was when development, especially in the natural sense, used to be made to refer to the economic, material and technological

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conditions only, at that time, nations were (and possibly still are) labelled "developed", "underdeveloped" or "developing" using indices based on growth in the economic and technological aspects of living in the nations concerned. But, in the course of time, it became clear that this Western European economic and materialistic conception was too narrow, especially when it was noticed that the nation's Gross National or Domestic Product might increase without lifting up the general standard of living. And in any case, the human capacities and possibilities are far too diverse and rich to be paired down to economic dimension only. Hence, development started to be seen as referring to the improvement and enhancement of all human capabilities-social, political, economic, moral and spiritual, cultural, aesthetic and intellectual. What is more, development started to be closely identified with education, through which all these potentialities can be realized. The latest thinking on the subject is reflected in the often-quoted thought of Julius Nyerere that development is essentially man-centred, and is auto-centred in the sense that it is only the man who can develop himself: nobody else can develop him. If a man has developed himself, i.e. If he is educated, all other developments-economic social and others will be initiated and achieved by him.

4.1.3 Community Development

Having now analyzed the two components, let us now proceed to analyze the composite concept of community development-which (analysis) will of course draw upon the components. Again, as we did in respect of adult education, I shall be quoting a number of standard definitions of the concept from which we can abstract a set of criteria.

Community Development can be defined as:

A movement designed to promote better living for the whole community with the active participation and if possible on the initiative of the community, but if this initiative is not forthcoming spontaneously, by the use of techniques for arousing and stimulating it in order to secure its active and enthusiastic response to the movement. – 1948 Cambridge Summer Conference

A process during which people in the small community first thoroughly discuss and define their wants, and then plan and act together to satisfy them. – T.R. Batten

A new element in social change in that it encourages planned, guided or induced social change in certain directions considered advantageous to the communities affected by it. Thus, it is distinct from unregulated social change taking place in communities in response to new stimulus, and representing a reaction or adaptation to them. – C. M. N. White

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A movement to promote the happiness of the people by encouraging them to respond to opportunities for individual or corporate self-development. Its techniques are intended to evoke a process of growth and fulfillment, but as a more general approach, its principles are designed to permeate all other aspects of economic, social and physical improvement. – W. Clifford

A social process by which human beings can become more competent to live with, and gain some control over, local aspects of a frustrating and changing world, personality growth through group responsibility is the focus. – William W. Biddle

A programme through which communities can formulate their most pressing needs aided by government only to the extent that local and human resources were inadequate for a community solution.

– William W. Biddle

Education in the fullest and best sense. It is the stimulation of the desire for better things and the urge to attain such better things. The people must be free to achieve their own betterment, and they must actively want, and be able, to do so. This is the process of community development. – C. N. Anyanwu

From an examination of the different definitions, some characteristics can be seen to recur in many of them, characteristics that can be elevated to the status of criteria. Some of them will be noted briefly here, and the reader will be asked to look for more thorough repeated analysis of the definitions.

1. That the concept 'community development' is a multi-dimensional one, a 'dust-bin' or 'garbage-can' concept, in the sense that it is described in very many ways, e.g., as a movement, a process, an approach, a technique, and as a programme. Each of the characterisation, however, depends upon the angle from which one is viewing the concept and the objective that is being emphasized.
2. That community development is a purposive and deliberately planned activity, a conscious effort affecting social change; that is, it is not a change that comes in the natural course of events, but rather one that is designed, planned and deliberately brought about.
3. That it has as its overall aim the promotion of a better community living; improved social condition in all its ramifications the attainment of the good life and happiness by the individuals within the context of the group life' and the development of capacity for continuing self-improvement.
4. That it places premium on the involvement of people in their own development, on active participation, on self-help

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and self-reliance. Hence the frequent reference to self-initiation of community development projects, active and enthusiastic support for them, and individual and corporate self-development through the projects.

5. That, in addition to being an education in self-help and self-reliance, it is at the same time an exercise in cooperative venture. It's emphasis is on community-action to solve community-wide problems. Inter-community competition can, if healthy, further enhance intra-community cooperation.
6. That community development is undertaken by the community, without any compulsion or imposition from outside. It may be encouraged or induced from outside but the enthusiastic support that guarantees success can only come through a voluntary acceptance or adoption of the external suggestion.
7. Finally, community development is undertaken in response to existing, or in anticipation of future, needs, wants or problems. And the educational core, and perhaps the most priced value, of Community Development is the development of consciousness and awareness of the community's capability to identify and solve its own problems (aided or unaided), and to use: the technique of cooperative and conjoint social efforts to bring about desirable -changes in their environment.

ITQ

Question

Community development is haphazard and need not be planned for. TRUE or FALSE

Feedback

This is false because community development requires planning and organization.

4.2 Continuing Education

We shall be examining the concept of Continuing Education. It is a concept that you will be coming across frequently in adult education, (and in fact a concept which you must have been coming across in your environment, especially if you are from large urban centres), but whose full meaning you are not likely to be aware of.

Continuing education, as the adjectival word 'continuing' indicates, is not a basic or a beginning education. One may tautologically define it as the education that continues some form of education which a person has had before. In other words, it is an education

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that adds to the initial education that one has had, either to complete it, remedy it, improve on it, adapt it to a new level of requirement, or to supplement it. In this sense, it will refer to any number of systematic or relatively-organized learning opportunities that are provided by a wide variety of agencies to meet a wide variety of needs of a wide variety of adults who might have completed their initial education in schools or their equivalent agencies. Continuing education will therefore, refer to educational activities, mostly of a part-time nature, deliberately designed and organized, to meet needs which may range from occupation/professional to purely personal and leadership development.

It is pertinent to point out that the emphasis given to the concept of continuing education seems to differ in a number of countries. While acknowledging the broad agreement that it is the whole of educational activities that occur after initial education, in the American interpretation, the emphasis is on the vocational and professional continuing education; while the British created a category of further education to cater for out-of-school education, thus making room for emphasis on the non-vocational aspects of continuing education. We have both traditions in Nigeria, where professional associations like the Nigerian Bar Association, (NBA), the Nigeria Society of Engineers (NSE) or Institute of Chartered Accountant (ICAN) organize educational programmes to update the knowledge of their members; and of course, most of our continuing education centres offer only cultural and liberal/general education.

But, whether professionally-oriented or otherwise, an adequate content of Continuing education would include all such relatively organized, mostly part-time, educational programmes that aim at the integrated personal, economic and social development of the adults that participate in it. Going by this definition, most of what is called continuing education in Nigeria will be found to be short in one respect or another. If one looks across the next street in any of our large urban towns, one will see a signboard announcing the existence of a continuing education centre in that locality. A casual glance into their classrooms will show that the programme is mostly of a remedial nature, to complement or supplement, the usual offerings in the formal education system: at times, they are so parallel to them that a student who misses a topic in his school can regain it in the evening at a nearby continuing education centre, taught by the same teacher whose lesson he had missed at school in the morning. In other words, the concept of continuing education in Nigeria falls short compared with the comprehensive coverage which is indicated in this passage quoted by W. Apps. There, continuing education is defined as:

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"the further development of human abilities after entrance into employment or voluntary activities. It includes in service, up-grading and up-dating education. It may be occupational education or training which further careers or personal development. Continuing Education includes that study made necessary by advances in knowledge. It excludes most general education and training for job entry. Continuing Education is concerned primarily with broad personal and professional development. It includes leadership training and the improvement of the ability to manage personal, financial, material and human resources. Most of the subject matter is at the professional technical and leadership training levels or the equivalent. - Problems in Continuing Education, 1979, p. 68f

ITQ

Question

Which of the following does not reflect continuing education?

a. Enrolment into elementary school
b. Learning a vocation after graduation from the university
c. Seminars organized by the NBA for her members
d. Training programmes organized by companies for members of staff.

Feedback

Option A is not a continuing education because it is basic while the other options are. Hence, the right option is A.

4.3 What is Literacy?

We have examined the concept of community development and concept of continuing education; it's high time we discuss literacy, another important concept in adult education.

Literacy is one of the most important programmes of adult education, and for a long time (perhaps even now), it is what many people understand adult education to mean. In other words, literacy and adult education have often been used interchangeably, even in government/official circles. For example, when money is allocated to adult education in the nation's Development Plans, what is usually in the mind of the policy-makers is literacy, not necessarily adult education.

Literacy is, however, a very vital activity in adult education, particularly in a developing country like Nigeria where the literacy rate (i.e. % of population that is literate) is still very low, compared with the rate demanded for national development. But, our concern in this course is the philosophical analysis of what we may mean by

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literacy, and pre-literate, neo-literate, post-literate, traditional literacy, and functional literacy.

4.3.1 The Concept of Literacy

I am sure you have heard the words "literate' or 'literacy' used many times before; perhaps you yourself have used it also. I wonder what you had in mind when you used it, or when you heard somebody use it? I am almost certain that what came first to your mind was that 'to be literate' is 'to be able to read and write', and that literacy is the ability to read and write. In other words, literacy to you is the acquisition of the skills of reading and writing. Some would even put it a little more technically by saying that it is "the ability to decode and encode." For example,

Rogers defines it as "the degree to which an individual possesses mastery over symbols in their written form or is able to encode and decode. The symbols may be letters or numbers; literacy would thus include numeracy".

You will, therefore, be correct if you define literacy as the ability or the skill of reading and writing, or of decoding and encoding with symbols. But you are only correct to a very limited extent, as you will presently see. Suppose a person is able to read and write only the alphabets a, b, c etc., without learning to form words with them, should we, or should we not, call him literate? 1 think we should, if our definition is that a literate person is one who is able to read and write, -he has been able to read and write the alphabets, and therefore he is literate! Ridiculous, isn't it?

Hence, we must revise our definition to indicate the content of what he must be able to read and write. He must be able to read not just the alphabets or even words but whole sentences and statements. He must also be able to read or write and understand, because if he is only able to verbalize or pronounce the words without understanding their meanings, then of course we should not call him literate. It is these sorts of considerations that made the UNESCO in 1951 write that "A literate person is who can, with understanding, both read and write a simple statement about his or her everyday life."

But then, the question arises: suppose I am able to read, write and understand such a short, simple statement about my life (after a long practice at it), will that still make me a literate person? Suppose, after reading that single statement, I cannot read any other? Won't that show that 1 am not literate? Suppose I learn only how to sign my name on my cheque leaf for my bank transactions alone, should I, or should I not, be said to be literate? Again, if we stick to the above definition, I should deservedly be called a literate person. But, am I really? The next task requiring the use of the skill will certainly show me up as anything but literate.

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Confronted with these possible criticisms of its earlier definition, UNESCO came up in 1962 with a more comprehensive and more satisfying definition thus:

"A person is literate when he has acquired the essential knowledge and skills which enable him to engage in all those activities in which literacy is required for effective functioning in his group and community, and whose attainments in reading, writing and arithmetic make it possible for him to continue to use these skills toward, his own and community's development.'

In other words, it is not enough for the person to be able to read and write simple or even complex statements, such statements must be meaningful and relevant to himself and or his environment. More importantly, the skills must be transferable to all those activities or situations in which literacy is required for effective functioning in his community. The ability must also be relatively permanent, and demonstrable as and when required. Suppose you saw a man able to read and write about 5 years ago; but on meeting him today you discover that he is no longer able to read and write (which is quite possible if, like some of the products of the old UPE, he does not practise the use of the skills), how will you describe him? You will be correct to say that he was literate but now no more literate i.e., he is presently illiterate.

In concluding our analysis of the concept of literacy, let me add a few other characteristics which we will not be able to elaborate upon here for lack of time.

1. Literacy is a set of skills/techniques that are learned and acquired by each person at a certain age. Nobody is born literate and nobody can inherit literacy as a legacy. In fact, we can say that we are all born illiterate (i.e. unable to read and write). Literacy is an acquired skill.
2. If literacy is a set of skills learned and acquired, then it can also be lost or forgotten, especially through lack of frequent usage. When a person had learned to read and write but subsequently lost the ability, he is called a Neo-illiterate, i.e. a new illiterate. Literacy is not a permanent characteristic of any person: a literate person today can become an illiterate tomorrow.
3. Literacy is not a skill that exists in potentiality or as only a latent ability. It is only when a person demonstrates it or puts it to use that I can say whether he is literate or illiterate. Literacy or illiteracy is not a label which I can read from anybody's face. So, do not jump to the conclusion that somebody is literate simply because he looks bright or talks intelligently, or simply because he declares himself to be so. That he also looks or talks dull does not necessarily mean that the man is illiterate. He has to prove himself.

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4. Literacy is a relative term, that is to say, the particular community or culture determines who can be called literate or at what level he must be proficient in the use of the skills. Generally, the levels of modern civilization of technological development and of urbanization determine the standard of literacy needed by an individual to function. This is clear from the UNESCO'S 1962 definition.
5. One can be literate in one language but illiterate in another. For example one may be literate in one's mother tongue-Yoruba, Ibo or Hausa.., but if he goes to America, and cannot read and write English, he will be classified as illiterate. Coming nearer home, how will you describe a Yoruba or Hausa man who is very fluent in his own language but now goes to Anambra or Imo State or vice versa? Will you say he is literate? Again, UNESCO'S 1962 definition has given some clue.

So much for literacy, now, let us go to its related-concepts.

ITQ

Question

One of the following is not true of literacy.

a. It is a relative term.
b. Literacy is learnt or acquired
c. It can be lost or forgotten
d. When you literate in one language, you are literate in all

Feedback

It is not true that when you are literate in one language, then you are automatically literate in all. Thus, the odd thing here is option D.

4.3.2 Illiteracy

Illiteracy is the antonym or opposite of literacy. Hence, a person can be described as an illiterate:

1. if he cannot read and write or compute;
2. if he cannot operate with simple statements about his daily life;
3. if he cannot function at the level of literacy required by life in his community; and so on.

In other words, illiterate is the exact opposite of the concept literate.

But consider this sentence: "He calls himself a graduate, but he is illiterate to the core!" I am sure you have heard such statement before; perhaps you yourself have, at one time or another,

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described somebody else like that. Now, what can we mean by somebody being a graduate and still being an illiterate. A graduate will be somebody who not only knows how to read and write, but also has read many books and written a lot to be able to pass his degree examinations. Therefore, he cannot be said to be unable to read and write!

This takes us to another dimension of the meaning of the word illiterate. In the technical sense, or what philosophers call the denotative sense, an illiterate person is simply one who does not possess the skills or techniques of reading and writing, in the way we have defined above. But there is another sense, the metaphorical for what philosophers can call the connotative sense, in which we say it is not enough to be able to read and write to be called literate. To be illiterate in the connotative sense is to be uncultured, uneducated, uncouth, crude or mannerless. It is to behave less than is expected of one in his culture, to fall short of level of comportment expected of him.

In this sense, the term illiterate does not so much describe what a person can or cannot do. Rather, it is a term of abuse or a reproach, a term of disapproval and condemnation of what somebody else has done which we think was not good enough. Or it may be a term of disparagement or contempt. Usually it applies to the other person, not oneself. Because it is a term of abuse, and it has been very loosely used to describe just anybody whom one do not like, some writers have concluded that the term "has ceased to be useful for purposes of accurate thinking" (M. M. Lewis: The Importance of Illiteracy, London, 1953, p. 20). In other words, we cannot tell precisely what the word is describing: it is merely an emotive word to indicate the user's disapproval.

Hence, when we use the word illiterate, we must be on our guard as to the interpretations we give to it. When we call a farmer who does not know how to read and write an illiterate, we must be careful not to read more meanings into it than that he is unable to read and write. It will not necessarily follow that he is unintelligent, inferior, crude, uncivilized, or sub-normal. All these are terms of abuse which we often add to disparage him or show that we are superior, but may not in reality describe his personality, character or other good qualities. Yet, it is not that we do not want him to be literate: indeed, we do because literacy does something wonderful to whoever possesses it. For example, it does sharpen one's intelligence but does not necessarily imply that one was stupid before.

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ITQ

Question

The word, illiterate, can be used to give different interpretations. TRUE or FALSE

Feedback

It is true that the word can be used to give different meanings.

4.3.3 Pre-Literate

Pre-literacy refers to the state in which a society or group of people was before the introduction of literacy, as could be seen from the prefix 'pre'. It will not be entirely correct to describe such a group as illiterate because such a description would imply that literacy skills were in existence or were already introduced but that they have- not yet acquired the skills. Pre-literate, which is never used to describe individual persons, is an adjective applicable to societies where literacy skills are not in use at all because they have not been introduced.

4.3.4 Neo-Literate

This term applies to persons or group of persons who have just acquired the skills of reading and writing by passing the required examination and being certified literate. The neo (new)- literate stands the risk of losing his newly-acquired skills to become a neo-illiterate if he does not have the opportunity of putting the new skills into use. This happens frequently in the rural areas where follow-up reading materials and writing opportunities are minimal, and hence the new skills are not frequently practiced to make them permanent.

4.3.5 Post-Literacy

This term applies to a stage of education into which a new literate enters on the acquisition of literacy skills. It is a stage of a follow-up education for the neo-literate in which he is now able to use the skills to study some other subjects. He can, for example, begin to read books, magazines or newspapers; or more importantly start on new studies to pass some examinations. Post-literacy can also refer to the content of study being under-taken by the new literates. Hence, we talk of post-literacy materials or post-literacy curriculum, which refers to any or all studies beyond initial or basic literacy.

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4.3.6 Traditional Literacy

The term, traditional literacy, gained currency with the introduction of the concept of functional literacy, with which it is often contrasted. The import of the use of the word "traditional" is just that it is the old or original method of teaching and learning how to read and write. It is the method that the new concept of functional has been seeking to replace.

But what is this traditional method? It is the method by which many of us were taught to read, which is the act of going from the mastery of alphabets, to the learning of syllables, some of which may be nonsense syllables, just in order to reinforce our mastery of the alphabets and how to use them to form words. From syllables, the learner moves on to words some of which might have been included more because they are simple than they are' meaningful. From there, sentences are constructed and stories formed again more to facilitate the acquisition of the basic skills than to convey sense, meaning or re1evance to the learner. For example, some of us progressed from learning the alphabets *a* and *b*, to the words *ba, baba,* and from there to *'a ba ba ba'* which does not make much sense to a Yoruba reader. But it does reinforce the repeated alphabets. That is the traditional method of teaching literacy.

Traditional Literacy is thus the method of acquiring the general skills of reading, writing and numeracy with a view to finding them useful at some future date. It is not linked to present or on-going activity or task of the learner, and hence one single primer reader may be used for all adult learners irrespective of their learning needs. Traditional literacy is also seen as more of a social and cultural activity than a stimulator of economic productivity. Quite often, the acquisition of the skills by adults is one for prestige or to stop being described as literate and not so much because it is immediately useful to the work at hand.

But if you have developed a negative, view of traditional literacy from our characterization of it so far, it does have some of its own advantages. By its being diffused i.e. aiming at diffused all and sundry who are 1iterates, it is useful as a method for spreading the skills at comparatively cheap cost to the largest number of beneficiaries possible. This is why it is the most commonly used for conducting Mass Literacy Campaigns, because all the learners will be using the same primer that is not functionally-specific and hence that will be easier and cheaper to produce. And also because any primary school teacher or volunteer, with the minimum induction in the teaching of adults, can be employed to teach in it without any specific knowledge of any particular occupation or social function. Hence it is noted for its extensive coverage.

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On the other side of the coin, however, is the ease with which the skills are lost once there are not frequent opportunities to use them in one's daily work or life. Also adults who are taught by this method often lack the incentive-motivation and such other psychological supports which come from seeing the immediate use of what is being learned and from benefiting materially from the learning. Hence, the rate of withdrawal by adults from traditional literacy classes is usually very high, just as the rate of retention is low. Let us now look at its rival, the Functional Literacy.

ITQ

Question

Traditional literacy is concerned with ------- to read and write.

a. Teaching
b. Learning
c. Teaching or learning
d. Teaching and learning

Feedback

The right option is D because traditional literacy is not only concerned with teaching but also learning how to read and write.

4.3.7 Functional Literacy

This is an adult education concept that came into prominent and technical usage since 1961 when the UNESCO adopted it as its new way of attacking illiteracy. The use of the word 'functional' must be seen more as highlighting and emphasizing a new approach, and a new dimension to the problem of attacking literacy, than of saying something completely new or conjuring up something that was not in literacy education before. This statement needs some explanation.

The word 'functional' gives the impression of something useful. Hence, it makes the idea of functional literacy most welcome. Nevertheless, we need to note that the word is being used in a special sense, and more as a slogan to 'sell' that type of literacy. The fact is that, though a contrast is usually made between traditional and functional literacy, it is not as if the latter is dysfunctional or lacking in usefulness. Any literacy whatever is useful and therefore functional. Every age has found some use for the skills of reading and writing. Literacy becomes functional when it is acquired to such a level that it can be used, and is so used, in everyday transactions. Therefore, to say that literacy is functional is not to assert what was never the case before; traditional literacy is functional in the sense of usefulness, just as the so-called functional literacy is useful (functional).

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If there is no difference between traditional and functional literacy on the score of usefulness or utility, then the UNESCO which popularized the term 'functional literacy', to replace the traditional literacy as a new approach, must be referring to something distinctive about this type of literacy: it is these characteristics that we shall now explore.

First, it is a type of literacy linked or integrated with economic, technical, vocational, occupational or job skills, and acquired in the context of such skills. The original UNESCO emphasis was on the economic and income-earning skills, and hence its original full name was Work-Oriented Adult Functional Literacy (WOAFL). In the course of time, this narrow interpretation of functionality in economic or occupational terms only, gave way to a broader interpretation in terms of social, political and cultural, in addition to the economic skills. The core of all of them is to use the knowledge of those skills as the contents of the primers and follow-up readers for the adult learner. Thus, he can acquire the occupational or social skills simultaneously with reading and writing skills.

A second characteristic of functional literacy is that it is selective in approach, that is, it is targeted at selected groups whose needs for the skills therefore serve as incentive-motivation for their acquisition of the skills. Such groups, be they economic, political or social, would usually be homogeneous, having identical needs, and learning to read to improve their functional skills. Thus, special primers and follow-up readers would have to be written for them with the concepts and languages of the occupation, or whatever it is, forming the words to be learned.

Another characteristic of functional literacy is that it is intensive. By this is meant that the literacy effort is concentrated on the vocabulary and knowledge of the particular functional skill and that intensity of concentration makes the acquisition of the literacy skills faster. While traditional literacy is extensive and diffuses in coverage, functional literacy uses words relevant to the skill as the vocabulary to be mastered.

Finally, functional literacy is more of a method of teaching literacy that promises high motivation for the learner that facilitates the acquisition of the skills, that ensures retention and permanence of the skill, and that more immediately promotes individuals and national development. All these derive from the relevance and use-fulness of the contents of the literacy education to the immediate concern of the adult.

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ITQ

Question

------- is not a characteristics of functional literacy.

a. It is intensive in nature
b. It is basic and elementary in nature
c. It is selective in approach
d. It promises high motivation to the learner.

Feedback

It is wrong to say that one of the characteristics of functional literacy is that it is basic and elementary in nature. Hence, the right option is B.

The Promises of Functional Literacy

We shall end this lecture by examining the advantages of functional literacy. Among its immediate advantages is the motivation that it provides for the learner, in that the content of his learning is relevant and useful to him. The learner increases his ability to solve his problems as he learns to read and write along the learning of new economic or social skills. Another advantage is that there is better opportunity for the retention and permanency of the newly-acquired skills so long as the neo-iterate continues in the occupational skill or social role and reading materials on this are available for his use.

Again, the linkage of work-skill with literacy skills makes the latter a promoter of economic or social development. In the process of acquiring reading and writing skills, the economic potentiality of the learner is simultaneously being developed. Hence, there is the claim that functional literacy is at least highly correlated, if not actually causative, of economic development and social change.

Professor Mark Blaug's summation of UNESCO'S definition of functional literacy is a little on the exaggerated side but is worth quoting as a summary of what we have been trying to get across on functional literacy in this lecture. Wrote he:

In a nutshell, the new UNESCO approach is intensive rather than extensive. selective rather than diffusive, work-oriented rather than culturally-oriented. It emphasizes functional rather than rudimentary literacy, continuous adult education fusing into genuine vocational instruction rather than once and-for-all teaching of the three Rs. It favours the use of diversified primers rather than single primers, in conjunction with follow-up material embodying specific knowledge of nutrition, sanitation, industrial arts, and agricultural science. It does not hesitate to assist the teacher with

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new education media and to draw into the teaching process vocational instructors from the ministry of labour and extension officers from the Ministry of Agriculture. It regards literacy programmes as a first step in the creation of qualified manpower, as investment rather than consumption. It is, to say the least, a more than literacy programme; in short, it is adult education in the fullest sense of the word".

- School Review, Vol. 7, No.6 of 1966.

Study Session Summary



Summary

In this Study Session, we discussed that Community development is an aspect of adult education. It is the desire by a people to attain better things and the urge to pursue such. Continuing Education is also an aspect of adult education. It prolongs or carries forward some education already had before. Literacy involves the ability to read write and understand meaningful statements, and to transfer such skills for everyday living purposes. The concept of literacy has a relation to some other terms. Illiteracy is inability to read, write or compute, inability to read, write and understand simple statements about one's daily life; and inability to function effectively with those skills in one's community. Traditional Literacy refers to the orthodox or traditional aims, objectives and especially method of teaching literacy to adults. It is a cultural type of literacy. Functional Literacy is literacy linked to economic and socio political functioning of the adult learner. It is usually selective and intensive. It is psychologically motivating.

Assessment



Assessment

SAQ 4.1 (tests Learning Outcome 4.1)

Discuss the idea of community development.

SAQ 4.2 (tests Learning Outcomes 4.2 and 4.3)

Differentiate between the idea of continuing education and literacy.

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Bibliography



Reading

http://www.peernetbc.com/what-is-community-development

http://www.referenceforbusiness.com/management/Comp-De/Continuing-Education-and-Lifelong-Learning-Trends.html

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Study Session 5

Philosophical Analysis of Concepts in Adult Education 2: Informal and Non-Formal Education

Introduction

In the previous Study Session, we analyzed the core components of Adult Education. You are now set to bring out the differences between various forms of education under which adult education falls in this study session.

Learning Outcomes



Outcomes

When you have studied this session, you should be able to:

5.1 differentiate between informal and non-informal education

Terminology

Formal education	a systematic, organized education model, structured and administered according to a given set of laws and norms, presenting a rather rigid curriculum as regards objectives, content and methodology
Informal education	Learning that goes on in daily life and can be received from daily experience, such as from family, friends, peer groups, the media and other influences in a person's environment.
Non-formal education	Educational activity which is not structured and takes place outside the formal system.

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5.1 Background to Formal, Informal and Non-Formal Education

In an earlier lecture, we defined education in terms of the teacher fostering or trying to foster in the learner the, acquisition of some content (knowledge, skills, habit, attitude etc) by pedagogically sound and morally acceptable method. The import of this formula is that any education worth its name must satisfy the criteria listed above. What we have not yet emphasized is that there may be differences in the degrees in which the criteria or conditions are met. The existence of these different degrees is reflected in the series or forms of education which we shall be analyzing in this module. The three most important forms to be considered are the informal, the non-formal and the formal education. We will analyze them in such a way that at the end of the exercise you should be able to tell the differences between them.

It must be added that the differences between the three types are also determined by the differences in their levels of organization. We had earlier shown that education is a planned, deliberate and intentional activity; but at that time we did not indicate that there are also degrees of deliberateness, of planning and of organization which account for the different forms of education thus indicated above. The range is from the rather loose organization in the informal, through the relatively organized, non-formal education, to the highly and rigidly organized formal education. Each of these will presently be analyzed.



Tip

The main difference between informal and non-formal education is the fact that the first is non-voluntary and mostly passive whereas the latter results from an individual voluntary action and is mostly active.

5.2 Informal Education

Informal education is often referred to as the process of acculturation, i.e. the process of initiating the young, or the novice, into the culture of his society. Again, it is often called the process of socialization which refers to the process of inducting him into the social norms and values of the society in which he lives. Both synonyms are correct: indeed, all forms of education involve these processes. But, what happens is that the introduction of the school or formal education has made us neglect the informal education, because it is not as neatly defined or precise as school education.

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A careful analysis of the educational processes which an individual pass through will reveal that, though amorphous, informal education is pervasive, and runs parallel with even the most formalized education. It goes on imperceptibly everyday of our lives, little noticed, but yet very powerful and effective. It is such that its nature, processes, methods and effectiveness were investigated to enable us make it more efficient.

Informal education dominates the early education of any child with reference to what is usually called 'home education. I am sure that none of us would like our children to be described as lacking in home education or home training'. Our resentment of that description should convince us that informal education in the form of home education is an essential part of our educational system. It consists of the various trainings in toiletry, social manners, table manners, modes of greetings, the early notions of right and wrong, how to address different categories of people in one's environment, and so on. From the short random catalogue of contents, it must be apparent that it grows more and more complete as the child develops and grows in age. There are certain societal expectations from each age range, and these are mostly taught through informal education.

Perhaps, you are already dismissing informal education as only for children, boys and girls. That will be wrong. Even when we attend school, informal education is going on both within the school and outside it. Within the school, it is often called the hidden curriculum, that is, the sets of ethos and code of conduct which are not made into separate lessons but which are 'taught' in all lesson periods, such as punctuality to class, neatness in dressing, courtesy to mates, respect for the eiders and the school authorities, consistency in self-application to work, honesty in all things, and many more. Education is going on in all these in spite of its not being allotted periods on the time-table: that is the informal education.

Informal education, of course, takes over at the close of day in the school. The elders, particularly the extended family with whom we interact, and who dutifully correct us when we go wrong, the radio we listen to, the television we glue our eyes to, the newspapers we read, the peer-group we move with, the clubs and societies we join, the cultural festivals and ceremonies we watch with such keen interest-all are agencies of informal education which, at times playfully, but effectively teach us one thing or the other. Such is the ramification of informal education.

Before we proceed to analyze the criteria of informal education, I must warn that informal education is different from Incidental or Casual Education. This type of education is purely a random or chance experience, of events or happenings which make us to learn

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from them. Perhaps the most distinguishing characteristic is that it is a totally UNINTENTIONAL learning. For example, if I casually meet my friend on the street, and he informs me that his son is going to wed, that is a piece of information or knowledge which I did not set out deliberately to acquire, and which he too did not deliberately set out to 'teach' me-hence, it is an incidental learning. We will see the differences further when we set out the criteria for informal education.

ITQ

Question

The following projects are predominant in which form of education?

- ✓ visits to museums or to scientific fairs etc.
- ✓ listening to radio broadcasting or watching TV programmes on educational or scientific themes
- ✓ reading texts on sciences, education, technology,etc. in journals and magazines
- ✓ attending lectures and conferences

Feedback

It is informal education. This form of education does not require any systematic structure or specific objective.It acts as supplement to formal or non-formal education.

Informal education is often a conscious and intentional activity, particularly on the part of the teacher (e.g. parents), to impart social and moral education to the learner. It is not a random activity, nor is it aimless: the senior members of the extended family who correct or guide the footsteps of the young certainly intend that they should become ideal adult citizens, and are not uninterested in the outcome of their instruction. So also the organs of the mass media, while they inform or entertain, they effectively mould people's views, tastes, behaviours, attitudes or knowledge, and they intentionally do so.

The mode or process of informal education is, however, often relatively unorganized and unsystematic. By this is meant that there are no laid down rules as to the procedure, place or occasion for imparting knowledge in informal education. It occurs every time there is need for it, and every place or circumstance that calls for it. For example, an African child that dips his left finger into a dish of food is immediately taught the right thing to do. Also, an adult that does not know the protocol in the council of the elders, or that talk's out-of-turn, is quickly corrected. Thus, it has no rigid format: but this does not mean that there is no right or wrong way of doing it. What we are saying is that the mode is the most fixable possible.

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The method of instruction is through either imitation i.e. learning by doing, learning through error and correction i.e. learning in the process of living. It is not often the case that the teacher (e.g. parents) sits his child student down to teach him the content of home-training, or what we have called the hidden curriculum of the school system

He expects them to learn by watching others do it, and then imitating them. If the teacher speaks at all, it is to verbally correct what they have done wrong, and from there to teach them overtly the correct way to behave. On occasion, punishment is used to teach the correct way if the offender is one who ought to have known the correct thing to do, or who has been corrected once or twice before but to no effect. Finally, there are no specially trained teachers of informal education. The adults, the elderly, and even the ancestors, who are the carriers, preservers and defenders of the society's norms and value's, owe it a duty to nurture the young and the novice

The extended family has been correctly described as a set of natural teachers. The radio, the television and other organs of public education are surrogates of the society: they are essentially organs of the society to perpetuate and instruct what is best in it, expose and correct what is wrong in it. While most of them will not call themselves teachers, what they are doing is teaching, howbeit informally.

ITQ

Question

One of the following is not a characteristic of informal education.

a. It is taught also in schools
b. It is a process of acculturation
c. It is taught in the out of school structure
d. It is taught only at the home

Feedback

Informal education is not taught only at home. The right option is D.

In ending our characterization of the informal education, I shall leave with you this quotation from the book Attacking Rural Poverty (1974), by Coombs and Ahmed It says:

Informal education refers to the lifelong process by which every person acquires and accumulates knowledge, skills, attitudes, and insights from daily experiences and exposure to the environment-at home, work, at play; from the example and attitudes of family and friends; from travel, reading newspapers and books, or by listening

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to the radio or viewing films in television. Generally, informal education is unorganized, unsystematic and even unintentional at times, yet it accounts for the great bulk of any person's total life-time learning-including that of even a highly 'schooled' person. (p. 8)

5.3 Non-Formal Education (NFE)

The adjective 'non-formal' might suggest that this is an education that either has no form (i.e. that is formless), no boundary or purpose. That would be quite erroneous. What 'non-formal' means here is simply that it is an education that occurs outside-of-the-school/informal system of education; and it definitely has forms and purpose, as we shall soon see.

In analyzing the concept of Non-Formal Education, 1 shall adopt the method of quoting some definitions, from which we can then abstract the criteria or conditions for any activity to satisfy, before it can be described as an instance of non-formal education.

Non-formal education is:

1. any organized, systematic, educational activity outside the established, format system-whether operating separately or as an important feature of some broader activity-that is intended to serve identifiable learning clienteles and learning objectives.

– Coombs (1973:11).

2. simply a handy generic label covering any organized, educational activity carried on outside the framework of the formal system, to provide selected types of learning to particular subgroups in the population, adults as well as children. Thus defined non-formal education includes, for example, agricultural extension and farmer training programmes, adult literacy programs, occupational skill training given outside the formal system, youth clubs with substantial educational purposes, and various community programmes of instruction in health, nutrition, family planning, cooperatives, and the like.

– Coombs and Ahmed (1974:8)

3. any intentional and systematic educational enterprise (usually outside of traditional schooling) in which content, media, time units, admission criteria, staff, facilities and other system components are selected and or adapted for particular students, populations or situations in order to maximize attainment of the learning mission and minimize maintenance constraints of the system.

– R. J. Kleis *et al*. (1974:6)

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4. any deliberately organized activity, outside of the established framework of formal school and university systems, principally for out-of-school youth and adults, for the purpose of communicating ideas, developing skills, changing attitudes or modifying behaviour related to the realization of development goals and the achievement of higher standards of living and welfare of the people.

ITQ

Question (True / False)

If a given education system is not presential most of the time - non-contiguous communication - we may say that it has non-formal education features.

Feedback

As discussed, formal education has a well-defined set of features. Whenever one or more of these is absent, we may safely state that the educational process has acquired non-formal features.

From the above four quotations, the following criteria would seem to have been suggested, and you will notice that the most important and crucial ones keep occurring from definition to definition, but we take them one by one.

First, the concept of non-formal education is a broad or loose concept. Coombs and Ahmed call it "a handy generic label", and the occurrence of the word "any" in every definition clearly indicates its wide coverage in terms of activities.

Secondly, the activity claiming to be an instance of non-formal education must have a minimum of educational component, or be wholly educational. For example, tailoring is an occupational activity, but it becomes an instance of non-formal education once the master-tailor has an apprentice or a number of apprentices whom he is teaching to become tailors. This applies to very many occupational or vocational activities: they must have educational components. You yourself can apply the criteria for education which we had forged out before.

Thirdly it must be an intentional, deliberately organized, and systematic enterprise. You will notice that the words deliberately organized, systematic, and intentional are repeated in one form or another from definition to definition, which indicates how important the idea of purpose; intentionality and relative organization are as criteria of non-formal educational activities. All such activities must have purpose' sometimes they are purposive, in the sense that the purpose may be a narrow one. For example, making the tailor or barber apprentice know the skills of tailoring of barbing alone. Most Non Formal Education programmes are of

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this nature, aiming at particular, selective skills and not at general or liberal education as we have in the school system.

The point of emphasis on its being relatively organized is to bring out the difference between non-formal education and incidental or informal education on the one hand and non-formal and formal education on the other. Whereas non formal education is more highly organized and systematized than incidental and informal education, it is less so than the formal or school system of education.

Fourthly, one phrase that repeats itself again is that of the activity being outside of the school system. You will have seen such phrases as "outside the frame-work of the formal system", "outside the established formal system", "outside of traditional schooling", and so on in our definitions, as well as in any others that purport to tell us what non-formal education is. You can conclude straight-away that being conducted outside of the school system is a most important criterion for an educational activity to be described as non-formal.

Another criterion that suggests itself is that it is a situationally relevant activity. You will recall that this phrase "situationally relevant" has been used in our definition of adult education. This recurrence of the phrase confirms that non-formal education falls within the coverage of adult education, but is not synonymous with it. The point about the situational relevance of non-formal education is that it is an educational programme woven around the concrete or particular needs of the youths and adults that engage in it: the aim is to equip them with the specific skills which have been diagnosed or prescribed for them. A very good example is the series of apprenticeship educational programmes that the Federal and several State Governments are currently mounting for unemployed youngsters in the society. The youths lack occupational/vocational skills for employment, and hence the National Directorate of Employment and various other schemes at the State level are set up to attach them to vocational education centres according to their talents, aptitudes and interests.

Again, such non-formal education programmes are more often than not. linked with the intention to improve personal living, whether in social or in economic terms, and with national development as a whole. That is, this type of education emphasizes the extrinsic, instrumental or tool values of education, unlike the school education which aims at improving people generally. It is usually a specific education, for a specific group of learners with specific needs, and for specific purposes. The specific needs of the client-group determine the content, processes, and even the evaluation procedure.

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For example, the youths or adults who want to learn motor vehicle repairing will go to the master-mechanic and not the master-tailor or carpenter. There, the content of his training will definitely be a selection of skills related to the job. He will not for example be given French or English grammar to master, or any other learning content that is not related to the intended skills. Again, the method of teaching will be fashioned according to the subjects to be taught: for example, the master-mechanic is not likely to conduct his training with chalk and blackboard like the school teacher or talk all the time about theories of motor vehicle repairing. Rather, he will more likely teach by demonstration and occasional oral explanation and instructions on what to do. Finally, the mode of evaluation of learning, that is the test of whether the learner has acquired the intended skills, is not likely to be through pen and paper examination but rather through practical demonstration of the acquired ability by the apprentice' Though he may be awarded a certificate at the end of his programme, the true evidence of his knowledge and mastery of the skill is performance on the appropriate job.

There are more interesting characteristics that can be drawn from the definitions of non-formal education, but we shall stop at these few already given.

ITQ

Question

Which of the following is not a characteristic of non-formal education.

a. It is taught only in school
b. It is a broad or loose concept.
c. It is acquired outside the school
d. It is a situationally relevant activity.

Feedback

Non-formal education is not taught in school. Thus, the right option is A.

Finally, you should see this comparison culled from Non-Formal Education and Development by Tim Simkins, provided (in the Appendix and linked here) to help you focus more sharply on the distinguishing characteristics and criteria of non-formal education.

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Study Session Summary



Summary

In this Study Session, we defined informal education as a process of acculturation. It is not only taught at the home but also taught even in school. Non-formal education on the other hand is that form of education which takes place outside of the school. Like informal education, it is purposeful and well-organized.



Assessment

SAQ 5.1 (tests learning outcome 5.1)

Differentiate between informal and non-formal education.

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Study Session 6

Values, Aims and Objectives of Adult Education

Introduction

So far in this course, we have been examining the idea of philosophy of adult education as well as the analysis of concepts associated with this discourse. In this study session, we seek to study and discuss the aims and objectives of adult education.

Learning Outcomes



Outcomes

When you have studied this session, you should be able to:

6.1 discuss the aims and objectives of adult education.

6.1 Nature and Importance of Values

Values are in a sense the qualities that human beings find in an object or activity which prompt them to wish to have the object or engage in the activity. For example, the value of a pen is its ability to write, or that of a knife the ability to cut neatly. If the pen can no longer write or the knife cannot cut, then it no longer has any value as a pen or a knife: it is valueless, i.e. useless as a pen or knife. So, also if an activity no longer has any meaning, or is no longer enjoyed, or is no longer useful, it becomes valueless. The chances are that people will no longer wish to engage in such an activity because it was the value they saw in it that made them engage in it in the first instance.

One can also describe values as the object of one's interest or desire, in the sense that what one is interested in, or what one desires, is what has value for him. What one wants or wishes or aspires to have must be something that is valuable to one. Human beings will normally not want, wish or aspire to what has no value or what is value-less to them. Thus value is very important as a motivator for human action.

But the question is that I may not want, desire or wish to have something, or to do something but nevertheless the unwanted

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object or action may still have value. I may not want to obtain a degree in archeology but somebody else may want to, which means that archeology will have value for that other person. Hence, we can say that a person may not want or desire something, but that does not mean that it has no value, in itself or for others. Conversely, one may want or desire something but the desired object may not be really valuable.

Before we leave the question of the nature of values, we may make one further observation: it is that there may be a difference between what is desired and what is desirable, and between valued and valuable. For example, I may want or desire cold water, but, given my feverish condition, it may not be desirable for me to drink cold water. In other words, even though, as a matter of fact, I desire to drink water; yet actually I ought not to drink it. In short, what we are saying is that apart from some object or action being desired wanted or longed for and valued, it must be desirable and valuable, or must be such as ought to be desired or valued.

Thus, from our analysis so far, we can conclude that for something to be valued:

a. it must possess some quality or attribute that endears it to us;
b. there must be someone to desire or want it; and
c. the quality in it must be valuable or desirable, that is, it must be such as ought to be valued or desired.

Also, from our discussion, you must have guessed that values must be very important in human life. Values give us the motivation and the impetus to do things, to work hard and even to live. If living no longer has any meaning or value to a person, he is as good as dead. It is our hopes and aspirations that move us to action and that keep us in it. Thus, values are an important factor in living.

Values also serve to direct our action. What we value wil1 be what we will direct our effort towards achieving. The goals and objectives of our action are an expression of the value(s) which we see or cherish in that action, or an expression of what we would like to see, or of what ought to exist. Thus, values not only motivate us, they also give direction and guide for the action we take. It is only the value in our action that we evaluate at the end of the action. Thus man is at times described as a valuing animal, an animal that places value on its action before doing it, and that reflects on the value of such an action after doing it. A simple example is that no man will, in his right senses, wake up early in the morning and begin to walk the street aimlessly. All or most of our actions have goals, purpose and objectives even if we do not often stop to repeat to ourselves exactly what they are: -they can be implied in the actions being taken, and they can be expressed if we are challenged to state them.

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ITQ

Question

For a thing to be said to be of value, it must be all but one of the following.

a. It must possess some qualities that endear it to us.
b. There must be someone to value or appreciate it
c. Its quality must be one that is worthy of being appreciated
d. It must be tangible

Feedback

It is not necessary that a thing be tangible before it can be said to be valuable as non-tangibles can also be of value. This, the right option is D.

6.1.1 Types of Values

As we have said above, value pervades every deliberate action of man, including education. We will remember that we had earlier on defined education partly as a deliberately organized human activity to initiate the young and the novice into the norms and values of his society. Thus, education, including adult education, is an intensely value-laden activity. The question we want to ask ourselves in this section is: what types of values are mediated by education or into what types of values does education initiate us?

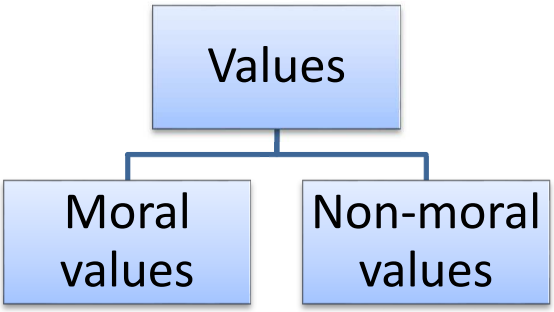
First, values can be divided into two very broad categories of

(i) *Moral Values* and
(ii) *Non-Moral Values.*

Moral values can be simply described as those values that characterise human or inter-personal relationships; that is, wherever two or more persons interact, a moral situation *ipso facto*, subsists. The moral point in the relationship is contained in the golden rule that each should treat the other in the way that he or she would like to be treated in return "(Do unto others as you would that they should do unto you" 'Thus, it is moral to treat them honestly, fairly, justly, humanely and so on. It is immoral to treat them otherwise.

Figure 6.1 Types of Values

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Non-moral values, however, have to do with non-human things. For example, money has value but it is a non-moral value. So also it is to possess a car, a house or any other material goods. It is, however, arguable that the way we acquire or use any of these, especially in our dealing with any other human being(s), has moral implications. What we are saying here is simply that money has value, and it is good or valuable to have it, but it is not by itself a moral value; its value is not primarily a moral value. Its value can be categorised as material or economic. 1n the same way, we have cultural values which are those that characterize the artifacts, the style of living and the customs of a group of people; the aesthetic values which are the good qualities we appreciate in artistic objects, painting, sculpture, poetry, drama, dancing, playing games and so on and intellectual values which characterize activities calculated to stimulate intelligence, delight the mind, or nurture the intellect. Suffice it to say that the way each of these values is pursued may have moral implications, that is, either of promoting or injuring human and inter-personal relationships and interests.

6.2 Goals and Objectives of Adult Education

Goals and objectives are an aspect of values in adult education. As discussed above, the values in adult education can be considered along our theoretical division into moral and non-moral values.

6.2.1 Moral Values of Adult Education

The moral dimensions of adult education can be seen in questions like: "Why do we educate adults?" "How do we educate adults?" Let us briefly see what is moral in either of the two questions.

Why educate Adults?

Adults, as we have defined before, are people who are psychologically mature, socially responsible, and who have some experience of living. By trying to educate them, we are seeking to interfere with their normal way of living, with a view to changing it for the better. In other words, we are setting out to do something to

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them: we are going to interact with them-which has thereby made the situation a moral one. Furthermore, we shall be seeking to change them "for the better", that is, to make them better human beings. The word 'better', which is the comparative degree of 'good', provokes such question as w`ho decides what is better. What criteria does he use? What right has he to seek to change other people? In whose interest is he changing them? Does he have the consent of the adults whom he is seeking to change-since the latter are grown up persons, who can reason for themselves, can decide for themselves, and have freedom and autonomy in decision-making? All these are moral questions.

How do you Educate Adults?

This also has moral implications. If adults are as we have just characterized them, then they should be treated with dignity and respect, and with such other considerations as befit their maturity, their experience and their freedom and autonomy. Indeed, they must be consciously and deliberately treated as such because, while children must also be treated with such considerations, adults will not even allow themselves to be treated differently. Take the most obvious example of the maintenance of discipline in an adult education class. The way we seek to maintain discipline in such a class must be vastly different from that of a roomful of children and youngsters. We cannot reproach them in the way we wil1 do to children; we cannot punish them in the same way. We must defer to their age, dignity, and sense of self-respect. Thus, teaching adults, as we shall see in another module, calls for a heightened sense of the moral dimension of the enterprise: we must treat them very morally.

6.2.2 Non-Moral Values of Adult Education

Just as the improvement of the person of the adults constitutes the moral value of adult education, so also we can have the non-moral values. The non-moral values consist of those goals and objectives whose acquisitions primarily have no moral connotations. For example, if an adult illiterate farmer attends a functional literacy class, or an agricultural extension course, which seeks to improve his farming skills and there-by enhance his productivity and farm yields, this value belongs in the non-moral category: it is an economic or material value. His goals and objectives are of the non-moral type. So, also if he attends adult education classes just to 'kill time', just for the pleasure of attending, for mere intellectual stimulation or simply to employ his leisure hour usefully, his goals and objectives are self-regarding values and do not primarily or in themselves affect the interests of others, adversely or otherwise: they are morally neutral, as far as others are concerned.

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ITQ

Question

The improvement of the person of the adult is the moral value of adult education. TRUE or FALSE

Feedback

This is true.

6.3 Scheme for Categorizing Goals in Adult Education

In this section, we shall try to introduce you to the schemes or categories with which you can analyzed the goals and objectives of adult education, so that you can arrange them according to priorities. The knowledge of the schemes is very important because of the near impossibility of listing exhaustively all the possible goals and objectives of adult education. Adults are in a position 'to choose their own values, and especially their own reasons, for coming into adult education activities. Therefore, there can be as many goals and objectives as there are adults in a particular adult education programme. The teacher in an adult education class may also have his own set goals and objectives, but each of the learners may have additional personal goals, or even completely different goals from 'the teacher's. For example, while the tutor in a literacy class aims at making the adult illiterate able to read and write, it is quite possible for some of the learners to be present in that class mainly because they are bored at home and do not know what to do with "their time, or because they want to use the occasion of the class to meet new faces and make new friends. Now, it will be impossible to name all the reasons why an adult can engage in adult education activities hence you are being introduced to the schemes by which you can analyze those reasons when given to know what types they belong to.



Tip

Goals and objectives can be either intrinsic/end-objective or extrinsic/instrumental means, short term/immediate or long term/ultimate, narrow/specific or broad/global; personal/private or social public, and individual or societal, we shall look briefly at each of the alternatives, and give examples of each with also a brief critical notice.

6.3.1 Intrinsic or Extrinsic

Intrinsic values are those qualities which are embedded or inherent in the objects or activities that are undertaken. One enjoys those values at 'the same time as the objects or activities are being pursued. For example, if I go to watch a game of football, I do not

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first of all watch the game and "then later on in the day enjoy it. Rather, as I watch the game, I enjoy it at he same time. So, the value (i.e. the enjoyment) of the game is intrinsic in the game, i.e. it is basic and inherent in the game.

In adult education, some of the goals are intrinsic to the activity itself. That is, as an adult is undergoing the education, he is at the same time benefitting from the activity. For example, when we give as the goal of adult education the developments of the adult learner, which is a case of an intrinsic goal or aim of adult education because, as he is being educated, his sense of awareness and consciousness is being developed *pari passu.* So also, when we say that adult education is to make the adult a cultured person that is, to be a refined and cultivated person. Intrinsic values are also at times called *end-values,* that is, the values which end with 'the cessation of the activity, or the values to which all other values are a means or an instrument. For example, if the adult wants to be educated simply for the sake of being educated, becoming educated becomes for him the end-objective and the intrinsic value of the activity. So, also when someone watches a movie or a play, he enjoys the play as it progresses, and his enjoyment ceases with the end of the *play.* Of course, the memory of the enjoyment can linger on, but then the memory is not the same as 'the real enjoyment.

On the other hand, *extrinsic, values* are those that lead to other values that are more fundamental than themselves. They are values that lie outside of, or that are extrinsic to, the particular activity. They are at times called *instrument values,* values that are used *as tools or means* for the acquisition of other values. For example, if an adult attends an adult education class like the agriculture extension class, the purpose or the aim for doing so may be to improve his farm yield and thereby increase his income. *In* this, improving his yield and increasing his income are the extrinsic goals of that adult education activity. In other words, the extension education programme is *being used* for a purpose that lies outside of itself; it is being used as an instrument or tool to achieve another end. Hence, it can also be said to be a *means* towards another end. Another good example is acquisition of money or wealth. Money or wealth has only an extrinsic, instrumental or means value only, because it is only good for some other values *it* makes possible, that is it is valuable not by and for itself, but rather for some other values which it makes possible.

You can use these two categories to analyze most goals and objectives of any activity, and especially of adult education activities; their goals can be classified as either *intrinsic* or *extrinsic.*

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6.3.2 Short Team/Immediate or Long Term/Ultimate

Some goals of adult education are achieved immediately within a very short term of the activity; while others are long-term and may be achieved only at long last. Those that are short term and immediate are usually very specific and readily assessable. We shall select two examples, one from education in general and the other from adult education.

Example I:

If a teacher is teaching French grammar to a group of secondary school students, his intention or goal is for the students to master the details of French grammar and to be able to construct sentences with them. That becomes the *immediate goal* of his French lesson, both for himself as a teacher and for the students learning it. If the students are learning it with a view to be able to communicate with it, when they visit any French-speaking country, that goal is at once removed from the immediate goals of mastery of French grammar. And if the aim of communication in French is to enable them enjoy their holidays in the Frenchland, then that removes from the immediate goals, and so we can go on and on till we reach the ultimate goal of, say, for self-realisation and happiness of the students. Thus, se1f-realisation and happiness become the ultimate goals of the on-going lesson in French grammar.

Example II

Take the case of a farmer who is attending a functional literacy class on the subject of cocoa farming. His immediate goal is to be able to read and write the alphabets, words connected with cocoa farming, and the statements on it. The real goal which is at one remove from the immediate goal will be to be able to read books and pamphlets on cocoa crop planting, nurturing and processing. Thereafter, he may begin to obtain higher yields from the improved crops, leading to more money in his pocket, and u*ltimately* to self-satisfaction, contentment and happiness. Thus, at the end of the tunnel, after many intervening values, comes the ultimate goal or value of the extension education that is being conducted.

From the above examples, it will be already noticed that ultimate values are usually general, vague and nebulous. They are capable of many interpretations when it comes to filling them with specific contents. For example, happiness as the ultimate of adult education-what exactly does happiness mean? having plenty of money" many houses? many wives? or What? There will be many interpretations according to each person's taste or interest. While to some it can only mean, having wealth and property, to others it may mean being contented with little, or living peaceful and quiet life, a life of leisure or a life of intellectual pursuits.

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6.3.3 Personal/Individual or Public/Societal

The goals of adult education can also be classified as meeting only personal, private or individual needs. Such goals are those that directly benefit the person who is undertaking the education; and the benefit may stop with him, or go beyond him to benefit others, including the society. Indeed, one can argue that most adult education programmes benefit the individual participants first, in one way or another, and the society may then be benefitted in the process or at the end of the activity. Since it is individuals that make up a community, a society or the nation, the overall interests of the individuals are integrated to form the interest of the society or community.

Let us examine this group of aims in adult education;

a. Adult education is to help the individual to achieve a degree of self-fulfillment happiness and meaning in life.
b. Adult education is to help him developmentally, emotionally and intellectually;
c. Adult education is for the adult's personal survival, to equip him with technical, vocational, economic, political, social and cultural skills.

These three goals have the adult individual as their target. But if one examines them carefully, it will be seen that the first aim stops with the adults, with a possible fall-out or spill-over for the society in which he lives. A happy and self-satisfied citizen is a good citizen to have in a nation. The second objective has more direct implication for the society, a maladjusted or emotionally unstable individual will jeopardise the peace and harmony of the nation. The third objective actually serves the nation at the same time as it is serving the individual. The wealth created by the individual is the wealth of the nation, the common wealth. Thus the farmer whose economic productivity is increased by adult education earns more money and pays higher taxes and by that very fact increases the economic development of his nation. So also the sophistication of the individuals in political behaviour is the political sophistication of the nation as a whole. The benefit is direct and *pari passu*.

Conversely, goals and objectives of adult education which sound clearly social, public or national are only apparently so. There can be no societal or national objectives that do not involve, directly or indirectly, the component individual citizens. This is not to argue that the arithmetic sum of individual advantages will always be the same as that of the state or nation: this is not necessarily so, just as the aggregation of all individual trees do not make the forest. The latter means more than the mathematical addition of all trees. The simple reason is that what is the advantage of the society may be to the disadvantage of a particular individual in it: their interests may

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not always coincide. This is when we say that the interest of the whole takes precedence over the interests of the individuals in it e.g. imposing a curfew on a group of people necessarily interferes with the freedom of movement of the individuals in it, but yet it may be done in the name of security which is paradoxically in the interest of all. The tug between the individual and the society is a dynamic and continuous one, with no permanent or stable solution: the balance often needs constant adjustment as the circumstances dictate. Thus, adult education goals must always seek to maintain a balance between the interests of the individuals and "that of the society at large.

With the above treated categories of goals and objectives, it is expected that you should by now be able to analyze the goals and objectives of adult education that you may come across, so as to be able to say what types they are and why they are so.

ITQ

Question

_____ is not a schema of caategorising the goals of adult education.

a. Intrinsic or extrinsic
b. National or local
c. Personal or public
d. Short term or long term

Feedback

There is no schema of categorization that follows local or national. Thus, the right option is B.

6.4 The Importance of Adult Education

In ending this study session, we shall briefly draw attention to the great value of adult education for both the individual and the society or the public at large. Adult education is particularly useful in creating a sense of self-awareness, self-confidence and self-reliance in the individual person exposed to it. It stimulates his cognitive awareness, thus opening up for him more extensive sources of information and greater capacity for coping with the enlarged information. It can lead to higher income for the individual and greater capacity for economic improvement. It also increases the individual's capacity for political and social participation. It changes the attitude of those exposed to it, curing them of their inferiority complex, giving them confidence, filling them with desire for more and more educational facilities. It never leaves the person the same as he was before the intervention.

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For the society, adult education can help to break down parochial interests and loyalties, thereby leading to an integrated and united polity. Adult education is most essential for the effective functioning of a democratic state. Receptivity to social change and the facilitation of such changes are a function of effective adult education. Adult education also ensures a nation's economic development since it is the adults that presently contribute to the wealth of the nation. It is a sine qua non for a democratic government.

We can go on indefinitely to enumerate the benefits of adult education. We shall end the session with a number of 'quotable quotes' attesting to the importance, nay the indispensability, of adult education or the education of the adult. They are:

1. “Man, if he enjoys a right education and a happy endowment becomes the most refined and civilized of all living beings; but he is the most savage of all the products of the earth if he is inadequately and improperly trained". – Plato

2. “There is nothing more terrifying than ignorance in action".

– Goethe

3. “If a nation expects to be ignorant and free in a state of civilization, it expects what never was and never will be”. – Thomas Jefferson

4. “it is not education of children that can save the world from destruction; it is the education of adults". – H. G. Wells

5. “The world has become so complicated that if a man stops his education when he leaves school, college, or even professional schooling, he is doomed to educational mediocrity”. – J. B. Conant

6. "If you think education is expensive, try ignorance".

– Oyo State Ministry of Education

7. "First, we must educate the adults. Our children will not have an impact on our economic development for five, ten or even twenty years. The attitudes of the adult, on the other hand, have an impact now". – J. K. Nyerere.

Study Session Summary



Summary

In this Study Session, value is seen as an intrinsic part of our daily experience. We place value on things and when we say that something is of value, it is expected that such a thing must possess certain qualities that endears it to us, be appreciated by someone, and that which is valued must indeed have a value worthy of

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appreciation. In your course of study, you saw how the goals of adult education can be divided along the lines of the moral goals and the non-moral goals.

Assessment



Assessment

SAQ 6.1 (tests learning outcome 6.1)

Discuss the goals of adult education.

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Study Session 7

Andragogy and Pedagogy

Introduction

Having discussed the goals of adult education, it becomes imperative to be exposed to certain ideas such as andragogy and pedagogy.

Learning Outcomes



Outcomes

When you have studied this session, you should be able to:

7.1 discuss the idea of andragogy

7.2 discuss the idea of pedagogy

Terminology

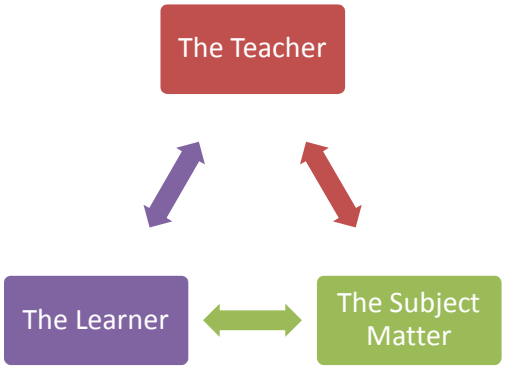
Andragogy	The art and science of teaching adults
Pedagogy	The art and science of delivering instructions.

7.1 The Concept of Teaching

Teaching as a process or activity must necessarily involve a person doing the teaching, who, in the school situation, we call the teacher. It must also logically have as the recipient of the action a learner (or learners), referred to as student(s), in the school situation. The presence of a learner is a logical necessity because if the teacher is teaching, he must be teaching somebody. Another logical necessity is the subject-matter or content of what is being taught; it will logically be absurd to say that a teacher is teaching, but he is teaching nothing. In the teaching situation, there must also be the intention on the part of the teacher that the learner acquire some knowledge, skill, attitude or whatever, which the latter did not have before. Thus, it is possible to define teaching as a triadic transaction between (i) the teacher, (ii) the learner and (iii) the subject matter, the intention of which is to transform the situation, and bring about a change in the perspective or awareness of the learner.

Figure 7.1 The triadic transaction in teaching

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ITQ

Question

_____ is not in the triad of teaching.

a. Class prefect
b. Teacher
c. Student
d. Subject-matter

Feedback

The class prefect is not in the triadic transaction of teaching. The right option is A.

7.1.2 The Concept of Learning

Learning is an indispensable process in education; education cannot take place without some learning taking, or having taken, place. Thus it is central to the process of educating. It can be, and it has been, argued that education can take place without a teacher, but it is impossible to argue that education is taking place when either there is no learner or there is no learning activity. What, then, is learning?

Learning is becoming aware, or becoming conscious of an information, knowledge, skills, etc that one was not aware of before. Learning can, therefore, be defined as the acquisition of some new information, knowledge, skills, habits, attitudes and so on, which the person did not have before. To learn is also to add to the stock of knowledge, skills, etc, which one has had before, to extend one's level of consciousness or awareness. Before we elaborate more on the criteria for learning, let me point out that there are at least two ways in which the word 'learn' (and hence learning) can be used or understood.

'Learning' can be used as a "task word", that is, in an active or process sense. For example, if you come across a class of adult students who are being taught how to read and write and you ask

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them what they are doing, they are likely to reply that they are learning something. The word 'learning' here is being used in an active, process or task-word sense, in that the activity or process is still on-going and is not yet completed. This type of learning may terminate with the activity itself without much evidence that something has taken place. A good example is the school boy who pores over the 2-times table, learning the steps for over an hour, but is unable to rehearse or remember them a few minutes after. One cannot say that the boy has not been learning, except there are concrete evidence (that he was actually dozing off or talking away while pretending to be learning). But he could very well be learning, or going through the motion or process of learning, but without anything to show that he has mastered it. He has been learning only in the active or process sense of the word. This sense is at times also referred to as the weak sense".

ITQ

Question

What does it mean when learning is used as a 'task word'?

Feedback

It means that learning is used in an active or process sense.

Learning can, however, be used in the "achievement" sense. This is the sense in which the learning is not only taking place, but it is doing so in the deep or strong sense, something is being or has been mastered or acquired. And the most acceptable evidence that learning has taken place is a demonstration of what has been learnt or a change of behaviour that is relatively permanent, as the psychologists would add, as a result of the learning. To learn in this strong or achievement sense, therefore, is to learn not only to be able to remember or demonstrate what is learnt, but also to master or understand the rules and principles of it, and to be able to apply the learning in other circumstances.

Let us end this section by identifying the criteria or necessary conditions for the use of the concept of learning:

i. There must be somebody doing the learning. Learning is essentially a conscious and rational human activity, and we only use it figuratively when we say that animals also learn, since they cannot perform the rational operation that goes along with learning, nor the evaluative action that follows.
ii. Learning can only refer to something new or unknown before, new information, new knowledge, new skill, new attitude or whatever. If we have known it before, we cannot correctly say that we are just learning it. Of course, one can re-learn what one has learnt before but now forgotten.

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iii. Learning can be done only by the individual. It is an idiosyncratic activity. Nobody can learn for another person; the teacher can only bring his students to the point of learning, but the learning act is basically that of the learner. Hence there is implied in it freedom on the part of the learner as to what, how and amount of learning he desires, or is able to learn in any situation.

I have dwelt so long on the concept of learning because it has a special place in the adult teaching-learning processes. It is in adult education that the essential characteristics of learning are most clearly exemplified. Much of adult education throws great emphasis on the learner and his learning efforts, rather than on the teacher and his teaching.

7.1.3 Conditions of Adult Teaching and Learning

In our earlier definition of adult education, we have shown that the adult is the target or beneficiary of the deliberate process called education. We need now to show that the conditions of adulthood do influence or affect, not only the way he learns, but also the way he should be taught if the teaching is to be successful or effective.

ITQ

Question

Is the teaching method and learning style of the child same with that of an adult? TRUE or FALSE

Feedback

The teaching method and learning style of the child cannot be the same with that of an adult.

An adult is not an over-grown child; he is a qualitatively different person. This means that he is someone who is generally beyond the age of childhood and adolescence, someone who is physical1y, biologically and mentally or psychologically mature; someone who is socially and morally responsible, and, in short, someone we accord much respect and decorum, and from whom we, expect such behaviours as are becoming of his status and position in our society. These summarized characteristics of adulthood have impacts on his learning and teaching, some of which we will treat now.

That an adult learner is beyond the age of childhood means that his learning style and the method of teaching him must be different, or must be appropriate for his age. As a man of many years he must have learnt a few things, acquired a few experiences, in the process of growing up. This experience can considerably influence his new learning and these must not be over-looked or looked down upon.

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The experiences may be such as relate to education specifically or may be the general experiences of life and living. Where they are related to education, they may be negative or positive. They are negative where they have been bitter experiences which now tend to interfere with, or act as prejudice against, the present effort at learning. For example, an adult who had been expelled from school in his youth due to repeated academic failure is not likely to want to go back to academic learning for fear of a repeat performance-he has lost confidence in himself. The experiences are positive when they support the present learning or induce in him an urge to learn more. For example, successful past learning must have created a confidence in the adult that learning is not only possible for him but also gives satisfaction, so, he is motivated to come to learn.

Furthermore, the impact of age; as we grow older, there occurs certain physiological changes, at first imperceptibly, but, as time goes on, rapidly, visibly and uncontrollably, For example, memory and ability to recollect, as well as learning new or sophisticated motor skills; the adult who has never learnt how to write finds the subtle control of his fingers difficult. So also, one who never knows how to play piano or use the type-writer? It will normally take a longer time teaching such an adult to learn it, but it is possible to teach him and for him to learn anything once he chooses/decides to.

Let us leave aside physiological and other age-related factors' and go to the social and economic. An adult has been described as one who is socially responsible.



Note

In 1984, Knowles suggested 4 principles that are applied to adult learning:

1. Adults need to be involved in the planning and evaluation of their instruction.
2. Experience (including mistakes) provides the basis for the learning activities.
3. Adults are most interested in learning subjects that have immediate relevance and impact to their job or personal life.
4. Adult learning is problem-centered rather than content-oriented. (Kearsley, 2010)

To be socially responsible is to satisfactorily play the roles assigned to the adult by his society, for example, as a family man/woman, a loyal citizen or a leader. It is to discharge one's obligations well in those circumstances, whether they are economic, political or moral duties. All these have implications. For example, he or she may not be able to spare any long time to devote to learning, and most probably cannot afford full-time engagement in study. Thus, he has to study part-time, and he must employ or use his time most efficiently. Also, since his responsibilities are always likely to turn up for him pressing problems, such problems become for him his

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motivation for learning, and his learning activities will be directed relevantly to his pressing problems and meeting his felt-needs. Thus, his learning must be situationally relevant, and not preparatory for any long future performance. Added to that implication is his dignity and self-esteem which will grow proportionately with his sense of responsibility. Thus, he will insist on being treated with respect and dignity, and be trusted more to do his own learning with minimum supervision and certainly without threat of externally-imposed sanction. In other words, he will want to enjoy the freedoms that are usually accorded the adult, even in the learning situation. As a responsible person who knows why he has come to learn, he will want to participate and be actively involved, not only in planning the learning activities, but also in the process and the evaluation of learning. He himself may have a store of experience from which he can draw in designing programmes to meet his needs and in executing such programmes.

All the above conditions have been collated and summarized by the renowned adult educator, Malcolm Knowles, into what he tagged the four crucial assumptions of Andragogy (the teaching of adults). According to him, as a person matures:

1. his self-concept moves from one of being a dependent personality toward one of being a self-directing human being;
2. he accumulates a growing reservoir of experience that becomes an increasing resource for learning;
3. his readiness to learn becomes oriented increasingly to the developmental tasks of his social roles; and
4. his time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly his orientation towards learning shifts from one of subject-centredness to one of problem centredness'.

In short, the following fundamental principles underlie and guide learning and teaching in adult education.

a. the age factor, especially with respect to physiological and mental facilitation of learning;
b. the experience factor, which entitles him to have in-puts into his programme;
c. the self-respect and dignity of the adult entitle him to some courtesy considerations beyond those normally accorded children (even in child-centred education method);
d. the autonomy and freedom factor, which makes the adult participation in or withdrawal from, the learning situation a matter of personal decision by the adult learner, and
e. the social responsibility factor, which compels his learning to be situationally relevant and present-needs oriented rather than future-oriented or preparatory, in view of the short time

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at his disposal from other social obligations, and his pressing problems crying to be solved.



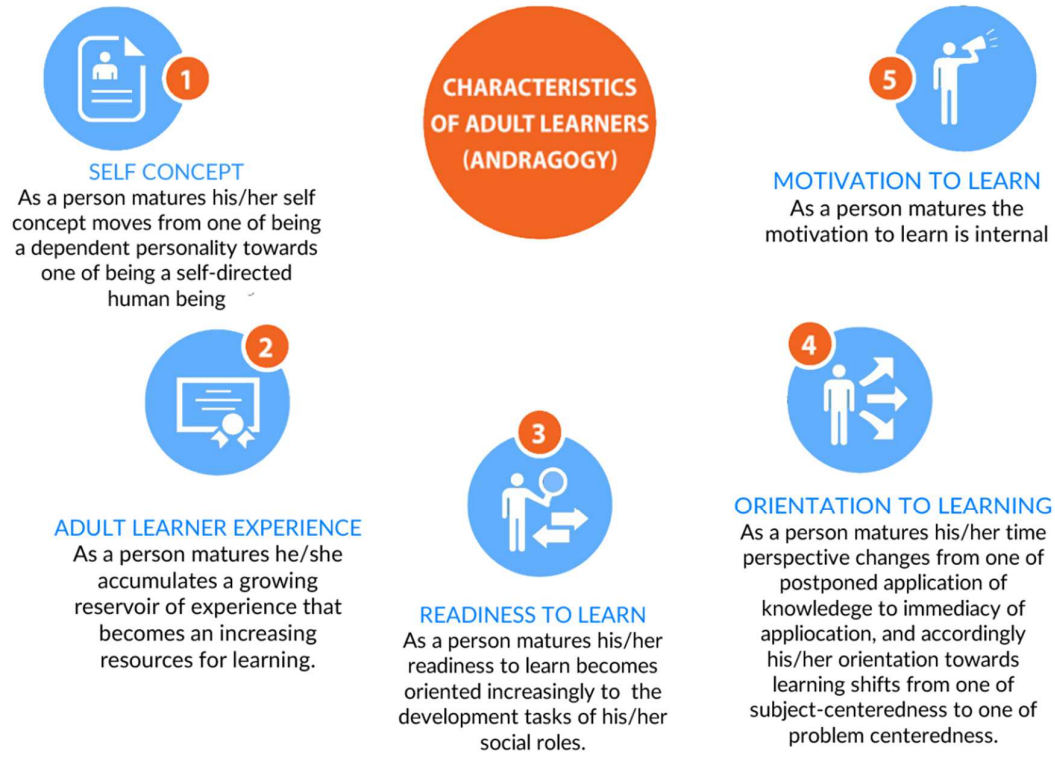
Teaching and learning styles are the behaviors or actions that teachers and learners exhibit in the learning exchange. Teaching behaviors reflect the beliefs and values that teachers hold about the learner's role in the exchange (Heimlich and Norland 2002). Learners' behaviors provide insight into the ways learners perceive, interact with, and respond to the environment in which learning occurs (Ladd and Ruby 1999).

7.2 The Concept of Andragogy

Having discussed the situation justifying the adoption of a special method for the teaching of, and the learning by the adults, we now go on to look at the concept of Andragogy. Andragogy has been described as the art and science of helping adults to learn. The etymological origins of the word are two Greek words, "andres" (men) and "agogus" (leader, a teacher), which give *andragogy* the meaning of "teaching of men" or "teaching of adults", since, if you call a person a man, the presumption is that he is an adult, except one is using "man" only in a metaphorical sense. Also, the term "andragogy" has been coined to bring out the difference between the teaching of adults and the teaching of children as well the differences in their learning styles. Finally on the background to the concept, the word andragogy owes its popularisation as an adult education concept to the veteran American adult education scholar, Professor Malcolm Knowles, It was so closely associated with his name that it was thought that he coined it himself; but, in his usual modest and unassuming manner, he disclaimed being the originator. We shall learn more of this man in the next session.

Figure 7.2 Knowles' 5 Assumptions of Adult Learners

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Andragogy is the art of teaching and learning in which the core activity of learning is thrown to the adult learner; he is the core of the process, presumably the initiator, but certainly the chief executor. Hence in andragogy, the role and importance of the teacher are played down; the teacher is no longer the authoritarian 'Mr Know-all' who towers above all others within the four walls of his classroom, he is no longer the dispenser of punishment or sanction for poor learning or for disruptive behaviour in the classroom. He is no longer the 'adult among children,' as someone has cynically described him, but rather an adult among adults. The implications of this change in concept and role are many.

ITQ

Question (True / False)

- Through adult development, the self-concept moves from dependency to independency.

Feedback

The statement is true

First, the teacher can no longer be autocratic; he has to be democratic. He has to treat the learners as equal searchers after the

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truth. Though he may have expertise in a particular discipline, the experience of some of his so-called students may be richer and more varied than his own. His method of teaching should, therefore seek to tap or make use of the previous experiences of the learners as a resource for his teaching. These changes in the traditional status and role of the teacher in the classroom has made some adult education scholars propose that adult education should dispense with the use of the word "teacher", which, however interpreted, wil1 still have the undertone of the autocratic, and authoritarian, master disciplinarian. Even though not all writers on adult education have adopted this proposal consistently, most often, the word teacher has been substituted with terms like adult educator (instead of adult teacher), instructor, tutor, facilitator and change-agent. One very prominent adult educator, Paulo Freire, has adopted and popularized the term *Animateur* which is a French word for helper, facilitator or catalyst. The idea behind it all is that the so-called teacher of the adult is in reality only in a helping relationship not -one that can compel the adult to learn, not an enforcer who can cow his student into learning.



Note

The five assumptions underlying andragogy describe the adult learner as someone who:

1. Has an independent self-concept and who can direct his or her own learning
2. Has accumulated a reservoir of life experiences that is a rich resource for learning
3. Has learning needs closely related to changing social roles
4. Is problem-centered and interested in immediate application of knowledge
5. Is motivated to learn by internal rather than external factors

Another implication of the adoption of andragogy is that the teaching and learning process becomes mainly participatory. That is, the learner and the teacher cooperate and participate in every aspect of the education. They both mutually agree on the goals and objectives to be achieved. Although the teacher may possess expert knowledge for the selection of the appropriate content to achieve the objectives, yet he must be guided by their problems, needs and interests rather than by the demands of his discipline. He must plan the implementation of the agreed contents with them; he must conduct the 'teaching', exploiting their varied experiences; and the evaluation of what has been learnt must be a cooperative venture-relying if possible on the self-evaluation by each of them as to what each thought he or she had gained from the learning situation.

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From the above analysis, it will be obvious that the role of the teacher is not to make or force the learner to learn a particular item of knowledge, skill or information, but rather to create in him an awareness of his learning capabilities and the confidence in his ability to learn it. Hence, it is often stated that the end of the teaching and learning process in adult education is that of self-directed learning, that is, a situation in which the adult can dispense with a visible father-figure called the teacher, and rather diagnose his own needs, design his own learning experiences, execute the learning programme himself, solve his own problems, and discover some new knowledge.

Another aspect of the implication of andragogy is in respect of the techniques of the delivery of education. In line with the conditions of adult's learner which make his problems and needs the major incentive for learning, his education has to be practically and situationally relevant to those needs. His physiological conditions also make it essential to reduce the theoretical and memory work in adult learning. The idea in andragogy is to encourage the adult learner, either individually or in group, to analyze his own stock of practical experiences to discover the theories behind them. In other words, it places premium on heuristic approach to learning. Again, Paulo Freire is an adult educator who makes much of group technique, the cultural circle technique, to create in the adult learners a high degree of self consciousness and awareness of the reality of their own situation. The dialogue method is the principal mode of education in such circles, because it allows for free expression of views on equality basis, and the build-up of knowledge through democratic contribution of all participants.



Knowles' adult learning theory is important in that it clearly outlines the difference in learning characteristics between children and adults

ITQ

Question

One prominent scholar of andragogy is -.

a. Julio Freire
b. Juli Frazer
c. Paulo Freire
d. Paulo Feir

Feedback

The right option is C.

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Critique of Andragogy

Despite the benefits of andragogy as a teaching method it faces some problems. They are:

- Nature of some forms of knowledge may make andragogy a difficult method to use. Some mathematical information like formula, initial learning of figures or alphabets would not depend on the age of the learner. Some scholars accuse Malcolm Knowles of committing epistemological vandalism, that is compartmentalizing knowledge meant for children and adults.
- That adult learners have different experiences do not mean that all experiences can use in learning situations. So how would the instructor separate useful experiences from negative ones when helping adults to learn?
- Andragogy no doubt is a very specialized technique that needs to be learnt by instructors. This is because it requires some expertise for it to achieve its aim. It is easier said than done. Instructors need to work on their personality and social skills to use it appropriately.
- With the rising number of participants in adult education programmes and the imperative of time duration for such programmes, Andragogy can be time consuming.

However, andragogy has become a starting point for the formulation and implementation of adult education practice, no professional can neglect its relevance. Instead of the strict application of andragogy, professional are advocating for pedagogies such as critical pedagogy, partagogy, heutagogy and social pedagogy. Omoregie (2015: 560) said about social pedagogy: that if not all educated people can teach and not all teachers can help adults learn what is right, then those who have the duty of helping everyone learn outside the strict school system should not only be active learners themselves and are conversant with methods that are peculiar to adult education but also maintain the values that society expects from independent learners. Adult education advances equality of opportunity by creating chances for everyone to learn throughout a lifetime but should not sacrifice quality for access. In terms of quality assurance, adult education has a duty to be on the front lines.

7.3 Pedagogy

All these are in contrast to the principles and methods of teaching children, or what is called pedagogy. Pedagogy, like andragogy is a derivative of two Greek words, “paides” (children) and “agogus”

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(leader, teacher). We are going to give a summary review of pedagogy before we contrast pedagogy and andragogy.

Pedagogy is the art and science of teaching children and adolescents; it is associated with formal or school education. It is a highly structured rigid system with rigidly defined roles and statuses. Even in the so-called child-centred pedagogy, the protagonist or prime-mover in the process is the teacher-he is the centre of the activity, as can be seen from the following description. The teacher is the embodiment of knowledge and the custodian of the academic discipline. He knows best what is good for the learner to know, selects the curricular content, creates the learning environment, decides how best to inculcate the knowledge, sets the standard of performance, dictates the pace of learning, tests the extent of learning, and rewards successes or punishes failure. In short, he does almost everything-the most active element in the situation. The learners, on the other hand, being students know practically nothing, but rather depend on the teacher for knowledge. They sit passively to assimilate what they are taught; at times memorising only to give back in the examinations what the teacher had given them.

ITQ

Question

Pedragogy is the art and science of teaching

a. Adults
b. The old
c. Non-adults
d. priests

Feedback

By non-adults, the reference here is to children and adolescents. The right option is C.

7.4 Pedagogy versus Andragogy

All the above is in contrast to the principles and method of pedagogy. We shall further highlight these contrasts with this extended quotation from Malcolm Knowles' book: The Adult Learner: A Neglected Species (2nd edit, 1973). He writes:

The andragogical model is a process model, in contrast to the content model by most traditional educators. The difference is thus: in traditional education the teacher (or trainer or curriculum committee or somebody) decides in advance what knowledge or skill needs to be transmitted, arranges this body of content into logical units, selects the most efficient means for transmitting the

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content (lectures, readings, laboratory exercises, films, tapes etc), and then develops a plan for presenting these content units in some sort of sequence. This is a content model (or design). The andragogical teacher (facilitator, consultant, change agent) prepares in advance a set of procedures for involving the learners (and other relevant parties) in a process involving these elements: (1) establishing a c1imate conducive to learning; (2) creating a mechanism for mutual planning; (3) diagnosing the needs for learning; (4) formulating program objectives (which is content) 'that will satisfy these needs; (5) designing a pattern of learning experiences; (6) conducting these learning experiences with suitable techniques and materials; and (7) evaluating the learning outcomes and diagnosing learning needs. This is a process model. The difference is not that one deals with content and the other does not; the difference is that the content model is concerned with transmitting information and skills whereas the process model is concerned with providing procedures and resources for helping learners acquire information and skills. (pp. 108/9).

Having discussed the features of pedagogy and andragogy, can you juxtapose their features. Study the table that follows.

Table 7.1 Pedagogy vs Andragogy

	Pedagogical	Andragogical
The learner	• The learner is dependent upon the instructor for all learning • The teacher/instructor assume full responsibility for what is taught and how it is learned • The teacher/instructor evaluate learning	• The learner is self-directed • The learner is responsible for his/her own learning • Self-evaluation is characteristics of this approach
Role of the Learner's Experience	• The learner comes to the activity with little experience that could be tapped as a resource for learning • The experience of the instructor is most influential	• The learner brings a greater volume and quality of experience • Adults are a rich resource for one another • Different experirnces assures diversity in group of adults • Experience become the source of self-identity

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Readiness to learn	• Student are told what they have to learnin order to advance to the next level of mastery	• Any changes is likely to trigger a readiness to learn • The need to know in order to perform more effectively in some aspects of ones life is important • Ability to asses gaps between where one is now and where one want and need to be
Orientation to learning	• Learning is a process of acquiring prescribed subject matter • Content unit are sequenced accor	• Learners went to perform a task, solve a problem, live in a more satisfying way • Learning must have relevance to real-life task • Learning is organized around life/work situations rather than subject matter units
Motivation for Learning	• Primarily motivated by extyernal pressures, competition for grades and the consequences of failure	• Internal motivators: self-esteem, recognition, better quality of life, self-confidence,self-actualization

Study Session Summary



Summary

In this Study Session, we said that adult education cannot be done devoid of the act of teaching and learning. Andragogy is the process or arts and science of teaching adults. The fact that the adult is different from a child means that his learning style and the teaching method of the teacher teaching an adult will differ from that of a child. On the other hand, pedagogy is the art and science of teaching children and adolescents.

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Assessment



Assessment

SAQ 7.1 (tests Learning Outcomes 7.1 and 7.2)

How is andragogy different from pedagogy?

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Study Session 8

Men and Ideas in Adult Education 1: Grundtvig, Linderman and Knowles

Introduction

Having studied the basic concepts in adult education, it becomes important that we introduce you to certain individuals whose ideas or philosophy shaped or has shaped the discipline of adult education. For the purpose of this discourse, we shall be looking at Bishop Grundtvig, E. C. Lindeman, and Malcolm Knowles.

Learning Outcomes



Outcomes

When you have studied this session, you should be able to:

8.1 discuss the ideas of Bishop Grundtvig.

8.2 discuss the ideas of E.C. Linderman.

8.3 discuss the ideas of Malcolm Knowles.

8.1 Biography of Bishop N.S.F. Grundtvig



Bishop N.S.F Grundtvig

Bishop Grundtvig was a native of Denmark, who has become famous for the origination and fostering of the ideas of the “Folks High School" (Folkehojsekolen in Danish language), a type of school' which was run for adult learners using adult education principles. He has been described as a Poet, politician and Christian Lutherian lay-preacher; he held a degree in theology and was a fearless and radical writer, by the standard of his own times. In addition to his radical posture in theological and church matters of his days, I would also describe him as a cultural nationalist from the emphasis which he gave to the Danish indigenous language, literature and other traditional cultures in the education and nurture of the Danish adult learners.

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8.1.1 Bishop N. S. F. Grundtvig and the Folk High School

In terms of adult education movement, he will be categorized as belonging to the cultural-humanist movement in adult education. This is a movement in the early development of adult education which regarded education as a cultural education from which workers, peasants and other common folks could benefit, for the full development of their own personalities. Hitherto, 'culture' used to be looked upon as the prerogative of the small coterie of aristocrats and intellectuals who had leisure for such pursuits. But, some radical thinkers, like Grundtvig in Europe and later Mansbridge in England, started to argue for cultural and liberal education for all adults, to complement whatever training they might have had or be having, in their respective places of work. In other words, culture must not be a privilege or a monopoly of any particular class or group, however rich or highly-placed; it is a right of every citizen, essential for his full personal growth and social development.

For Grundtvig, adult education was needed by the Danish workers who were mostly peasant farmers traditionally regarded as crude, rustic and "uncultured". Adult education helps to make the adult learners conscious of the various types of knowledge that are present in their own indigenous culture and traditions. It is not an imposition of foreign norms and values, but rather a re-visit of their cultural experiences through group discussions and free participation. His belief is that for social change to take place, each citizen must be knowledgeable in his/her national or cultural heritage, must understand what makes it takes, and how it can be moved forward. In other words, knowledge, an indispensable element in education, is the prime mover of social change, and is within reach of every citizen.

The method advocated by Grundtvig was the classical adult education method of group discussion and participatory learning. Of primary importance to him was the spoken, living word, and only secondarily the written and documentary; because the former made possible the pooling of collective experience in addition to guaranteeing to each learner freedom of expression and participation. The latter was principally for consultation and documentation, and should not supplant the former"

Even though Grundtvig did not call himself an adult educator, nor perhaps did he see his work as adult education-the term being not yet in wide circulation-nevertheless, his ideas and their implementation were in the adult education tradition. We shall now look at his creation-the Polk High School, or better stil1 the Folk

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College, to see how it operated and realized the values of adult education.

ITQ

Question

The method of learning by Grundtvig is

a. Individual learning
b. Isolated learning
c. No discussion method
d. Group discussion

Feedback

The method advocated by Grundtvig, as you have learned in this section is the group discussion method which obviously is participatory in nature

8.1.2 The Folk High School (or Folk College)

The first of its kind was set up by Grundtvig in 1844, and has since flourished not only in Denmark and other Scandinavian countries, but also in Europe, especially Germany, and has even spread to Africa-Awudome Residential College in Ghana and Kivukoni College in Tanzania. One fundamental advantage of the school is its flexibility and adaptation to whatever national soil, it was transplanted, retaining only a few fundamental principles. This element of situational relevance is what makes it a good example of the adult education programme.

The typical Folks College is organized and controlled by a non-government organization or voluntary agency; though it could attract grants from government, it is not controlled by the latter. This is to enable it to retain its flexibility and freedom as an adult education institution. It is usually fully residential and operated during the slack or non-peak period of the routine occupation of the learners. The reason for the residence criterion is to allow for maximum personal interaction and exchange of experience between the learners, and to provide a homelike learning environment. The programme would usually be designed using the cultural heritage of the learners, but it could also move into the present issues and problems using the insight gained from their past experiences. The method, as indicated above, is usually discussion group or the seminar technique, and a premium is placed on oral literacy. The emphasis is on the learner's freedom of self-expression, and the democratic process of arriving at decisions. Self-learning or self-directed learning is encouraged as much as possible. This is made possible by the flexible administrative organization which allows for modification to suit both particular

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learners' interests and their cultural/national background. Finally, the group learning environment is made the medium and context of each individual's liberal education.

From the above brief characterisation of the Folks Col1ege, the following lessons seem appropriate for our situation in Nigeria.

1. That all menial and manual workers either in the rural or urban areas need cultural liberal education for the development of their minds to complement the training of their hands-a combination of respect for the dignity of labour with the development of the human mind.
2. That all adults need to be awakened to their national cultural heritage, an understanding of which guarantees smooth social change; and
3. That adult education on a universal basis is a pre-condition for cultural Renaissance and national self-reliance in the third world countries. These are the legacies of Bishop Grundtvig and his Folk High School philosophy.

ITQ

Question

Folks Colleges are owned by governments. TRUE or FALSE

Feedback

It is not true that Folks Colleges are owned by government.

8.2 Lindeman and the Meaning of Adult Education



Edward Lindeman

Edward Lindeman was an American of Danish parentage, that is, of the same origin as Grundtvig. He was influenced by the philosophy of the Folks High School. He was an excellent example of an adult learner because being of poor parenting and having lost his father early in his life, he had to start his formal education when already an adult, and even then, had to, as the American would say, "work his way through College", the Michigan College of Agriculture in the USA. He was therefore an example of work-study education which is often recommended in adult education. His exposure to a wide variety of jobs ranging from the menial and manual to the editorship of an academic journal helped to develop in him a broad perspective and outlook on education, which adult education has always advocated. He was a prolific writer with five books and hundreds of other pieces of writings to his name. His most important work in adult education was The Meaning of Adult Education, written in 1926, and it has become a 'classic' in the

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philosophy of adult education. Lindeman was a Professor in Social Work at the New York School of Social Work, University of Columbia, another helping profession, like adult education in which he made a great impact and contribution.

8.2.1 Criticism of Formal Education

As a late comer to formal education himself, Lindeman was able to see through the weaknesses of formal school education, and his criticisms of them provide us with a background for our reconstruction of his concept of adult education. It is interesting to note that while Lindeman's criticisms led him to Humanistic Adult Education methods as a solution, the criticisms of the traditional school education by John Dewey, his contemporary, led Dewey to the Child-Centred or Progressive Education, both of which emphasized the learner's experience as a vital element in his learning. Lindeman criticized the school education as too narrow and too constraining in curriculum; its method is teacher-centred and authoritarian, and worst of all it takes all joy out of learning; it emphasizes subjects and disciplines at the expense of learner's situational needs and interests; it is teacher-dominated and pays scant regard to the learner's experience; and finally, it separates education from work, study from action, and learning from living. Its claim of preparing the learner for the future, an unknown future, makes it relatively irrelevant to the present concerns of the learner.

ITQ

Question

One of the following is not a criticism pf formal education as advocated by Linderman.

a. It is concerned with the learner’s situational needs
b. It is teacher-centred
c. It is authoritarian
d. It emphasizes subjects

Feedback

Options B, C, and D are Linderman’s criticism of formal education while option A is his own proposition. The odd item here is A.

8.2.2 Conception of Adult Education

To Lindeman, adult education is the only type of education that remedies all the shortfalls of the formal education, but his conception of adult education is worth exploring. According to him, adult education is so called, "not because it is confined to adults but because adulthood, maturity, defines its limits. The

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concept is inclusive," (The Meaning of Adult Education, 1961, p 5). This statement is important because strictly speaking, it is not the adult target of the educational process that really gives this type of education the name of "adult education", but the method of the teaching and the techniques of learning. If adults are taught like the school education process, that is not adult education. Thus, even though many of the students in our universities may be old enough to be called adults, what they are receiving is not adult education, because the methods of adult education are not being met. In other words, the difference between adult and school education lies not so much in the different target groups or different curricular contents or programmes, but rather in the process or method.

Four distinctive principles characterize Lindeman's conception of adult education:

i. Adult education, like its parent-concept (education), is a lifelong process, because it is an education that is linked with living-"the whole of life is learning, therefore education can have no ending" as Lindeman puts it.

ii. Adult education in its true form is non-vocational in nature. It goes beyond vocational education which is narrow and necessarily "coercive", i.e. compelled by survival needs. In his words, "*adult education more accurately defined begins where vocational education leaves off. Its purpose is to put meaning into the whole of life" (p.5). Its task is "to assist… workers to find meaning and creative fulfillment in the areas of their lives separate from the factory, and to counter the development of fractional personalities"* Elsewhere, he wrote: "*Adult education, whenever it endures long enough to pass through the 'bread and butter' stage, invariably evolves toward cultural ends". (p. 64)*. Thus, conclusively, adult education for Lindeman, *is purely a cultural and humanistic enterprise; not for and intellectual pursuit, but for enrichment and full development of the human personality.*

iii. Adult-education is situational: It emphasizes situations not subjects, It is for meeting needs and solving problems rather than intrinsic knowledge or preparation for life. In adult education, as Lindeman puts it, "the curriculum is built around the students' needs and interests' " and the disciplines and teachers are made to work around these.

iv. Finally, adult education places great emphasis on the learner's experience the resource of the highest value is the learner's experience. As he neatly puts it: "Experience is the adult learner's living textbook" (p. 6). Teaching the adult must then be the reconstruction of his/her experience, or equipping him with capability of modifying his own experience.

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All these four enunciated principles are acknowledged characteristics of adult education, except for the narrow concentration on the cultural or liberal motive and the ruling out of vocational objectives, both of which are today bona fide and legitimate aims of adult education.

ITQ

Question

According to Linderman, _____ is a characteristics of adult education.

a. It is concerned with the learner's situational needs
b. It is teacher-centred
c. It is authoritarian
d. It emphasizes subjects

Feedback

The only characteristic that we can see here is A. others are rather features of formal education and not adult education.

8.2.3 Lindeman's Goals and Objectives of Adult Education

Even though Lindeman emphasized the cultural end of adult education, it will soon be seen that his interpretation of 'cultural' is really wide, and covers all of life outside one's occupation or profession. It has the full human personality development as its focus, the human freedom and happiness, not only his cultural and aesthetic tastes, but also his social and political participation. Lindeman's antipathy seems to be reserved only for the economic and materialistic dimension of human development. Let us briefly see some of these objectives:

i. To Lindeman, the highest goal of adult education is the cultivation of rational intelligence: the development of intelligence is the supreme reason for adult education. And intelligence is the indispensable tool for successful personal and social living. But what is intelligence? It is "consciousness in action behaviour with a purpose". (p. 33). Again, according to him, "the person who knows what he is doing has taken the first step toward intelligent behaviour. The person who knows what he wants to do, and why, is intelligent". (p. 17)
ii. But intelligence is needed not for personal living only, it is an indispensable tool for social living and interaction. And the institution that guaranteed the best forum for maximum social interaction and participation is the democratic way of life, the successful operation of which depends entirely on

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rational intelligence which is derived from education. Thus adult education becomes sine qua non for the democratic process and for all peaceful, social change and progress. According to Lindeman, "Revolution is the last resort of a society which has lost faith in intelligence" (p. 49).

iii. For Lindeman, adult education is for the individual's full personality development. It is one that permits him full expression of his freedom, that enables him to know himself (*gnothi sauton*), to discover the limitations and extent of his capabilities, to direct the course of his future development; and to participate fruitfully in the social collective to which he inevitably belongs.

iv. Adult education also has as its objective the democratization of high culture, that is, breaking the monopoly of art and culture by a small coterie of men. Culture is the right of every human being; it is an expression of his creative potential and an expression of his freedom. It is the tasks of adult education to release this creative energy and to enable adults appreciate and enjoy their recreation and hours of leisure. Lindeman was very emphatic on this when he wrote (with understandable exaggeration) that "indeed, adult education will have justified itself if it does nothing more than make adults happier in their leisure" (p. 39). This statement is reminiscent of his overemphasis on the cultural ends of adult education.

Both the personal/individual objectives are, however suitably combined in Lindeman's scheme of things as can be seen from 'this quotation: "Adult education will become an agency of progress if its short-time goal of self-improvement can be made compatible with a long-time, experimental but resolute policy of changing the social order. Changing individuals in continuous adjustments to social functions is-the bilateral though unified purpose of adult learning" (p. 105).

ITQ

Question

According to Linderman, the ultimate goal of adult education is

a. To build adults who can read and write
b. to cultivate rational intelligence in adults
c. to make adults get a certificate
d. to allow adults to be able to get a job

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Feedback

For Linderman, the ultimate goal of adult education is to cultivate rational intelligence in adults. The right option is B.

8.2.4 Lindeman's Method of Adult Education

The last aspect of Lindeman's philosophy of adult education is his conception of the adult education method, which he regards as the most important characteristic that distinguishes it from the formal or any other type of education. The method of adult education derives from its cardinal principle of regarding and using the learners' experiences as a resource of 'the highest value. Therefore, teaching adults is widely different from teaching children. We have noticed that while teaching children is called pedagogy, the appropriate technical term for the adult education method is Andragogy (a concept which we have come across before).

Though Malcolm Knowles was formerly regarded as the one who introduced the concept of andragogy into America or the English-speaking world, there is now evidence that the concept had earlier seen used in 1927 by Lindeman and one Martha Anderson. They were said to have declared that "Andragogy is the true method of adult learning", and that "life itself is the adults' school". (Stephen Brookfield: Edward Lindeman", in Peter Jarvis (ed.); Twentieth Century Thinkers in Adult Education, 1987, p. 127). Andragogy, of course, is characterized by involvement of the adult in his learning, throwing the learning task to him, and making his learning as progressively self-directed as his capability can take. Self-directed learning capacity is the ultimate target of adult education method. And the ultimate purpose of adult education is the stimulation of awareness, the inculcation of analytical skil1s, and the development of rational intelligence from solving personal and social problems.

Lindeman also conceived of adult education in a dialogue manner, using the discussion method. It is this method that allows for maximum freedom to exchange and pool experiences; and that guarantees equality among participants. But the group must be a small one, and not a large, amorphous crowd, in which person-to-person interaction will be impossible. His ideal is couched in 'these words- 'Small groups of aspiring adults who desire to keep their minds fresh and vigorous; who begin to learn by confronting pertinent situations, who dig down into the reservoir of -their experience before resorting to texts and secondary facts'; who are led in the discussion by teachers who are also seekers after wisdom and not oracles; this constitutes the setting for adult education, the modern quest for life's meaning" (Lindeman, 1962 p.7).

We have dwelt so long on Lindeman because he was a prolific writer, and his writings have become a mine for the principles

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underlying the theory and practice of adult education, arid interest continues to be renewed in exploring his ideas and philosophy.

ITQ

Question

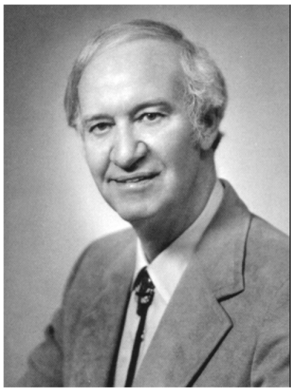
According to Linderman, what is the method of adult education?

a. Isolation method
b. Teacher-centred method
c. Authoritarian method
d. Discussion method

Feedback

The method advocated by Linderman in executing adult education is the discussion method. Thus, the right option is option D.

8.3 Biography of Malcolm S. Knowles



Malcolm S. Knowles

Malcolm Knowles is an American adult educator who has made tremendous impact on adult education in the last few years. In fact, his books on adult education have become classic during his life-time, and he has also written a great number of books and journal articles and others to which his ideas have generated.

Malcolm Knowles is an example of one who started his adult education career by being practicaIly involved in adult education programmes. When he started his working career as a trainer of unemployed youths in a programme resembling Nigeria's Directorate of Employment, he was not aware that he was engaged in adult education. His later employments as the director of YMCA (Young Men Christian Association) and subsequently the executive director of the Adult Education Association (AEA) of the USA further offered him the opportunity to link adult education theory and theories from his practical observations. He, of course, later obtained his doctorate degree in adult education from the University of Chicago under the equally-famous adult educator, Cyril O. Houle. This latter experience enabled him to conceptualize his observations, and construct a theoretical background for what he had experienced as an adult educator. This theoretical job of defining and refining the principles and practice of adult education he later had the opportunity to concentrate upon when he became a professor of adult education at Boston University, which became his permanent academic base.

Knowles is a prolific writer with many books on adult education to his credit. We shall mention only a few of them. His first effort, deriving most probably from his Ph.D. thesis, was titled Informal

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Adult Education published in 1950. Others are The Adult Learner: A Neglected Species in 1973, The Modern Practice of Adult Education: Andragogy versus Pedagogy in 1980, 'and the latest Andragogy in Action in 1984.

8.3.1 Malcolm S. Knowles and the Concept of Andragogy

The significance of Malcolm Knowles in adult education lies in his exposition of the concept of Andragogy, to the extent that it has almost become a peculiar adult education terminology. It is fashionable to hear adult educators describe their own method as andragogy in contrast to the method of teaching children, which is pedagogy. Not even 'paedocentric' or child-centred education model, like that of Rousseau, Froebel, Pestalozzi or John Dewey, is accepted as being the same as andragogy. It is interesting to note that scholars are turning a critical look at the concept of andragogy with a view to discovering what makes it peculiarly an adult education concept, and to refining it for research purposes and meaningful application or use.

We have treated the characteristics and implications of the concept of andragogy in an earlier lecture, and so our effort here will just be to summarise the points already made in that lecture and emphasize the role of Knowles in popularizing the concept. Hence, this section on Knowles in respect of his contribution to the evolution of the concept of andragogy will be a short one.

In all these books and the torrent of journal articles, he struggled to establish the autonomy of adult education as a discipline, and to establish those characteristics of it that make it different from the education of children. The difference between andragogy and pedagogy featured in every one of the publications, in an effort to highlight the distinctive feature of the former concept. Other efforts were directed at popularising the concept of andragogy and working out its distinctive characteristics. Though his ideas have been a subject of criticisms by scholars who argue that teaching is teaching whether pedagogical or andragogical, and that the so-called andragogy is not materially different from any learner-or child-centred education (paedo-centric education) model, he has accepted it as a challenge to further refine and reconceptualize rather than abandon what appears to him to be supported by practical experience. We have already dealt with the contrast between pedagogy and andragogy in a previous lecture but I add this extract from Peter Jarvis biographical essay on Malcolm Knowles which will help you to further see what distinctions he was trying to make, and judge yourself how successful he has been.

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TABLE 1
A COMPARISON OF THE ASSUMPTION OF PEDAGOGY AND ANDRAGOGY

Regarding:	*pedagogy*	*Andragogy*
Concept of the Learner	The role of the learner is, by definition, a dependent one. The teacher is expected by society to take full responsibility for determining what is to be learned, when it is to be learned, how it is to be learned and if it has to be learned.	It is a normal aspect of the process of maturation for a person to move from dependency toward increasing self directedness, but at different rates for different people and in different dimensions of life. Teachers have a responsiblity to encourage and nurture this movement. Adults have a deep psychological need to be generally self-directing although they may be dependent in particular temporary situations.
Role of learners experience	The experience learners bring to a learning situation is of little worth. It may be used as a starting point, but the experience from which learners will gain most is that of the teacher, the textbook writer, the audiovisual aid producer, and other experts. Accordingly techniques in education are transmittal techniques-lecture, assigned reading, AV presentations.	As people grow and develop they accumulate an increasing reservoir of experience that becomes an increasingly rich reservoir of resources for learning-for themselves and for others Furthermore, people attach primary more meaning to learning they gain from experience than those they acquire passively. Accordingly, the primary techniques in education are experimental techniques-laboratory experiments discussion, problem-solving cases, simulation exercises, field experience, and the like.

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Readiness to Learn	People who are ready to learn whatever society (especially the school) says they ought to learn, provided the pressures them (like fear of failure) are great enough. Most people of the same age are ready to learn the same things. Therefore, learning should be organized standardized curriculum, with a uniform step-by-step progression all learners'	People become ready to learn something when they experience a need to learn it in order to on cope more satisfying with real life tasks or problems. This an educator has a responsibility to create conditions and provide fairly tools and procedures for helping learners discover their "needs" to know. And learning programs should be organized around life-application categories and sequenced according to the learners readiness to learn.
Orientation to	Learners see education as a process of acquiring subject-matter content, most which they understand will be useful only at a later time in life. Accordingly, curriculum should be organized into matter units (e.g. courses) which follow the logic of the subject (e.g. from ancient to modem history, from mathe-matics or science). People are subject-centred in their orientation to the learning.	Learners see education as a process of developing increased competence to achieve their full potential in life. They want to the be able to apply whatever subject knowledge and skill they gain today to living more effectively tomorrow Accordingly, learning experiences should be organized around competency-develop ment categories' People are performance-centred in their orientation to learning.

(Euerpted from Peter Jarvis: "Malcolm S. Knowles', in his edited book: Twentieth Century Thinkers in Adult Education, Groom Helm, London' 1987, pp. 176-177.

In summary, what could we describe as the contributions of Malcolm Knowles to the theory and practice of adult education? First, his efforts were directed at discovering the theories and principles that underlie the practice of adult education. These he discovered in the criteria of teaching adults which are, in certain respects, different from those of children and youths. Whether these differences are cogent enough to give rise to what he called andragogy is a point that has been, and will continue to be, debated for some time to come. For Knowles, the differences are obvious and distinct, and they lead to the different but related concepts of pedagogy and andragogy.

Another contribution was the development and popularisation of the concept of andragogy with the result that in spite of criticisms by scholars, the concept has stuck as the peculiar method of adult-teaching and learning.

Finally, Malcolm Knowles is one of the first to emphasize the multi-dimensional, nature of adult education, its flexible contents, methods, agencies and evaluation. He focuses particularly on the idea of needs (individual and social) as the pivot of any adult education programming; and it is the strength of this type of education as against the general formalistic and 'preparatory' school or children education. I may conclude this section on Knowles with a quotation from Peter Jarvis (op. cit), p. 185).

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"Malcolm Knowles formulation of andragogy was the first major attempt in the West to construct a comprehensive theory of adult education and this has been one of the constant concerns that he has held throughout his career. While it will have become apparent that it is not as comprehensive a theory as he would have perhaps anticipated, he has provided a foundation upon which such a theory might eventually be erected".

ITQ

Question

According to Knowles, adult education should not be

a. Participatory
b. Discursive
c. Learner-centred
d. Preparatory

Feedback

The right option is D. KNOWLES argues that adult education should not be preparatory as that is a method for children.

Study Session Summary



Summary

In this Study Session, we explored the ideas of the trio of Grundtvig, Linderman, and Knowles. Grundtvig's position is that folks college is a non-government owned and controlled system and its method is that of group discussion and participatory process. Linderman started out by critiquing formal education as being teacher-centred, authoritarian, and subject-based. For him, adult education should be discussion based and the learning method must be different from that of children. Knowles made his contributions to the idea of andragogy.

Assessment



Assessment

SAQ 8.1 (tests learning outcomes 8.1, 8.2, and 8.3)

Discuss the ideas of Grundtvig, Linderman, and Knowles and point out their contributions to the field of adult education.

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https://elearningindustry.com/the-adult-learning-theory-andragogy-of-malcolm-knowles

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Study Session 9

Men and Ideas in Adult of Education 2: Paulo Freire and Julius Nyerere

Introduction

In the last study session, we introduced to you the ideas of Grundtvig, Linderman, and Knowles and their immense contributions to Adult education. In this study session, we shall be looking at the ideas of Paulo Freire and his idea of conscientization, and Julius Nyerere and his concept of national development.

Learning Outcomes



Outcomes

When you have studied this session, you should be able to:

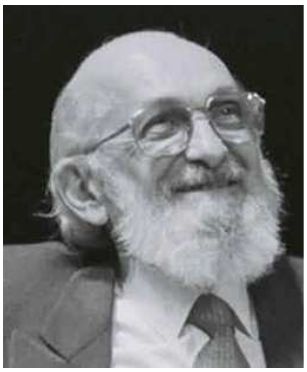
10.1 discuss the ideas of Paulo Freire
10.2 discuss the ideas of Julius Nyerere.

Terminology

Conscientization	An awakening of critical consciousness.
Communalism	A system where ownership and distribution of resources is left in the hands of the community.

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9.1 Background to Paulo Freire



Paulo Freire

Paulo Freire, the Brazilian radical adult education philosopher, is one of the very few that have contributed significant ideas to move adult education forward in this century. A trained lawyer, philosopher and educator, his ideas, distilled from his wide familiarity with radical literatures and thought, and from his personal involvement in practical adult education work (teaching and organizing adult literacy), have been very influential in especially the Third World countries of which Nigeria is one. Even the theory and practice of adult education in the developed countries have not escaped from his influence because his message is a universal one, applicable wherever there is oppression, injustice and such other social inequities.

Born in Recife, Brazil, in 1921, Freire lived part of his early life in relatively prosperous middle class environment, but economic circumstances (post-war recession) soon forced him to taste the bitter life of the poor and down-trodden peasant class to the benefit of adult education (now in retrospect). This reduction in social status enabled him to know at first-hand what it was (and is) to be poor, to be oppressed, and to be deprived of a voice, of freedom and of participation in what concerned one. He graduated in law, and in history and philosophy of education, from the University of Recife, where he also taught for some time, but he was soon to devote his life to the cause of adult education.

During his lecturing days, he found time to engage in adult literacy teaching in his native Recife, effort which was used as a crucible to test out the practicability and effectiveness of his new ideas of teaching literacy. He also used the occasion to build up his new philosophy, known as Conscientization, based in part on his keen and insightful observation of the economic and socio-political situation in his native land, and in part of a curious but productive synthesis of radical and not so radical ideas. The ideas came from Christianity, Marxism, radical (or God-is-deadly theology, radical political philosophies of Mao tse tung, Che Guevara, and Fidel Castro; and not-so-radical ones from Martin Luther King of America, Pope John XXIII, and the existentialist philosophers.

His involvement in literacy teaching on a part-time basis soon brought him to the notice of the authorities who appointed him first as the coordinator of his city's (Recife) literacy programme, and from there as the Director of the National Literacy Programme. From both posts, he was able to develop and put into practice his method of teaching literacy with very startling successes. First, the time for the acquisition of literacy skills was drastically reduced by one third to about a half of the usual time; secondly, the socio-

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political awareness created in the new literates was tremendous; and thirdly, the new literates were made in droves. These startling successes alarmed the conservatives in authority and proved to be Freire's undoing. For, as soon as the army seized power from the civilian regime in 1964, they clamped Freire in jail as a subversive and an enemy of the nation. He was, however released after 75 days and allowed to go to Chile, another South American country, as an exile, where he stayed for five years putting his radical adult education ideas once more to good success.

9.1.1 The Philosophy of Paulo Freire

Before we look at Paulo Freire's literacy method, we should briefly sketch his philosophy (of adult education) which underlies the method. From his observation of the political and socio-economic situation of his native Brazil, Freire divided the citizens into two classes, -the oppressors and the oppressed. The oppressors are usually the very few in the high socio-economic bracket who, by reason of their economic power, dominate also the political power, and use that power to always arrange things in their favour, because, according to Freire, it is contrary to the nature of man to consciously and deliberately adopt policies that are intended to liquidate himself or remove him from power. Hence, all arrangements, particularly the educational provisions, are made directly or ultimately in the interests of those in power.

At the other end, the receiving end, are the oppressed, the masses, the proverbial 'common-man', who are in the vast majority but have little or no say in how their lives are determined. They' are the silent majority, or men "sunk in the culture of silence," as Freire described them. They are the marginal men, whose ideas are regarded as inferior; they are the ignorant, the wretched of the earth who exist in the world and are unaware of the forces and factors that determine the events in their lives because thinking is supposed to be difficult for them. Their ideas and thoughts are regarded as inferior and worthless, and they have no voice to even express them. They are supposed to take and obey orders. All these characteristics have been invented by the oppressors to describe the oppressed so as to make it easy for their work of oppression; and they have been so repeated to the oppressed that the latter themselves have come to believe that these characterisations of their situation must be true, -a classic case of the self-fulfilling prophecy.



In a class situation such as the one painted by Freire, the interest of the oppressor class is to continually oppress the other class while the interest of the oppressed is to be free of oppression. To this end, the oppressor only gives an education that will keep making the oppressed see themselves as powerless and if possible, thank the oppressor for oppressing them.

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This situation of oppressor-oppressed is, in the view of Paulo Freire, contrary to the true nature of man, and of the adult in particular. The adult, for him, is invariably an experienced person who naturally would like to be able to decide the direction of his own life and of the events that take place around him. Man is characterized by freedom, freedom to think, to speak and to do. Any situation that tampers with this freedom is one of oppression and is one that dehumanizes man. Man is a creative animal, a conscious being that lives not just in the world, but also with the world as part of the events in the world. He is thus not just a victim or beneficiary of what happens, he himself is a participant in it. He is a creator, not just a creature of culture, every day he makes/creates history. He not only thinks and projects the future, but he also acts and practicalises his thought. He is thus, in the words of Freire "a being of Praxis", that is, a being in whom theory and practice, and thought and action, are united. Man is also a reflective being, a being that acts and sits back to reflect on his action.



How do you feel when your movement is limited or your action is regulated? You definitely will not be happy. This scenario clearly captures the nature of man.

If the above are the true and natural characteristics of man, then any arrangements that upset them are iniquitous, and would not be tolerated once the oppressed became aware not only of the realities of their living situation, but also of their own power to change the oppressive condition. What is needed is education, that is, education of the right sort which he calls "education for liberation ". The type of education in common practice (i.e. the formal education) he calls 'education for domestication", and it is the wrong type of education because it is the invention of the oppressor to fit the oppressed into the social structure that favours him. It is the education that says that you learn to read and write and be trained in order to advance up the social ladder, without questioning whether the structure of the society is fair and equitable. It is education for the maintenance of the status quo.

ITQ

Question

Which of the following, according to Freire, is not a characteristic of man.

a. He loves freedom
b. Man is a creative being
c. Man is a blend of theory and practice.

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d. Man is wicked by nature

Feedback

The right option here is D. OTHER OPTIONS A, B, and C are characteristics of man as enunciated by Freire.

Education for liberation, on the other hand, is 'conscientization' or what he also calls "cultural action for freedom", in that it helps to open the eyes of the learner to the factors that impinge on his life, to give him "voice" to express himself and to make him aware of his freedom and power. In this type of education, the mechanical art or skills of reading and writing is subordinate, and secondary, to the primary task of consciousness-raising. To be educated in this sense is to be alive to what is happening around one, to use, and reflect on, one's experience as an adult, and to be challenged to participate in the governance of one's environment. Cast in this way, Paulo Freire's philosophy puts education right at the centre of political activity. Contrary to what some believe, no education is ever neutral, since education is the tool used to foster and perpetuate the existing values of the society. Where the social structure favours the ruling classes, the rulers see to it that education does not upset it. The teacher so often, according to Freire, looks at himself as an expert in an area of knowledge, who is neutral and a-political; this is naive and incorrect, because the teacher is consciously or unconsciously an agent transmitting the prevailing ideology and values of his society. To that extent, he may be a part of the apparatus of oppression, an accomplice-oppressor, without knowing and without intending it. And Freire warns the trainers of teachers particularly: "The more we teach students in education courses that education is a neutral tool, a neutral instrument, that we have to measure everything with numbers, the more we say to the students that teachers are neutral beings at the service of humanity and the more we are training teachers not to analyze in critical way the concrete reality the less chance to find possibilities for changing education' '.



Have you heard of the story of an eaglet that found itself in the midst of chicks. The eaglet never knew how high it could soar until it realises it is an eaglet and not a chicken. This realization is conscientization. It allows the oppressed to see and know how powerful a bloc they can be.

9.1.2 Principles underlying Adult Education

The authentic education for the adult (illiterates) is that of education as liberation or education as conscientization. We shall soon discover that the principles underlying Freire's concept and practice of adult education are the same as those of his philosophy of conscientization. We shall briefly sketch some of them below:

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1. Adults are persons with considerable experience of living and are therefore not empty heads to be filled (or fed) with knowledge as one fills an empty jar with water. The adults, because of their lack of knowledge of reading and writing, may not be able to frame or articulate their experience in the theoretical language of economics or of sociology, but they use and live the most sophisticated economic and sociological theories in their daily transactions.
2. Adults are persons who have come to appreciate freedom, and to cherish it. Therefore, to deprive them of the opportunity to express themselves, to choose what they would like to do or learn, or to participate in their own governance, is to deprive them of their essence as human beings, to dehumanize them.,
3. Adults are "beings of praxis", that is, men who act and reflect on their actions, men who are able to project themselves back into their past, formulate there from present policies, values and objectives, and project themselves forward into the future; no other earthly animals have this unique power/ gift (Note: Praxis for Freire is "action + reflection")
4. The adults learn faster and are motivated to continue learning, if they are made to learn from real life situations; if the education is made participatory if the method is made dialogic, and if their experiences are made the contents of learning.
5. Because the adults in spite of their experiences, are not complete but are rather in the process of becoming, their learning must also be a process of making them become aware of themselves, of their environments, of the factors of the realities of their lives and of their powers over things.
6. Teaching the adult, to Freire, is different from teaching children. Adults are not to be instructed ex cathedra, i.e. they are not to be taught in the authoritarian mode characteristic of the village headmaster. In fact, in order to cast off this image of the teacher. Freire' would prefer to use words like 'animateur; 'catalyst' 'helper', 'coordinator', or 'facilitator', instead of the stereotyped word, teacher.
7. The best and the most authentic method for teaching adults is DIALOGUE As Freire puts it, "To be an act of knowing, the adult literacy process demands among teacher and students a relationship of authentic dialogue".
8. To constitute an act of knowing, the learner must play the role of creative subject who does not just memorize and recite syllables, but rather who reflects critically on the process of reading and writing, and on the profound significance of language (Freire, Pedagogy of the Oppressed, p. 212).

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Note

Since the intention is to engender freedom, the learner must be taught in such a way that allows him to think on all he is taught and converse with his teacher. The teacher has to convince the student on why to hold on to certain beliefs and not have ideas imposed on them.

ITQ

Question

According to Freire, the best and authentic method of teaching adults is _____.

a. Dialogue
b. Monologue
c. Informatory
d. Narrative

Feedback

The right option here is A. You can find that in item 7 in this section.

9.1.3 Freire's Literacy Method

From the above principles of adult education, there has been fashioned a method of literacy education which has 'revolutionized' literacy teaching across the nations. It is called the Freirean Method. We shall give a brief sketch of it. The first and undoubtedly the most important point is that literacy to Paulo Freire is not limited to technical or mechanical art/skill of reading and writing as we know it. This technical mastery of the written word is secondary in his concept of literacy, and it only comes after the conscientization of the adult illiterate. The purpose of authentic education is not just to make men able to communicate with the written word, but to enable them react and act on the realities of their lives, to develop their critical consciousness and self-awareness. The latter aims are, in fact, more important than the techniques of literacy.

On the basis of the above, the first stage in Freirean Literacy Method is to provoke the critical thinking of the adult learners through initiation of dialogue and discussion of whatever topic is of most concern or of utmost interest/importance to them. There are two or more ways of doing this: the coordinator (remember that Freire had discarded the use of the word 'teacher' because of its stereotypic connotations of authority and superiority), first assembles the group of adult learners into what. Freire calls Culture Circle (his substitute for classroom). Then he either shows them pre-recorded slides of situations that are most familiar to them e.g.

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that of a drunkard falling into a ditch, or of the police harassing and brutalizing demonstrators. These pre-coded situations are now made the topics of the free and uninhibited discussions among the learners, with the coordinator playing practically a passive role of recorder. An alternative way is to ask the culture circle (usually made of up of 15 to 30 adults) to select a topic of their choice which they then proceed to dialogue on. Invariably topics that are chosen would be in the areas of social, economic or political life of the masses, all the three dimensions overlapping each other in the topic chosen. The topic chosen is discussed from various angles without restraint until all worthwhile points have been exhausted.

Throughout the discussions, the coordinator or animateur (as a trained expert in literacy teaching) would sit and watch; he might participate but under no circumstance would he correct them or impose his own views. He participates strictly as an equal in the dialogue session, if he must. His basic duty, however, is to note and jot down words that the participants use frequently and/or words that provoke intense emotion and passion with them-the latter showing the degree of significance of those words to them in their lives. After the discussion, it is now his turn to arrange those words, "generative words" as Freire calls them, in order of complexity, and especially those that could be broken into meaningful syllables. We are told that the Portuguese and Spanish words (Portuguese is the Brazilians' official language) are very productive tin syllables, and that just about 18 well-selected words are needed to teach the learner to read and write. The coordinator now uses further slides and other instructional materials such as the flash-cards to facilitate the mastery of these syllables and to make other meaningful combinations. Further dialogues may even be held at this point of teaching the mechanical skills of reading and writing since the chief aim is to make adult reflect on what they write.

We are told that Freire's method effectively reduced the time for mastery of literacy to 40 hours of contact (i.e about 3-4 months) instead of the average of 9 months using the traditional method. According to the evaluation by Barbara Bee, "the real worth of Freire's literacy method is not that he enabled adults to read and write in forty hours, but that he gave them the power to think for themselves. He showed them how they could be the architects of their own collective liberation". (Robert Mackie, 1980, p. 55). It is noteworthy that Paulo Freire has in person carried his gospel message of liberation, and experimented his literacy teaching method, in at least two African countries with considerable success; the countries are Tanzania and Guinea Bissau. He wrote a book on his experience in the latter which he titled Pedagogy in Process.

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In conclusion, we may say that Paulo Freire has cast adult education irrevocably into the arena of socio-political change. The slogan everywhere now is that adult education is for social change, for liberation and emancipation of the masses. He has launched it into the thick of social action-beyond genteel culture of the so - called liberal education. To that extent, and because of the prolific literature on adult education that his ideas have given rise to, Paulo Freire must be adjudged the most important, single individual that has influenced the direction of adult education most significantly in this century.

ITQ

Question

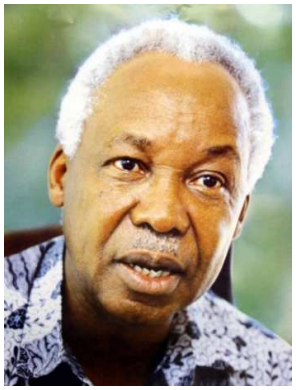
Which of the following is not true of Freirean literacy method?

a. The learners are meant to dialogue
b. Literacy should be aimed at liberating the mind of the adult
c. The creative and logical prowess of the learners is brought to fore
d. The teacher imposes his opinion on the learners

Feedback

The right option here is D. Freire does not support this in any way.

9.2 Background of Julius Nyerere



Mwalimu Julius Nyerere

Mwalimu' Julius Nyerere was a former teacher and a former President of the Republic of Tanzania. He was given the title of 'Mwalimu' (which means 'teacher') not because he had taught in schools before, but because, he for many years, taught his nation the philosophy of self-reliance and development through self-effort. He led them like a good teacher does his students. However, the importance of the Mwalimu to us lies in the immense contributions in ideas, policies and programmes which he made to adult education in his country. These contributions have made Tanzania the most outstanding example to all other African countries in the promotion of adult education. He was one of the very few African leaders to perceive the importance of adult education for social change and national development, but the first to match this perception with the political will and adequate funding. As he himself put it in 1976-"adult education has to be given a priority within the overall development and recurrent revenue allocations of governments or other institutions. And what priority it obtains is perhaps one of the most political decisions a government will 'take. For if adult education is properly carried out, and therefore effective, it is the most potent force that can be for developing a

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free people who will insist upon determining their own future". (Nyerere, 1976). This short write-up on Nyerere will, however, deal only -with his ideas and theories (or philosophy) of adult education as we have done with the other philosophers in this module.

9.2.1 Nyerere's Socio-Politica1 Philosophy

Julius Nyerere believed firmly that education is a tool, an instrument for realizing some set-objectives. Thus for a nation, there must be articulated a distinctive national socio-political philosophy which alone can form the basis of its education if it is to be relevant. As he put it: "Only when we are clear about the kind of society we are trying to build can we design our educational system to serve our goals". In accordance with this belief, Nyerere enunciated a socio-political philosophy for his nation, which he called “African Socialism" and on it designed an education system which he called "Education for Self-Reliance".

According to Nyerere, socialism is the traditional African political system, since it is just the extension of their traditional family system-the extended family system. African Socialism, like the extended family system, is characterized by brotherly feeling among all members, by caring for each other, sharing as a community the joys and the sorrows of individuals. It has at its pillars three basic principles:

1. work by everyone and exploitation by none;
2. fair sharing of the resources which are produced by joint efforts; and
3. equality and respect for human dignity. Thus, the African Socialism is a sort of communalistic living in which there is demand from each according to his ability, but there is shared to him according to his needs. In this type of political organization, no conscientious worker starves simply because he was unlucky not to make a profit.

But, more important than this political philosophy are the values which characterize African Socialism. These include the values of freedom, human dignity, discipline and self-respect, brotherhood of man, democratic spirit, equality and self-reliance. In the African communalistic living, all these values are cherished, and they govern the relationships. Within his community, everybody is free, nobody is a slave to another person, and there is no exploitation of the employee by any employer because there is no employer-employee relationship: all are free workers on their lands or in their places of work. Thus, there is equality of labour and equality of consideration. There is fellow-feeling and hence they share each other's burdens. . There is also discipline, self-respect and self-reliance: the lazy drone is not entitled to eat, and so each has to contribute.

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Nyerere's socialism is not like the typical socialism as you know it. In this form of socialism, everyone is a worker, including the leader, or the king as it were. In fact, indolence or laziness is not allowed or encouraged. Within the system called Ujamaa which means brotherhood, even when a guest comes to your house, it is expected that you treat him as a guest and on the third day, you give him a hoe to work with with.

In short, a man in Nyerere's views is not just an individual but also a member of a group, a social being, whose development contributes to the development of the group. Thus, when we speak of national development, our minds should go not to gigantic buildings, network of roads and other infrastructures, but rather to the people in the community. If they are developed, then they must be self-conscious and aware, they must be socially responsible: they must be self-reliant they must be participating in the important events around them: they must be discontented with the social ills and other inequalities in their environment and conscious of their powers, as well as be prepared, to change the evil conditions. Thus, all the efforts of governments must be geared towards facilitating the development of the citizen which is synonymous with educating them.

ITQ

Question

_____ is not one of the pillars of Nyerere's African socialism.

a. Equality and respect for human dignity
b. The majority working for the interest of the leaders
c. Fair sharing of the resources
d. Everyone is a worker and none is exploited

Feedback

The right option is B as that is not a feature of African socialism by Nyerere.

9.2.2 Nyerere's Conception of Adult Education

After building up his socio-political philosophy, Nyerere went on to fashion a new education system to realize his philosophy: this was the justly famous "Education for Self-Reliance" which was innovative (and' indeed, revolutionary) at the time. We cannot relevantly treat all the aspects of this new system of education here, but will focus mainly on the adult education aspects of the philosophy. One significant aspect of the education for self-reliance is that it conceives of education as more than the narrow curriculum of the school more than academic or intellectual pursuit. Education is the development of the capability of men to cope with change, to initiate and direct the Course of change in desirable

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directions. This naturally leads him to view education as the fundamental right not just of children but more so of adults who presently constitute the virile section of the nation, and its mainstay. Thus, apart from making formal education functional and relevant, he gave equal attention to adult education. But what is adult education?

Nyerere's concept of adult education can be garnered from his copious writings, but perhaps the single source which presents a continuous development of his ideas is the inaugural address which he delivered to an International Adult Education Conference which was held at Dar-es-Salaam on 21 June, 1976. He titled it *Adult Education and Development*. The speech was so valued by the participants that it was dubbed *The Declaration of Dar-es-Salaam.* This summary of his views on adult education is based mainly on this important speech.

First, he regards education as another name for development, which in its full meaning is the development of man, of the human person. Both processes have man as their core and target, and their effect is to raise his consciousness. As he puts it:

> *The expansion of his own consciousness, and therefore of his power over himself, his environment, and his society, must therefore ultimately be what we mean by development.*

So development is for Man, by Man, and of Man. The same is true of education. Its purpose is the liberation of Man from restraints and limitations of ignorance and dependency. Education has to increase man's physical and mental freedom-to increase their control over themselves, their own lives, and the environment in which they live.

But not all education expands consciousness and awareness. Some types of education, such as the inherited colonial system of education induce a slave mentality, and instill a sense of dependency and of impotence. The true education liberates the individual and develops his consciousness "in the process of thinking, and deciding and acting. His capacity is developed in the process of doing things".

Thus, the tasks of adult education are clear:

'"adult education has to be directed at helping men to develop themselves. It has to contribute to an enlargement of Man's ability in every way. In particular it has to help men to decide for themselves-in cooperation-what development is".

Adult education is for development and should not end in or be mainly for, the acquisition of certificates. "The accumulation of knowledge, or worse still the accumulation of pieces of paper which represent a kind of legal tender for such knowledge has

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nothing to do with development". If adult education is to contribute to development, then it has to be "a part of life, integrated with life and inseparable from it".

Another vital function of adult education is to promote change. It has to induce change, inspire in men a desire for change, equip them with the ability to understand change, and assist them "to control both the change which they induce and that which is forced upon them by the decisions of other men or the cataclysms of nature". In short, adult education has two functions in respect of change:

1. to inspire both a desire for change and an understanding that change is possible; and
2. to help people work out what kind of change they want, and how to create it.

And he concludes, "adult education thus incorporates anything which enlarges man's understanding, activates them, helps them to make their own decisions and to implement those decisions for themselves".

Nyerere conceives the scope of adult education as covering the whole of living, but that as a practice it can be divided into two principal modes, first, there is adult education that creates awareness, generating a demand and identifying problems. This is adult education in its role as mass education and mass mobilization. Here, Nyerere strikes the same chord as Paulo Freire, namely, that adult education is "a highly political activity. Politicians are sometimes more aware of this fact than educators", he insinuates, "and therefore they do not always welcome real adult education". The reason for this is clear: "Making the people of a village aware that their malaria can be avoided, for example, will cause them to make demands upon the large community in which they live. At least, they will demand drugs, or insects spray, or teachers; they will no longer be passive beings who simply accept the life they know. And if people who have been aroused cannot get the change they want, or a substitute for it which is acceptable to them. They will become discontented-if not hostile towards whatever authority they regard as responsible for the failure".



Tip

SINCE ADULT EDUCATION IS TARGETED AT LIBERATING THE MIND, IT MUST COVER all areas of human endeavour. Adult education is used by Nyerere as a tool to raise the consciousness of the citizens and to spur them into collective action.

It is after this mass mobilization that provision has to be made for the various "specialist" programmes of adult education, whether health, agriculture, child care, family planning, literacy, and so on,- each according to the needs and desires of the people concerned.

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But Nyerere quickly adds that, separate as they look, all these programmes are closely linked and must be coordinated and integrated. He concludes:

"Adult education in fact must be like a spider's web, the different strands of which knit together, each strengthening the other, and each connected to the others to make a coherent whole".

For example, the work of agricultural extension education must go beyond improving production of food to that of nutrition education, to population education, and even to literacy education: they are all interconnected.

Thus, the scope of adult education must include the general awareness education which we call mass mobilization for development, and training in some special, skills according to each person's interest.

ITQ

Question

According to Nyerere, adult education is geared towards ------.

a. Certification
b. Gaining power
c. Getting promotion at work
d. Development

Feedback

The right option here is D because Nyerere posits that adult education should be aimed at development.

9.2.3 On Adult Education Method

On the method of adult education, Nyerere has something to say. The adult educator he emphasizes is only helping the adult learner to develop his own potential and his own capacity. He is not giving to another person his own capacity: he cannot do it, just as a mother cannot give walking or talking to her child but can only facilitate or help in developing his potential ability to walk or talk. This is a very cardinal principle of adult education, as we have seen in previous modules, and Nyerere keeps on harping on the fact that nobody can develop another person, only the man can develop himself and only he can learn for himself, nobody can do it for him.

Another principle in the method of adult education is that the adult learner must be involved, and must participate, in the teaching and learning processes. As he puts it: "the adult educator must involve the learners in their own education, and in practice, from the very beginning. Only activities which involve them in doing something for themselves will provide an on-going sense of achievement and

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mean that some new piece of knowledge is actually grasped-that it has become something of theirs'.

Nyerere also emphasizes another fundamental principle behind adult education method. 'it is that every adult knows something about the subject he is interested in, even if he is not aware that he knows it. He may indeed know something which his teacher does not know". And he continues:

"It is on the basis of this knowledge that greater understanding must be built, and be seen to be built. For by drawing out the things that the learner already knows, and showing their relevance to the new thing which has to be learnt, the teacher has done three things. He has built up the self-confidence of the man who wants to learn, by showing him that he is capable of contributing. He has demonstrated the relevance of experience and observation as a method of learning when combined with thought and analysis. And he has shown what I might call the 'mutuality' of learning-that is, that by sharing our knowledge we extend the totality of our understanding and our control over our lives'.

Finally, he emphasizes the need for the teacher to identify with the learner. He says: "The teacher of adults is a leader, a guide along a path which all will travel together. The organizers and teachers in adult education programme can be no more than that: to be effective, therefore, they have consciously to identify themselves with those who are participating in it as learners. Only on the basis of equality, and of sharing a task which is of mutual benefit, is possible to make full use of the existing human resources in the development of a community, a village, or a nation'.

ITQ

Question

_____ is true of the method of adult education according to Nyerere.

a. The learner does not need the teacher
b. The teacher does not need the learner
c. The learner and the teacher are complementary
d. The teacher and learner know it all individually

Feedback

The right option is C because Nyerere opines that none of the teacher or learner knows it all and so they both complement each other.

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9.2.4 Organization and Financing of Adult Education

Before concluding his speech, Nyerere made some pertinent observations on the organization and financing of adult education which we will merely summarize here, since strictly it falls outside the purview of philosophy. The first is that whatever organizational structure that is adopted, it has to be 'home-grown', that is, based on the particular nation's circumstances. “There is no 'ideal' adult education organization pattern to which all nations could or should, aspire”. The second vital observation concerns the treatment of adult education as a poor cousin' in allocation of resources. His words are worth quoting in full. “The one unavoidable thing”, he says, “is that resources have to be allocated to adult education...” There is a regrettable tendency in times of economic stringency which for poor countries is all times-for governments to economise on money for adult education. And there is a tendency also, when trained people are in short supply to decide that adult education must wait or to pull out its best practitioners and give them more prestigious jobs and administration... All this means that adult education has to be given a priority within the overall government and recurrent allocations of governments or other institutions". Elsewhere, he made the often quoted statement justifying the priority that should be given to adult education in these words: "First we must educate adults. Our children will not have an impact on our economic development for five, ten, or even twenty years. The attitudes of the adults..., on the other hand, have an impact now". These are declarations which Nyerere himself fully implemented, and which every serious African leader ought to adopt.

In concluding this piece on Nyerere, we can say that his contributions to adult education are in two phases. The first is in the area of theory where he installed developmentalism as the philosophy of adult education-adult education and development are, as it were' one and the same thing. Even when adult education is promoting social, economic or political changes, it is still part of development, and the most fundamental of all development is, of course, self-development. The second phase of his contributions is in respect of actual implementation of adult education policies and programmes. This lies outside our orbit, but his achievements can be said to include a very significant reduction in the illiteracy rate of his country through mass functional literacy campaigns. Another important one was the latter the mass education of the citizens in the areas of food, nutrition and health. No less important is the political education, not only of the masses but also of the leadership through the famous Kivukoni College, an adult education college which every leader at any level has to attend for political education. Indeed, his contributions to adult education are internationally

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acclaimed and are a source of pride and encouragement to the whole of Africa.



Note

The method of adult education proposed by Nyerere is the participatory method. Here, the adult learner plays a major role. The teacher creates a good rapport with the learners and create the needed environment that will allow them think on their own and develop themselves.

Study Session Summary



Summary

In this Study Session, we examined the ideas of Paulo Freire and Julius Nyerere. Paulo Freire espoused the idea of conscientization. His philosophy is premised on the fact that any method of adult education must take into cognizance the nature of man which is the love for freedom, the innate creativity in man, among other things. Thus, adult education is expected to liberate the mind of the adult. Julius Nyerere argues adult education from the point of view of development. For him, adult education should be geared towards development and the teacher and the learner are meant to complement each other in adult education.

Assessment



Assessment

SAQ 9.1 (tests learning outcome 9.1)

Discussthe ideas of Paulo Freire on adult education.

SAQ 9.2 (tests learning outcome 9.2)

Discuss the ideas of Julius Nyerere on adult education.

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Notes on Self Assessment Questions

FEEDBACK TO SAQ 1.1

In pointing out the difference between the popular view of philosophy and the professional sense of it, it is expected that you first attempt a definition of philosophy by doing an etymology of it. After this, you can then discuss the idea of popular view and professional view of philosophy with a view to identifying the difference between them.

FEEDBACK TO SAQ 1.2

This question requires that you identify the different fallacies that you have learnt in the course and give examples of each. You are also required to explain ways of escaping these pitfalls.

FEEDBACK TO SAQ 2.1

This question requires you to first analyse the concepts that make up philosophy of adult education. In other words, you are expected to discuss what you understand by adult education and then go ahead to analyse the idea of philosophy of adult education. After discussing philosophy of adult education, you are also expected to give us the theoretical justification for the study of the philosophy of adult education

FEEDBACK TO SAQ 3.1

This question requires you to explain the concept of philosophical analysis. It requires that you explain what is meant by the term and what its nature is.

FEEDBACK TO SAQ 3.2

What you are expected to do here is to critically examine the concepts. In doing this, you are expected to define them and explain the core ideas in each.

FEEDBACK TO SAQ 4.1

What this question requires of you is to discuss the idea of informal education and that of non-formal education and bring out the points of convergence and divergence between them.

FEEDBACK TO SAQ 6.1

This question expects you to discuss the aims and objectives of adult education. In doing this, an exposition on the idea of value is needed before you delve into considering the moral and non-moral values of adult education. From this, it is expected that you look at

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the goals from the point of view of the various schema of categorization you have studied in this session.

FEEDBACK TO SAQ 7.1

What this question requires of you is to discuss the idea of andragogy and point out how this is different from pedagogy.

FEEDBACK TO SAQ 8.1

This question requires you to explore the ideas of Grundvtig, Linderman, and Knowles. In doing this, you are expected to look at Grundtvig in relation to his folk college; Linderman in relation to his critique of formal education, conception, goals, and method of adult education; and Knowles in relations to his notion of andragogy.

FEEDBACK TO SAQ 9.1

This question requires you to discuss Freire. In answering this, you are expected to note that Paulo Freire espoused the idea of conscientization. His philosophy is premised on the fact that any method of adult education must take into cognizance the nature of man which is the love for freedom, the innate creativity in man, among other things. Thus, adult education is expected to liberate the mind of the adult.

FEEDBACK TO SAQ 9.2

In answering this question you are expected to note that Julius Nyerere argues adult education from the point of view of development. For him, adult education should be geared towards development and the teacher and the learner are meant to complement each other in adult education.

Appendix

Tim Simkins: Non-Formal Education and Development Model

IDEAL TYPES MODELS OF FORMAL AND NON-FORMAL EDUCATION

Formal Education		Non-Formal Education
		A Purposes
1.	*Long-term and general* Formal education is expected to provide the basis for an individual's whole future life. Therefore (even in technical fields) it is general in character.	*1.* *Short-term and specific* Non-formal education meets short term learning needs of individuals and communities. It therefore emphasises the learning of specific knowledge and skills and the

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			inculcation of specific attitudes which result in immediate functional behavioural changes.
2.	*Credential-based* The end-product of formal education, the acquisition of qualifications certificates which enable individuals to obtain specific socio-economic positions in the wider society. Rewards are therefore deferred.	2.	*Non-credential based* Non-formal education produces is learning which is immediately and valued in the context of the individual's or community's life situation. Rewards are tangible and include improvements in material well being, productivity, self-awareness, ability to control the environment, etc.
	B. Timing		
1.	*Long Cycle* Formal education programmes are rarely less than one-year in length and usually last for much longer periods, often ten years or more. One the level of study leads immediately to the next.	1.	*Short Cycle* Non-formal education programmes are quite short, rarely longer than two years and often much shorter than this. Length will depend on period required to achieve the learning objectives in question.
2.	*Preparatory* Formal education is child-centred and future oriented, and provides the basis for future participation in society and economy.	2.	*Recurrent* Non-formal education may relate to children or adults, depending on the immediate learning needs arising from the individual's roles and stage in life.
3.	*Rigidly structured* Formal education is rigidly structured around the parameters of time and the participants' age and or performance. It involves uniform entry points, is graded into uniform units, sequential and continuous. Clear relationships exist between different programmes.	3.	*Flexibly structured* Non-formal education programmes have varying degrees and types of structure, but a variety of relationships and sequences is possible within them. Programmes are discrete and few relationships inter-exist between them.
4.	*Teacher-centred* Formal education involves a labour-intensive technology and emphasises teaching rather than learning. Authority and control is vested in formally qualified and certified members of a teaching profession.	4.	*Learner-centred* Non-formal educalion uses a variety of resources, and technologies. Emphasis is on learning rather than teaching, and a variety of personnel (often not professional educators) are utilised facilitators rather than teachers.
5.	*Resource-intensive* Formal education utilizes expensive plant and staff, involves a high opportunity-cost of student time and largely draws its resources from outside the immediately surrounding community.	5.	*Resource-saving* Non-formal education economises on resources by utilizing community facilities and personnel and (especially at slack times) where possible, by keeping specific facilities low-cost and by part-time study

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3.	*Full-time:* Formal education takes place full-time and does not permit other parallel activities, especially productive work.	3.	*Part-Time* Non-formal education is part-time and activities may be timed in a variety of ways to meet the needs and convenience of learners.
	C. Content		
1.	*Input -Centred and Standardized* The basis of the curriculum for formal education is a well-defined package of cognitive knowledge with limited emphasis on psycho-motor or affective considerations. content is standardised across large groups of learners.	1.	*Output-Centred and Individualized* Non-formal education is task centred and designed to produce quite specific changes in learners. Units are discrete and variable and may be related to the precise. The functional learning needs of individual participants or small homo geneous groups.
2.	*Academic* The curriculum is founded in theory and isolated from the environment learning and social action.	2.	*Practical* The curriculum is dictated by the particular uses to which the will be put and consequently is closely related to environment of the learners.
3.	*Clientele determined by Entry Requirements* Clienteles are defined in terms of their ability to cope with the level of education being offered. Literacy is characteristics essential (except at the lowest level) educational and successful completion of lower levels is required for admission to higher levels.	3.	*Entry Requirements determined by Clientele* Non-formal education is geared towards the needs and interests of the potential clientele. Specific such as literacy or formal qualifications are not essential for admission.
	D. Delivery System		
1.	*Institution-based* Formal education takes place in highly visible and expensive institutions called 'schools', whose sole purpose is educational.	1.	*Environment-based* Non-formal education takes place in a variety of settings but emphasis is given to locales such as the work place or home which are not education- specific. Such specific facilities as are used are minimal and low cost.
2.	*Isolated* Formal education programmes are isolated from the socio-economic close environment and from social action. Learners are removed from their own environments for substantial periods.	2.	*Community-related* Non-formal education is conducted where learners live and work and the environment is functionally related to the learning which takes place.
	E. Control		
1.	*Externally controlled* Curricula and standards are externally determined and publicly controlled or supervised by national bureaucracies.	1.	*Self-governing* Control is uncoordinated, fragmented and diffuse, involving a variety of agencies' often non-governmental. There is substantial autonomy at programme and local levels, with an emphasis on local initiative, self-help and innovation
2.	*Hierarchical* Internal control is highly structured and based on role-defined relations among teachers and between teachers and learners.	2.	*Democratic* Substantial control is vested in participants and the local community.

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