ADULT EDUCATION AS A STRATEGY TO ENGAGE PEOPLE-CENTERED
SOCIAL DEVELOPMENT IN UGANDA AND TANZANIA

A Dissertation in
Adult Education and Comparative and International Education

by

Sylvia A. Owiny

© 2017 Sylvia A. Owiny

Submitted in Partial Fulfillment
of the Requirements
for the Degree of

Doctor of Philosophy

May 2017
The dissertation of Sylvia A. Owiny was reviewed and approved* by the following:

Ladislaus M. Semali
Professor of Education
Dissertation Advisor
Committee Chair

Fred M. Schied
Associate Professor of Education

Adnan Qayyum
Assistant Professor of Education
Committee Co-Chair

Sinfree Makoni
Associate Professor
Applied Linguistics and African Studies

Susan M. Land
Director of Graduate Studies
Associate Professor of Education (Learning, Design and Technology)

*Signatures are on file in the Graduate School
ABSTRACT

This comparative case study investigates the use of adult education as a strategy for social development in rural Uganda and Tanzania. Specifically, the study examines two programs—the Functional Adult Literacy program in Uganda and Integrated Community-Based Adult Education (ICBAE) in Tanzania—to determine whether or not these programs are people-centered and meet the needs of adult learners. Content analysis of various documents from primary and secondary sources and interviews with key informants related to the two adult education programs provided data used to answer the research questions: 1) To what extent are current adult education programs in Uganda and Tanzania (FAL and ICBAE) engaging adult learners in people-centered development? 2) How do the current adult education programs and practices align with the countries’ adult education policies? 3) What are the views of stakeholders (policymakers and adult educators) regarding Uganda’s FAL and Tanzania’s ICBAE programs? 4) What similarities and differences exist between the FAL and ICBAE programs? Individual cases and cross-case analysis identify categories and themes related to adult education policies and practices, and people-centered social development. At the core of this study is the assumption that adult education, if appropriately designed and coordinated, can serve as a strategy for people-centered social development.

Based on document analysis and interviews with key officials, this comparative study found that the prevailing adult education strategies in Uganda and Tanzania lack consensus, structure, vision, and political will. The intent of the findings is to inform adult education policymaking and practices in Uganda and Tanzania by providing practical strategies for people-centered social development.
# TABLE OF CONTENTS

List of Tables ......................................................................................................................... ix
List of Figures ......................................................................................................................... x
Abbreviations ........................................................................................................................ xi
Acknowledgments .................................................................................................................... xiii
Dedication ................................................................................................................................. xv

Chapter 1: Introduction .......................................................................................................... 1
  People-centered Development ............................................................................................... 3
  Assumptions about the Transformative Power of Adult Education .................................. 15
  Statement of the Problem and Context .............................................................................. 17
  Rational for Comparing Uganda’s FAL and Tanzania’s ICBAE? ...................................... 19
  The Context of Adult Education in Uganda and Tanzania ................................................ 20
  Adult Education in Uganda ................................................................................................. 20
  Adult Education in Tanzania ............................................................................................... 24
  Purpose of the Study ............................................................................................................ 29
  Research Questions ............................................................................................................. 29
  Significance of the Study ..................................................................................................... 30
  Theoretical Framework ........................................................................................................ 30
  Conceptual Framework ....................................................................................................... 32
  Limitations of the Study ...................................................................................................... 34
  Definition of Key Terms and Concepts ............................................................................. 34
  Summary ............................................................................................................................... 36

Chapter 2: Literature Review ................................................................................................. 37
  Introduction ......................................................................................................................... 37
  Nature of Development ....................................................................................................... 37
  Theories of Development ................................................................................................. 39
  Modernization Theory ....................................................................................................... 39
  Critiques of Modernization ............................................................................................... 40
Dependency Theory .............................................................................................................. 41
Neoliberal Theory .............................................................................................................. 42
African Development Initiatives ......................................................................................... 44
People-Centered Development .......................................................................................... 45
Philosophies for Adult Education ....................................................................................... 46
Liberal Adult Education ...................................................................................................... 47
Progressive Adult Education .............................................................................................. 48
Behaviorist Adult Education .............................................................................................. 49
Humanist Adult Education ................................................................................................. 51
Radical Adult Education .................................................................................................... 52
African Philosophy of Adult Education ............................................................................. 56
Commonalities between Western and African Philosophies of Adult Education .............. 60
Adult Education and Social Development in Africa ......................................................... 62
Summary ............................................................................................................................. 65

Chapter 3: Research Design and Methodology ................................................................ 66
Introduction ......................................................................................................................... 66
Research Questions ............................................................................................................ 66
Research Design ................................................................................................................ 66
Researcher’s Role ................................................................................................................. 68
Comparative Case Study .................................................................................................... 70
Cross Cultural Comparisons ............................................................................................. 71
Comparability ..................................................................................................................... 72
Equivalence ......................................................................................................................... 73
Implications of Comparability and Equivalence for the Current Study ......................... 74
Selection of Cases .............................................................................................................. 75
Data Collection .................................................................................................................. 76
Document Review ............................................................................................................... 77
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interviews</td>
<td>80</td>
</tr>
<tr>
<td>Data Analysis</td>
<td>83</td>
</tr>
<tr>
<td>Validity and Reliability</td>
<td>83</td>
</tr>
<tr>
<td>Ethical Issues and Considerations</td>
<td>84</td>
</tr>
<tr>
<td>Access to the Participants</td>
<td>84</td>
</tr>
<tr>
<td>Informed Consent</td>
<td>85</td>
</tr>
<tr>
<td>Confidentiality</td>
<td>85</td>
</tr>
<tr>
<td>Summary</td>
<td>87</td>
</tr>
<tr>
<td>Chapter 4: Presentation of Cases</td>
<td>88</td>
</tr>
<tr>
<td>Introduction</td>
<td>88</td>
</tr>
<tr>
<td>The Case of Uganda’s Functional Adult Education (FAL)</td>
<td>89</td>
</tr>
<tr>
<td>Program Implementation</td>
<td>96</td>
</tr>
<tr>
<td>Teaching Methods and Approaches</td>
<td>98</td>
</tr>
<tr>
<td>Program Content/Curriculum</td>
<td>98</td>
</tr>
<tr>
<td>Recruiting and Training of Instructors</td>
<td>99</td>
</tr>
<tr>
<td>Recruiting Participants</td>
<td>99</td>
</tr>
<tr>
<td>Impact and Challenges</td>
<td>100</td>
</tr>
<tr>
<td>Evaluation and Assessment</td>
<td>101</td>
</tr>
<tr>
<td>Funding and Sustaining FAL</td>
<td>102</td>
</tr>
<tr>
<td>The Case of Tanzania’s Integrated Community-Based Adult Education (ICBAE) Program</td>
<td>102</td>
</tr>
<tr>
<td>Program Implementation</td>
<td>106</td>
</tr>
<tr>
<td>Program Content/Curriculum</td>
<td>108</td>
</tr>
<tr>
<td>Teaching Methods and Approaches</td>
<td>108</td>
</tr>
<tr>
<td>Recruiting and Training Facilitators</td>
<td>109</td>
</tr>
<tr>
<td>Section</td>
<td>Page</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Recruiting Adult Learners</td>
<td>109</td>
</tr>
<tr>
<td>Program’s Assessment and Evaluation</td>
<td>109</td>
</tr>
<tr>
<td>Funding and Sustainability of the Program</td>
<td>110</td>
</tr>
<tr>
<td>Impact and Challenges</td>
<td>111</td>
</tr>
<tr>
<td>ICBAE Challenges</td>
<td>112</td>
</tr>
<tr>
<td>Participation Issues</td>
<td>114</td>
</tr>
<tr>
<td>Training Instructors/facilitators</td>
<td>114</td>
</tr>
<tr>
<td>Monitoring and Supervision</td>
<td>114</td>
</tr>
<tr>
<td>Summary</td>
<td>115</td>
</tr>
</tbody>
</table>

Chapter 5: Findings, Implications, Recommendations                     | 116  |
| Introduction                                                           | 116  |
| Summary of Findings from Uganda’s FAL and Tanzania’s ICBAE Programs    | 117  |
| Question 1: How are current adult education programs in Uganda and Tanzania (FAL and ICBAE) engaging adult learners in a people-centered development? | 118  |
| Question 2: How do current adult education programs and practices in Uganda and Tanzania align with the countries’ adult education policies? | 120  |
| Question 3: What are the views of stakeholders (policymakers and adult educators) regarding Uganda’s FAL and Tanzania’s ICBAE programs? | 123  |
| Question 4: What are the similarities and differences between the FAL and ICBAE programs? | 125  |
| Limitations of the Study                                               | 128  |
| Conclusions                                                            | 128  |
| Implications of Findings                                               | 130  |
| Recommendations                                                        | 132  |
| Policymakers and Adult Educators                                       | 132  |
| Adult Education Programs                                               | 133  |
Further Research........................................................................................................134

References..................................................................................................................135

Appendix A: Institutional Review Board Approval, Penn State University..................153

Appendix B: Informed Consent Letter........................................................................154

Appendix C: Document Review Guide........................................................................155

Appendix D: Interview Guide.......................................................................................156
LIST OF TABLES

Table 1-1: Adult Education Programs in Uganda.................................................................8
Table 1-2: Adult Learning and Education (ALE) Programs offered by the Institute of Adult Education, Local Government Authorities (LGAs) and NGOs in Tanzania Mainland..................10
Table 1-3: Adult Learning and Education (ALE) programs offered by the Department of Alternative Learning and Adult Education in Zanzibar .........................................................11
Table 1-4: Trends in poverty status at the national level (Uganda)........................................13
Table 1-5: Number of people in poverty (in millions) between 2001 and 2007 (Tanzania).........14
Table 1-6: Trends and Targets of Income Poverty Reduction, Urban-Rural, 1991-1992 to 2010 (Tanzania).........................................................................................................................14
Table 1-7: Trends in Literacy Rates (%) Urban versus Rural (selected years) .........................23
Table 1-8: Trends in Literacy Rates in Tanzania (selected years)............................................26
Table 2-1: Summary of the Five Adult Education Philosophies .............................................54
Table 3-1: Concept of Equivalence .........................................................................................74
Table 3-2: Selected Adult Education and Development Documents........................................78
Table 3-3: Data Collection Matrix .........................................................................................82
Table 4-1: A Brief Timeline of Education in Uganda...............................................................94
Table 4-2: The FAL Program Challenges ..............................................................................101
Table 4-3: A Brief Timeline of Education Developments in Tanzania .................................104
Table 4-4: The ICBAE Subjects and Majors ..........................................................................108
Table 4-5: Enrollment of Learners in the ICBAE Learning Centers, 2004-2014 .....................111
LIST OF FIGURES

Figure 1-1: The current study’s conceptual framework ..................................................33
Figure 2-1: Philosophical Traditions on a Continuum.........................................................53
Figure 3-1: Z-Model (Maxwell, 2012)..............................................................................67
Figure 4-1: Map of Uganda ..............................................................................................90
Figure 4-2: FAL Program Implementation (Top-Down) .......................................................97
Figure 4-3: Map of Tanzania ............................................................................................103
Figure 4-4: The ICBAE Operations ..................................................................................107
### ABBREVIATIONS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ALE</td>
<td>Adult Learning and Education</td>
</tr>
<tr>
<td>CBOs</td>
<td>Community Based Organizations</td>
</tr>
<tr>
<td>COBET</td>
<td>Complementary Basic Education in Tanzania</td>
</tr>
<tr>
<td>CONFINTEA VI</td>
<td>UNESCO Sixth International Conference on Adult Education</td>
</tr>
<tr>
<td>DALAE</td>
<td>Department of Alternative Learning and Adult Education</td>
</tr>
<tr>
<td>EC</td>
<td>Electoral Commission</td>
</tr>
<tr>
<td>EFA</td>
<td>Education for All</td>
</tr>
<tr>
<td>ESDP</td>
<td>Education Sector for Development</td>
</tr>
<tr>
<td>EFA</td>
<td>Education For All</td>
</tr>
<tr>
<td>ESR</td>
<td>Education for Self-Reliance</td>
</tr>
<tr>
<td>ETP</td>
<td>Education and Training Policy</td>
</tr>
<tr>
<td>FAL</td>
<td>Functional Adult Literacy</td>
</tr>
<tr>
<td>FDC</td>
<td>Folk Development College</td>
</tr>
<tr>
<td>HIV</td>
<td>Human Immunodeficiency Virus</td>
</tr>
<tr>
<td>IAE</td>
<td>Institute of Adult Education</td>
</tr>
<tr>
<td>ICBAE</td>
<td>Integrated Community Based Adult learning</td>
</tr>
<tr>
<td>ICT</td>
<td>Information and Communication Technology</td>
</tr>
<tr>
<td>LGAs</td>
<td>Local Government Authorities</td>
</tr>
<tr>
<td>MAAIF</td>
<td>Ministry of Agriculture, Animal Industry and Fisheries</td>
</tr>
<tr>
<td>MDGs</td>
<td>Millennium Development Goals</td>
</tr>
<tr>
<td>MGLSD</td>
<td>Ministry of Gender, Labour, and Social Development</td>
</tr>
<tr>
<td>MOES</td>
<td>Ministry of Education and Sports</td>
</tr>
<tr>
<td>MKUKUTA</td>
<td>Mkakati wa Kukuza Uchumi na Kupunguza</td>
</tr>
<tr>
<td>Acronym</td>
<td>Full Form</td>
</tr>
<tr>
<td>---------</td>
<td>-----------</td>
</tr>
<tr>
<td>MOEVT</td>
<td>Ministry of Education and Vocational Training</td>
</tr>
<tr>
<td>MOH</td>
<td>Ministry of Health</td>
</tr>
<tr>
<td>MTTI</td>
<td>Ministry of Trade, Tourism and Industry</td>
</tr>
<tr>
<td>NAADs</td>
<td>National Agricultural Advisory Services</td>
</tr>
<tr>
<td>NGOs</td>
<td>Non-Governmental Organizations</td>
</tr>
<tr>
<td>NSGRP</td>
<td>National Strategy for Growth and Reduction of Poverty</td>
</tr>
<tr>
<td>ODL</td>
<td>Open and Distance Learning</td>
</tr>
<tr>
<td>O’ Level</td>
<td>Ordinary Level</td>
</tr>
<tr>
<td>PEAP</td>
<td>Poverty Eradication Action Plan</td>
</tr>
<tr>
<td>PEDP</td>
<td>Primary Education Development Programme</td>
</tr>
<tr>
<td>PSLE</td>
<td>Primary School Leaving Examination</td>
</tr>
<tr>
<td>REFLECT</td>
<td>Regenerated Freirean Literacy through Empowering Community Technique</td>
</tr>
<tr>
<td>SAP</td>
<td>Sector Adjustment Programme</td>
</tr>
<tr>
<td>TIE</td>
<td>Tanzania Institute of Education</td>
</tr>
<tr>
<td>TRC</td>
<td>Teacher Resource Center</td>
</tr>
<tr>
<td>UBOS</td>
<td>Uganda Bureau of Statistics</td>
</tr>
<tr>
<td>UHRC</td>
<td>Uganda Human Rights Commission</td>
</tr>
<tr>
<td>UIS</td>
<td>UNESCO Institute of Statistics</td>
</tr>
<tr>
<td>UPE</td>
<td>Universal Primary Education</td>
</tr>
<tr>
<td>UNESCO</td>
<td>United Nations Educational Scientific and Cultural Organization</td>
</tr>
<tr>
<td>UNICEF</td>
<td>United Nations Children Fund</td>
</tr>
<tr>
<td>USE</td>
<td>Universal Secondary Education</td>
</tr>
<tr>
<td>URT</td>
<td>United Republic of Tanzania</td>
</tr>
<tr>
<td>WB</td>
<td>World Bank</td>
</tr>
</tbody>
</table>
ACKNOWLEDGEMENTS

This journey would not have been possible without the support of my family, professors and mentors, and friends. To my children, Solomon and Deborah, thank you for your unconditional love and support. I am very proud of your accomplishments. I am thankful to my aunts, Imat Venty, Sr. Alex, and Apwony Hellen for loving me and providing a stable environment that helped me be the woman I am today. My cousins Sam and Joy, and my in-laws Richard (Amu) and Harriet, thank you for your love and support.

I am very grateful to my academic advisor Dr. Ladislaus Semali for his support, guidance, encouragement, and patience through the evolution of this study. Special thanks to my dissertation committee. To Dr. Fred Schied, thank you for your support and guidance and for challenging me to view issues from multiple perspectives. Your comments and suggestions were invaluable. Dr. Adnan Quayyum, thank you for your time and constructive feedback. Dr. Sinfree Makoni, you provided a critical outside perspective which helped improve my dissertation, thank you. I am very thankful that you served on my dissertation committee.

This dissertation benefited greatly from friends and colleagues. Special thanks to Lana Munip who read and edited multiple drafts of this dissertation. You sacrificed your family time to read my dissertation, thank you. To Dr. Tutaleni Asino, thank you for your suggestions and comments which improved my dissertation. To Dr. Shenetta Selden and Mary Derstein, thank you for your comments and suggestions and for your unconditional friendship.

I would like to thank Nonny Scholtzhauer (my supervisor) and Library Administration for accommodating time off on Fridays (Fall 2016) which I used to write my dissertation. To Laurie Heininger, College of Education – Learning and Performance Systems (LPS), thank you for your patience and support.
DEDICATION

This dissertation is dedicated to the loving memories of strong women who influenced me greatly, my grandmothers, Debula Atala Adoko and Aren Apio Obote, and my parents. You were pillars of my support, guidance, and love. Uncle Dan, you valued education and hard work. I would not be where I am today without your help and support.
Chapter 1
Introduction

The practice of adult education in East Africa is both complex and diverse, with program outcomes sometimes appearing to be in conflict with traditional social structures and national educational goals. While broad agreement exists in the region that adult education drives socioeconomic progress and quality of life, especially for people who are poor, vulnerable, or marginalized (UNESCO, 1997); the strategies and initiated programs, to date, have not been universally successful (Wanyama, 2014). Furthermore, cross-cultural definition for adult education has little consensus, which confounds ability to enable people-centered development in the region. The United Nations Educational, Scientific and Cultural Organization (UNESCO) defines adult education as “the entire body of ongoing learning processes, formal or otherwise, whereby people regarded as adults by the society to which they belong develop their abilities, enrich their knowledge, and improve their technical or professional qualifications or turn them in a new direction to meet their own needs and those of their society” (UNESCO, 1997, p. 1). Scholars such as Merriam and Caffarella (1999), Wilson and Hayes (2000), and Caffarella (2001), expanded on UNESCO’s definition, that the overall purpose of adult education is to assist individuals to become knowledgeable, skilled, and dedicated citizens who were willing to work, individually and collectively, towards achieving and maintaining an improved quality of life. The current study investigates adult education practices through Uganda’s Functional Adult Literacy (FAL) and Tanzania’s Integrated Community Based Adult Education (ICBAE) programs to determine these programs’ degrees of people-centering and responding to needs of adult learners. For this study, “adult education” means non-formal education, that is, educational activities occurring outside formal school systems, and accessed by adults who either never attended formal school or who withdrew in grade school, in rural Uganda and Tanzania.
Social development, at its core, draws attention to addressing poverty, inequality, and social ills, while providing for the participation of people’s individual development. While the presumption is that adult education provides the necessary condition for progress (UNESCO, 1997), as yet, no single adult educational approach or program is apparent that produces positive outcomes with certainty. The approach seemingly most successful, perhaps, is that initiated by Tanzania president Mwalimu Julius Nyerere in the 1980s. Recognizing the importance of adult education as a vehicle for progress, Nyerere instituted programs in Tanzania that were instrumental in raising the country’s literacy rate to the highest in Africa (Samoff, 1990) — from 20 percent in 1961 to 90 percent in 1983 (Aminzade, 2013). With good rural health services, life expectancy (at birth) in this period rose from 35 years to 52 years. In this regard, Tanzania gained recognition as a success because Nyerere’s initiative made adult education a strategy for national development (Samoff, 1990). He instituted Swahili as the national language, and combined literacy with the expansion of vocational training for skills, such as those related to growing crops or animal husbandry, needed by people in rural Tanzania (Nyerere, 1985).

The current study broadly applies social development as the overall improvement and enhancement in the quality of life of all people. The Copenhagen Social Summit (1995) defined social development in terms of three basic criteria: poverty eradication, employment, and social harmony. Social development represents improving the well-being of every individual in society to reach their full potential. Midgley (1995) defined social development as a "process of planned social change designed to promote the well-being of the population as a whole in conjunction with a dynamic process of economic development" (p. 25). In contrast to growth-oriented perspectives of development with links to modernization theory, social development pursues an alternative approach focusing on the empowerment and autonomy of individuals (Bilance, 1997),
taking into account confrontation with structural obstacles in shaping daily lives. Economic growth alone will not reduce poverty unless poor people adopt active involvement in the developmental process, and achieving such involvement occurs through adult education, formal or informal. Social development is the promotion of a sustainable society that empowers marginalized groups to improve their socioeconomic conditions and acquire a rightful place in society (Bilance, 1997).

Specifically, a social developmental approach focuses on the need to “put people first” in development processes. According to Sen (1995), social development concerns the equality of social opportunities. Sen (2001) stressed that achieving development only occurs when individuals gain five essential freedoms: economic opportunities, political freedoms, social facilities, transparency guarantees, and protective security. Human capability to gain these freedoms is the end as well as the means to development, which implies that development arises not only from governmental and agency’s implementations, but also individuals become agents of development (Sen, 2001). The concepts of empowerment, self-reliance, and human capability provide insights into quality of life at the level of individuals, while emphasizing the potential of the individual to be an agent in achieving this quality of life. This quality of life and personal development extend beyond having the skills to earn a living and encompass individual abilities to critically reflect upon their situations, and initiate changes in the social, political, and economic realms they inhabit.

**People-Centered Development**

Korten (1990) defined people-centered development as “a process by which the members of the society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life
consistent with their own aspirations” (p. 67). This view of development necessitates stakeholders’ cooperation with governments, communities, civil society, and the private sector. Advocates of a people-centered development suggest that poverty, economic inequality, and ignorance are major reasons for the failure of rural populations to progress, and that poverty is more than low income—it is also about vulnerability, exclusion, unaccountable institutions, powerlessness, and exposure to violence (World Bank, 2011). Korten (1984) and Gran (1983) proposed human development, the equitable distribution of resources, and strategizing long-term ecological sustainability as measures imperative to people-centered development.

According to Korten (1984), people-centered development contrasts sharply with production-centered development. For example, people-centered development encourages organizational self-regulation instead of regulation by hierarchical command; interactive social learning instead of expert-dominated positivist social research, and political and economic processes that treat people as primary rather than secondary concerns (Korten, 1984). People-centered developmental strategies place a premium on the development of human resources and social systems. Education is central to meeting people-centered strategies, but the nature of that education remains a question. For many developing countries, the use of both formal and informal education has produced mixed results in economic expansion and reduction of inequality (Brown, 1985).

A people-centered approach to international development argues that economic growth alone does not inherently contribute to human development, and that effective programs should encompass strategies that improve local communities’ self-reliance, social justice, and participatory decision-making (Korten, 1984). Korten (1984), a former regional advisor to the United States Agency for International Development (USAID), proposed a people-centered
developmental strategy that incorporates justice, sustainability, and inclusiveness. According to Korten (1987), the prevailing growth-focused developmental strategy was unsustainable and inequitable. For this reason, Korten proposed transformation of institutions, technology, values, and behavior, “consistent with our ecological and social realities” (p. 23).

Korten’s concept of development most accurately and holistically describes the measures of well-being and quality of life that are commensurate with “people-centered development.” That is, people must be at the center of human development, both as beneficiaries and drivers, and as individuals and groups. Equally, empowering people with the tools and knowledge allows them to build their own communities, states, and nations. Existence of adult education strategies that can successfully achieve people-centered development goals in East Africa remains unclear.

While differences in the definition of the constituents of a people-centered approach exist, scholars from diverse fields generally agree on the relevance of this approach in people’s lives. While scholars like Korten and Rogers focus on people-centered approaches, researchers in medicine and nursing use the term “person-centered.” Person-centered theory contends that individuals perceive the world in unique phenomenological ways such that no two perceptions of the world are the same. The theory emphasizes an individual's ability to move toward self-actualization and health when the proper conditions are in place (Rogers, 1994). Health care professionals adopting this approach use person-centeredness as a focus for developing and planning patient care (Slater, 2006). A study by McCormack and McCance (2006) on person-centered nursing found that delivering person-centered outcomes requires a holistic approach to include the overall care environment and the patient’s own background and unique characteristics. A related study by McCormack and McCance (2010) that focused on workload stress in nursing found high value from shifting focus from technical aspects of care to more
intimate aspects of care. The study recommended effective teamwork, workload management, time management, and staff relationships to create a democratic and inclusive approach for person-centered relationships.

Overall, the literature on person-centered approaches in nursing demonstrated the importance of the individual—in this case, the patient—in healthcare planning. The possibility remains for a translation of that approach to the provision of adult education programs, and specifically, the Functional Adult Literacy (FAL) programs in Uganda and the Integrated Community-Based Adult Education (ICBAE) programs in Tanzania. The extent of nations’ use of adult education programs to drive people-centered development remains uninvestigated, and this is the focus of the current study.

Empirical evidence and operational experience in developing countries show that sociologists and economists have long believed that social development promotes economic growth and leads to better interventions, and eventually, a higher quality of life (Townsley, 2009). Furthermore, since the 1960s, educators, sociologists, and economists have expounded the view that adult education plays an important role in the social development, well-being, and progress of populations (UNESCO, 1997). Consequently, adult educational provisions for relevant, easily accessible, and aligned closely with the needs of local communities, is critical for producing positive outcomes. After several decades, the provisions for adult education in Uganda and Tanzania remain complex and diverse, with the leadership and implementation of adult learning programs and policies in these countries depending on the availability of knowledgeable, skilled and socially committed educators (Youngman, 2007; UNESCO, 2003, p.13). Since adult education represents a broad field, many practitioners function without realizing that they are part of the adult educational field. They may think of themselves as
trainers or literacy teachers, program designers, or religious leaders, and not as educators of adults (Bierema, 2011). Since these actors are key agents in the realization of adult learning in rural areas, the quality of their initial and continuing training becomes critical.

The education and training of adults taking place in many settings, embrace many content areas and modes of learning (e.g., literacy education, agricultural extension, voter education, English as a Second Language evening classes, etc.). Furthermore, providers of adult and continuing education are numerous and varied, ranging from individuals to government bureaucracies, and from community-based project leaders to community advocates (Gboku and Lekoko, 2007). While this diversity might seem useful to desperate, needy people, the diversity also reflects a lack of order in the absence of focused policy and planning for adult education. Collectively, the reality of adult learning’s settings in Uganda and Tanzania presents significant conceptual and practical problems in terms of the training those who educate adults (e.g. program planners, organizers, teachers, researchers, and counselors). Tables 1-1 to 1-3 show the diverse range of adult educational programs in Uganda and Tanzania. Apparently, adult education in Uganda and Tanzania engages multiple stakeholders. This complexity in turn prompts questioning the extensive varieties’ ability of adult educational programs in these countries to effectively account for the voice of the people and deliver people-centered social development. Furthermore, the possibility for a people-centered strategy to promote social development, or simply “utopia” remains doubtful. These issues marshal the present discussion of fundamental challenges that persist for the provision of adult education programs in Uganda and Tanzania. The challenges add an additional layer of complexity for analyzing the efficacy of existing adult education programs, that claim to bridge the knowledge gap of rural populations, and programs’ ability to contribute to people-centered development.
<table>
<thead>
<tr>
<th>Program Name</th>
<th>Provider</th>
<th>Area of Learning</th>
<th>Target Group(s)</th>
<th>Funding Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>Functional Adult Literacy (FAL)</td>
<td>MGLSD, NGOs/ CBOs</td>
<td>Reading, writing and numeracy, Agriculture, health, Income-generation skills, marketing and trade, gender, culture and civic, environment education, etc.</td>
<td>Illiterate youth and adults (15 years and above) that have never attended school and those that dropped out of school at lower primary school level.</td>
<td>Public Funding, NGO funding, development Partners</td>
</tr>
<tr>
<td>Non Formal Agriculture Education</td>
<td>PMA/NAADS/MAIF, Uganda National Farmers Association</td>
<td>Practical skills in the management of agriculture enterprises</td>
<td>out-of-school youths and adults, subsistence farmers especially rural women</td>
<td>Public Funding, NGO funding, development Partners</td>
</tr>
<tr>
<td>Health Education, Health Promotion, Disease Prevention and Community Health Initiatives.</td>
<td>MOH, MWE, NGOs, CBOs, FBOs</td>
<td>Health literacy, environment health, school</td>
<td>Youth, women and men</td>
<td>Public Funding, NGO funding, development Partners</td>
</tr>
<tr>
<td>Environment Education</td>
<td>UHRC, EC, IGG,</td>
<td>Land use management, afforestation, agroforestry, sustainable use of natural resources, appropriate industrial waste disposal</td>
<td>Adults, youths, farmers</td>
<td>Public Funding, NGO funding, development Partners</td>
</tr>
</tbody>
</table>
| Civic                            |                                 | Voter education, human rights, basic essential | Youths, adults, men and women | Public Funding, }
<table>
<thead>
<tr>
<th><strong>Education</strong></th>
<th>URA</th>
<th>laws, basic facts about the country, governance, taxation</th>
<th>women</th>
<th>NGO funding, development Partners</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cooperative education</strong></td>
<td>Department of Co-operatives in MTTI, Co-op unions and societies</td>
<td>Improved agriculture practices, marketing of products, coop management, co-op laws, rules and procedures</td>
<td>Members of farmers, traders, savings cooperative unions</td>
<td>Members fees, donor funding, government funding</td>
</tr>
<tr>
<td><strong>Workers education</strong></td>
<td>Trade Unions</td>
<td>Union benefits and procedures, occupational health, workers’ compensation, workers’ rights, social security, etc.</td>
<td>Trade union members, both men and women</td>
<td>Trade Unions fees, development Partners</td>
</tr>
<tr>
<td><strong>Continuing and further education</strong></td>
<td></td>
<td></td>
<td></td>
<td>Public funding, private employers, Self-funding</td>
</tr>
</tbody>
</table>

Source: Ministry of Gender, Labor and Social Development (MGLSD), Uganda
### Table 1-2: Adult Learning and Education (ALE) Programs Offered by the Institute of Adult Education, Local Government Authorities (LGAs) and NGOs in Tanzania Mainland

<table>
<thead>
<tr>
<th>Program Name</th>
<th>Provider</th>
<th>Area(s) of Learning</th>
<th>Target group(s)</th>
<th>Funding Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>ICBAE</td>
<td>Public/State</td>
<td>Knowledge generation</td>
<td>Illiterate adults 19 years and above</td>
<td>Government</td>
</tr>
<tr>
<td>COBET</td>
<td>Public/State</td>
<td>-General Competences</td>
<td>Drop-outs 11-18 years, non-enrolled, disadvantaged groups</td>
<td>Government</td>
</tr>
<tr>
<td></td>
<td>CSC/NGO</td>
<td>-Technical skills</td>
<td></td>
<td>Donors</td>
</tr>
<tr>
<td>ODL</td>
<td>Public/State</td>
<td>-General Competences</td>
<td>Standard VII school leavers, dropouts, disadvantaged groups, upgrade group, handicapped, marginalized groups</td>
<td>Individual contribution</td>
</tr>
<tr>
<td></td>
<td>CSC/NGO</td>
<td>-Technical skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Private</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Certificate in Law</td>
<td>Public/State</td>
<td></td>
<td>Upgrading group, Form IV &amp; V school leavers</td>
<td>Individual contribution</td>
</tr>
<tr>
<td>Certificate in Adult education</td>
<td>Public/State</td>
<td>Technical Skills</td>
<td>Teachers, Form IV leavers</td>
<td>Individual contribution</td>
</tr>
<tr>
<td>Diploma in adult education</td>
<td>Public/State</td>
<td>Technical Skills</td>
<td>Teachers, Form IV and VI leavers</td>
<td>Individual contribution, employers, MOEVT</td>
</tr>
<tr>
<td>Advanced diploma in adult education</td>
<td>Public/State</td>
<td>Technical Skills</td>
<td>Teachers, Form IV and VI Leavers</td>
<td>Individual contribution, employers, MOEVT</td>
</tr>
</tbody>
</table>

Source: Ministry of Education and Vocation Training (MOEVT) and Institute of Adult Education (IAE)
<table>
<thead>
<tr>
<th>Program Name</th>
<th>Provider</th>
<th>Area of Learning</th>
<th>Target Group(s)</th>
<th>Funding Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literacy</td>
<td>Public/state</td>
<td>General competences, knowledge</td>
<td>Illiterate adults</td>
<td>Government</td>
</tr>
<tr>
<td></td>
<td></td>
<td>generation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Domestic science (post-literacy)</td>
<td>Public/state</td>
<td>General competences, technical skills</td>
<td>Graduates from Literacy classes</td>
<td>NGOs</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Continuing education leading to Ordinary Level</td>
<td>Public/state, Private</td>
<td>General competences</td>
<td>Form II leavers</td>
<td>Individual contribution</td>
</tr>
<tr>
<td>Continuing education leading to certificate in law</td>
<td>Public/state, private</td>
<td>Technical skills</td>
<td>Form IV Leavers</td>
<td>Individual contribution</td>
</tr>
<tr>
<td>Continuing education leading to diploma in Law</td>
<td>Public/State, Private</td>
<td>Technical skills</td>
<td>Graduates of certificate in Law and ‘A’ level leavers.</td>
<td>-Individual contribution</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-Employers</td>
</tr>
<tr>
<td>Alternative Learning and Skills Development Programme</td>
<td>Public/State, Private</td>
<td>General competences</td>
<td>Dropouts</td>
<td>Government</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Knowledge generation</td>
<td>Non-enrolled</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Early marriage</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Early pregnancy</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Disadvantage groups</td>
<td></td>
</tr>
<tr>
<td>Women’s Programme</td>
<td>Public/State</td>
<td>Technical Skills</td>
<td>Women from literacy classes</td>
<td>-Government</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Domestic Science</td>
<td>Public/State</td>
<td>Technical Skills</td>
<td>Standard VII</td>
<td>Form II and Form IV Leavers</td>
</tr>
<tr>
<td>Carpentry and Joinery</td>
<td>Public/State</td>
<td>Technical Skills</td>
<td>Standard VII</td>
<td>Form II and Form IV Leavers</td>
</tr>
<tr>
<td>Qualifying Test</td>
<td>General competencies</td>
<td></td>
<td>Form II leavers</td>
<td>Individual contribution</td>
</tr>
</tbody>
</table>

Source: Department of Alternative Learning and Adult Education (DALAE) and Ministry of Education and Vocation Training (MOEVT), Zanzibar

The current study examines these challenges within the context of Uganda’s FAL and Tanzania’s ICBAE programs, while affirming the imperative attached to adult education for all citizens. Priority in adult education (for all citizens) begins with adult literacy, particularly in nations where schools and learner-centered education in out-of-school settings are not widespread. It affirms the importance of developing needed skills and implanting and molding attitudes and values relevant to the people. In 2013, for example, in preparation for the current study, a pilot study in Uganda examined literacy practices of rural women. The study revealed a pervasive mismatch between people’s needs and current development programs. The study showed that the task for engaging citizens in a people-centered developmental strategy in Uganda is daunting and unachievable without first addressing the underlying extreme poverty. For example, many women did not have time and money to cover transport cost to attend training programs.

The study also recognized that adult educational programs existed since independence from the British: Tanzania in 1961, Uganda in 1962. To date, mobilization of poor people to enroll in adult literacy programs and voter education continues. Researchers, however, question...
the effectiveness of such adult educational programs for meeting adults’ needs. The benefits derived from such programs when poverty remains widespread are elusive.

In Uganda and Tanzania, as well as elsewhere in Africa, the numbers of extremely poor has risen steadily despite robust economic growth (Houngbo, 2014). In Sub-Saharan Africa, more than 218 million people live in extreme poverty. Poverty in Africa is predominantly found in rural areas, where approximately two-thirds of the population resides and works. The agricultural sector provides 65% of jobs in Sub-Saharan Africa (Houngbo, 2014). More than 70 percent of the continent’s rural poor depend on agriculture for their livelihoods (Pouw and Baud, 2013), and yet developmental assistance for agriculture has been decreasing. Table 1-4 shows the trend in Uganda’s poverty rate over a ten-year period. While gains occurred during that decade, the percentage of the middle class population increasing from 10.2% to 37.0%, most of the population (63.0%) remained either poor or insecure non-poor. While both groups are vulnerable, the largest sub-group—the insecure non-poor (43.3% of the population, or 14.7 million)—require targeted attention to obviate the risk of declining into poverty again.

Table 1-4: Trends in Poverty Status at the National Level (Uganda)

<table>
<thead>
<tr>
<th>Year</th>
<th>Population (millions)</th>
<th>Poor Millions</th>
<th>Poor %</th>
<th>Insecure Non-Poor Millions</th>
<th>Insecure Non-Poor %</th>
<th>Middle Class Millions</th>
<th>Middle Class %</th>
</tr>
</thead>
<tbody>
<tr>
<td>1992/1993</td>
<td>17.4</td>
<td>9.8</td>
<td>56.4</td>
<td>5.8</td>
<td>33.4</td>
<td>1.8</td>
<td>10.2</td>
</tr>
<tr>
<td>1999/2000</td>
<td>21.4</td>
<td>7.2</td>
<td>33.8</td>
<td>9.4</td>
<td>43.9</td>
<td>4.8</td>
<td>22.4</td>
</tr>
<tr>
<td>2002/2003</td>
<td>25.3</td>
<td>9.8</td>
<td>38.8</td>
<td>10.1</td>
<td>39.9</td>
<td>5.4</td>
<td>21.2</td>
</tr>
<tr>
<td>2005/2006</td>
<td>27.2</td>
<td>8.4</td>
<td>31.1</td>
<td>10.9</td>
<td>40.2</td>
<td>7.8</td>
<td>28.7</td>
</tr>
<tr>
<td>2009/2010</td>
<td>30.7</td>
<td>7.5</td>
<td>24.5</td>
<td>13.2</td>
<td>42.9</td>
<td>10.0</td>
<td>32.6</td>
</tr>
<tr>
<td>2012/2013</td>
<td>34.1</td>
<td>6.7</td>
<td>19.7</td>
<td>14.7</td>
<td>43.3</td>
<td>12.6</td>
<td>37.0</td>
</tr>
</tbody>
</table>

Source: Uganda National Household Survey (UNHS), 1999/00-2012/13 and Integrated Household Survey (IHS), 1992/3

In Tanzania, while the poverty rate dropped from 35.6% to 33.4% between 2001 and 2007, the absolute number of people in poverty increased by 1.3 million (Table 1-5).
Table 1-5: Number of People in Poverty (in millions) between 2001 and 2007 (Tanzania)

<table>
<thead>
<tr>
<th>Year</th>
<th>Tanzania mainland population (millions)</th>
<th>Poverty rate (%)</th>
<th>Number of people in poverty (millions)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2001</td>
<td>32.4</td>
<td>35.6</td>
<td>11.5</td>
</tr>
<tr>
<td>2007</td>
<td>38.3</td>
<td>33.4</td>
<td>12.8</td>
</tr>
</tbody>
</table>


Table 1-6 shows the urban and rural poverty rates in Tanzania. While the poverty rate in urban areas (excluding Dar-es-Salaam, the capital) from 1991 to 2010 dropped from 40.8% to 24.1%, the rural poverty rate saw little change over the same period, remaining at approximately 38%.

Table 1-6: Trends and Targets of Income Poverty Reduction, Urban-Rural, 1991-1992 to 2010 (Tanzania)

<table>
<thead>
<tr>
<th>Year</th>
<th>Urban</th>
<th>Rural</th>
<th>Mainland Tanzania</th>
</tr>
</thead>
<tbody>
<tr>
<td>1991-1992</td>
<td>40.8%</td>
<td>38.6%</td>
<td>28.7%</td>
</tr>
<tr>
<td>2000-2001</td>
<td>25.8%</td>
<td>38.7%</td>
<td>35.7%</td>
</tr>
<tr>
<td>2010</td>
<td>24.1%</td>
<td>37.6%</td>
<td>33.6%</td>
</tr>
</tbody>
</table>

Sources: Household Budget Surveys (HBS) 1991/92, 2000/01 and 2010

While governments and international organizations, both private and intergovernmental, search for strategies to alleviate poverty, eliminate illiteracy, and eradicate diseases, particularly, HIV/AIDS, Ebola and malaria, these entities have simultaneously undervalued rural areas in East Africa (Houngbo, 2014). As a result, per capita food production has barely grown over the last 50 years, with agriculture only representing 17% of Sub-Saharan’s GDP (Houngbo, 2014). The ultimate issues are the efficacy of adult educational programs for addressing the diverse needs of rural populations too often been overlooked, and specifically, the elements employed in educational programs to generate economic progress and social development in rural communities.
Assumptions of the Transformative Power of Adult Education

The transformative power of adult learning gained recognition as a critical aspect in the 1990s, when the United Nations introduced “adult learning centered” global initiatives that focuses on “Education for All (EFA),” and encompasses the environment, human rights, population growth, social development, human settlements, food security, and the status of women in society (Birkenholz, 1999). These global initiatives, outlined explicitly in EFA Goals 3 and 4, specifically target adult learners. The goals are:

Goal 3: Ensuring that the learning needs of all young people and adults are met through equitable access to appropriate learning and life-skills programs.

Goal 4: Achieving a 50 percent improvement in levels of adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults (UNESCO, 2005).

Each of the global initiatives assumes that progress depends on adult members of society transforming their life-circumstances and gaining greater control of their lives (Gboku and Lekoko, 2007). These assumptions have a basis in long-standing beliefs and a body of literature that emphasizes that adult learning will (1) engage training of adults who will increase competence in their social roles (e.g. workers, farmers, women, etc.); (2) offer strategies to solve personal or individual problems, and (3) ultimately solve community problems, particularly poverty, and therefore, improve the overall welfare of society (Darkenwald and Merriam, 1982; Merriam and Caffarella, 1999; Wilson and Hayes, 2000).

Another global initiative emphasizing basic and continuing adult education is the creation of Millennium Development Goals (MDGs) (see Dakar Framework for Action, 2010), which focuses on reforms in local and international arenas (UNESCO, 2000). Together with the themes
promoted in the EFA, these two global initiatives created a heightened awareness for adult education as a powerful force for promoting people-centered development (Youngman, 2007; UNESCO 2000).

Along with this growing emphasis on adult educational initiatives at the global level, African governments have renewed focus on agricultural development. The African Union summit held in Addis Ababa in 2014 had the leading theme: “Transforming Africa’s Agriculture; Harnessing Opportunities for Inclusive Growth and Sustainable Development,” and designated 2014 as the Year of Agriculture and Food Security. In tandem with this initiative to rejuvenate agricultural development was an identified awareness that expanding agriculture alone would not solve the problems of poverty, ignorance, and disease, and an equal focus was necessary for educating people living in rural communities, and in particular, the adult population (Birkenholz, 1999; UNESCO, 2005).

The themes of adult learning and knowledge construction seem to dominate adult and continuing education in East Africa and at times are reflective while sometimes serving as an analytic statement regarding adult educational strategies and the gaping void that results when benefits, expected from adult educational programs do not match actual outcomes. To pursue social change, adults require new knowledge, skills, and attitudes, and usually, the skills do not arise from formal schooling. Consequently, the present study confronts the efficacy of current adult educational programs’ ability, in Uganda and Tanzania, to deliver a people-centered social development discourse. The issue is whether or not the concept of adult education, as implemented in FAL and ICBAE programs, can create a difference in the lives of adult learners in rural communities. The issues identified, collectively, represent the research goals of this study.
Statement of the Problem and Context

International organizations such as the World Bank, the United Nations, UNESCO, and UNDP have issued working papers and literature that support the rationale for adult and continuing education for populations in emerging economies, but to date the expected outcomes, reducing adult illiteracy, poverty, and other indicators for overall well-being, remains unrealized (UNESCO, 2005). In addition, a lack of coordination and integration of efforts is absent at local levels regarding social development activities within nations among rural populations. For example, education departments and directorates often view the challenges of adult education through the lens of a limited and specific sphere of activity, providing isolated, sector-specific programs that respond to broader social issues. The results are piecemeal approaches that rarely or inadequately address the scale of social problems or respond to people’s voices (Pouw and Baud, 2013).

The overall goal of this study is to search for a viable strategy to engage rural men and women in people–centered social development. The overarching assumption is that adult education, if appropriately designed and coordinated, can amplify people’s voices and deliver training that effectively addresses the needs of rural communities. However, the prevailing strategies lack consensus or political will. Too often, the adult educational strategies of official ministries and organizations are mired in differences in beliefs regarding the relationship between educational activities and the larger social context, and regarding the relationship between the individual and society. Efforts in adult educational programs during the past 50 years have not delivered the results promised. African scholars argue that rural poverty in many areas of Africa may have roots in the legacies of the colonial system and the policies or institutional constraints that system imposed on the people.
Post-independence African governments have not presented a new vision of adult education that is significantly different. After independence, some African governments have not managed to remedy most of the infrastructural deficiencies or raise income levels for rural populations: hunger, epidemic diseases, and ignorance continue to menace rural communities. External forces—including economic and tariff-related restrictions—have exerted negative consequences on rural populations. For example, structural adjustments imposed by the International Monetary Fund (IMF) and the World Bank in the 1970s and 1980s dismantled rural systems but did not build new ones (Kingston et al., 2011).

In many transitional economies, the characteristics of rural economy include continuing stagnation, poor production, low incomes, and increasing vulnerability of poor people (Rwembeho, 2008). Lack of access to markets is a problem for many small-scale enterprises in Africa. The rural population is disorganized, often isolated, beyond the reach of social services or a social safety net from poverty programs. Increasingly, official policies and investments in poverty reduction tend to favor urban over rural areas. Although most adults engage in some form of learning in their daily lives (e.g., religious meetings, bible study, newspaper reading, etc.), arguably, the design of such social activities is intentional, to engender learning among those whose age, social roles or self-perception capture the created concept of adults.

In terms of enrollment in primary education, Sub-Saharan Africa scored best of any region since establishment of MDGs with enrolment rate growing from 52% in 1990 to 80% in 2015. However, the region faces daunting challenges, including rapid growth of the primary-school-age population (which has increased 86% between 1990 and 2015), high levels of poverty, armed conflicts, and other emergencies (United Nations, 2005). Globally, of the 57 million out-of-school children of primary school age in 2015, estimates identify 33 million in
sub-Saharan Africa, and more than half (55%) are females (United Nations, 2005). The high withdrawal rates negate the high enrolment rates.

Besides, UNESCO reveals that:

\[ \ldots \text{Literacy rates for adults and youth in 2009 stands at 83.7\% and 89.3\% respectively. The total number of illiterate adults stands at 793.1 million individuals and female illiteracy rate is 64.1\%. In Sub-Saharan Africa, 21.4\% of adults are illiterate. (UNESCO Institute for Statistics, 2011)} \]

Despite global efforts to support education and literacy opportunities since the Education for All (EFA) campaign of the 1990s, the statistics cited show that millions of individuals worldwide are illiterate. The right may exist, but the opportunity or circumstances may prevent participation.

**Rationale for Comparing Uganda’s FAL and Tanzania’s ICBAE**

The use of the comparative method in education has foundation in the premise that engaging in research cross-culturally and cross-nationally provides an opportunity for deeper understanding of a phenomenon (Crosselly and Broadfoot, 1992). Chapter 3 further explains the method. A comparative case study is conducted because the phenomenon being examined occurs in the government adult education programs in Uganda and Tanzania, and this study’s goal is to highlight similarities and differences in the programs. Both the Ugandan and Tanzanian governments have declared that adult education is crucial political, social, cultural, and economic development, leading to establishment of FAL and ICBAE—government adult education programs which offer training in new skills and knowledge to rural adults in Uganda and Tanzania, respectively. Uganda and Tanzania attained independence at nearly the same time—Uganda in 1961 and Tanzania in 1962 and both countries use English as the language of instruction, which enabled administering of the same instruments without translations into different languages. Of the two countries, Tanzania has been relatively peaceful compared to Uganda, which has endured political turbulence since independence in 1962. Comparative study
promotes a better understanding of an individual country’s educational system as well as international systems, and identifies and appreciates similarities and differences between cultures, which can lead to the improvement of educational policies and practices for the future by setting realistic strategies for people-centered development.

The Context of Adult Education in Uganda and Tanzania

Uganda and Tanzania have long traditions of adult education dating to pre-colonial societies. In African societies, adult education is an integral part of life within a community (Atim and Ngaka, 2004:15; Omolewa, 2000:11). Prior to European colonization and the subsequent introduction of Western education, traditional educational systems existed in Africa, for example, Chagga education, Buganda education, and Zulu education (Abdi, 2012; Nyerere, 1968). Tiberondwa (1998) citing a ruler in Lango, Uganda, said:

“…we have had teachers in this area for many centuries. We had our own education long before the Europeans came here and we had teachers who used to conduct traditional education wherever man lived. . .” (p. 12)

The intent of adult education, therefore, is to instill a sense of belonging, which was, and remains of significant importance to Africans. Historically, education maintains a close link to the needs and practices of local people; however, the situation shifted after the introduction of missionary and colonial education.

Adult Education in Uganda

Uganda is a landlocked nation with a current population of 34.9 million (Population Secretariat, Uganda, 2015). The majority of Uganda’s population—approximately 85.3%—lives in rural areas (Uganda Bureau of Statistics, 2006). Agriculture is the main source of income and 25% of the population lives in poverty (Population Secretariat, 2011). The male illiteracy rate is
20.5% while the female illiteracy rate is 41.3% for people over 16 (Population Secretariat, 2010).

In Uganda, formal and non-formal education promotes education for literacy.

The Ministry of Education and Sports (MoES) directs the formal school system, which has four levels, primary education (seven years), followed by lower secondary education (four years), two years of Higher Secondary Education (HSE), and three or four years of university. Vocational and technical institutes are alternative career paths for individuals who do not progress to university. In the Ugandan context, the definition of adult education includes all learning processes, activities, or programs intended to meet the needs of various individuals considered to be adults by society including out-of-school youths forced by circumstances to play the roles normally played by adults (Ministry of Gender, Labour and Social Development, 2008).

The history of current adult education in Uganda dates to the Christian and Arab missionaries, and later peaked with the colonial government, where reading, writing, and technical skills were taught to the new converts (Okech, 2009). The objectives of adult education then did not focus on the needs of the converts or subjects, but rather the needs of missionaries or colonial masters. Unlike pre-colonial education in Uganda, missionary education was closely related to indoctrination, rather than practical education that would empower converts to improve their livelihoods (Okello, 2014). For colonial administrators, the major goal of colonial education was to teach the indigenous population the necessary skills to work in the lower levels of the colonial bureaucracy and enterprises (Ssekamwa, 1997). For example, the intent of the colonists’ compensatory literacy programs was to train local Africans, “[to fill] European positions and to serve the colonial system” (Matos, 2000: 13). The British colonial government controlled pre-independence Ugandan educational policies and curricula. The objective of the curriculum did
not reflect the aspirations of ordinary Ugandans, mainly the needs of the colonial government, and therefore discouraged local knowledge, practices, and beliefs (Atim and Ngaka, 2004).

After independence in 1962, the Uganda government and various Non-Governmental Organizations (NGOs) established several adult educational programs to address illiteracy (Okech and Carr-Hill, 2001). In 1964, the government launched a mass literacy campaign (reading, writing, and numeracy), introducing functional literacy in 1966, with UNESCO support (Okech and Carr-Hill, 2001). As noted, the basis for determining success was the number of adult education programs established, and increases in the number of administrators and learners, and not the programs’ positive influence on reducing illiteracy or poverty. The short-lived success of adult educational programs did not survive due to political turmoil and social upheavals, and 26-years of civil war. Economic hardship combined with the brutality of the military regime and uncertainty in the country forced most adult educational institutions and activities into decline until eventually, they collapsed. Cula (2000) noted that wars interrupted adult educational programs, including those offered by both government and non-governmental institutions, adversely impacting adult learning and participation in adult educational programs in the country.

The current Functional Adult Literacy (FAL) program is managed by the Ministry of Gender, Labour and Social Development (MoGLSD). Non-governmental organizations (NGOs) and faith-based organizations complement the work of MoGLSD. However, efforts to reduce illiteracy by the government, NGOs, and faith-based organizations have failed. One possible reason for this failure, according to Ngaka et al. (2012), was the lack of integration between formal learning and FAL programs. People who participated in FAL programs felt denigrated. A 1999 evaluation report of FAL indicated that many participants withdrew and complained of lack
of accreditation and recognition for the education/training obtained through the program (Okech, 1999). In addition, adult education in Uganda remains outside the auspices of the Ministry of Education and Sports (MOES), thus denying adult education the professional support and leadership that both Universal Primary Education (UPE) and Universal Secondary Education (USE) receive.

The current educational system and adult education specifically, departs from the pre-colonial role of education which provided equal educational opportunities to all (Ssekamwa, 1997). Table 1-7 shows stagnation in literacy rates and continued disparity of literacy rates between urban and rural populations.

Table 1-7: Trends in Literacy Rates (%) Urban versus Rural (Selected Years)

<table>
<thead>
<tr>
<th>Year</th>
<th>Urban Male</th>
<th>Urban Female</th>
<th>Urban Overall</th>
<th>Rural Male</th>
<th>Rural Female</th>
<th>Rural Overall</th>
</tr>
</thead>
<tbody>
<tr>
<td>1999/2000</td>
<td>93%</td>
<td>82%</td>
<td>88%</td>
<td>75%</td>
<td>47%</td>
<td>59%</td>
</tr>
<tr>
<td>2002/2003</td>
<td>91%</td>
<td>84%</td>
<td>88%</td>
<td>77%</td>
<td>54%</td>
<td>65%</td>
</tr>
<tr>
<td>2005/2006</td>
<td>89%</td>
<td>83%</td>
<td>86%</td>
<td>74%</td>
<td>58%</td>
<td>66%</td>
</tr>
<tr>
<td>2009/2010</td>
<td>90%</td>
<td>86%</td>
<td>88%</td>
<td>77%</td>
<td>62%</td>
<td>69%</td>
</tr>
<tr>
<td>2012/2013 (projected)</td>
<td>88%</td>
<td>81%</td>
<td>85%</td>
<td>77%</td>
<td>59%</td>
<td>66%</td>
</tr>
</tbody>
</table>

Source: Poverty Eradication Action Plan (PEAP, 2004) and Uganda National Household Survey (UNHS), 2005/06 (modified)

In Uganda, lack of coherent strategies, regulations, and policies to guide operations are the major challenges to adult educational programs. Okech (2004) noted:

Four decades after Uganda’s independence, adult education still suffers from a number of limitations. These include: low appreciation of the role of adult education in social and economic development; lack of clear and comprehensive government policy and directives; no co-ordination of existing adult education activities; inadequate funding for programmes; shortage of suitable educational equipment and materials and of trained and committed personnel for adult education work. (p. 267)
While both Uganda and Tanzania face many of the same challenges described, the difference for Tanzania is the existence of an adult educational policy. At issue in Tanzania is whether or not this policy has translated into practice.

Adult Education in Tanzania

The name Tanzania resulted from uniting two countries, Tanganyika and Zanzibar. The two countries united in 1964 to form the United Republic of Tanzania (O-Saki, 2007). Tanzania has an estimated population of 51 million, with a literacy rate of 70.6% (the male literacy rate is 75.9% and the female literacy rate is 65.4%) (CIA World Factbook, 2015 estimate). The country has vast resources, including gold (the third-largest producer of gold in Africa), gas, and diamonds. Despite having all these resources, agriculture drives Tanzania’s economy by employing 85% of the workforce (Mushi, 2009). The government of the United Republic of Tanzania (URT) and World Bank (2002: 87) observed that 15 to 18 million Tanzanians still live below the poverty line of $0.65 (US) a day. In addition, half of the population cannot acquire daily consumption needs, are in poor health, and have a low level of self-sustenance (The World Bank, 2002; United Republic of Tanzania, n. d.).

Formal education in Tanzania consists of two years of pre-primary education, seven years of primary education, four years of junior secondary education (Ordinary Level), two years of senior secondary education (Advanced Level), and three years of university education. The Ministry of Education and Vocational Training (MoEVT) is responsible for creating, monitoring, and improving Tanzania’s education. Ethnic grouping formed the basis for pre-colonial education in Tanzania; no national educational system, no classrooms, and no national exams existed (Wandela, 2014).

Since gaining independence in 1961, the Tanzania government recognized ignorance and illiteracy as causes of poverty, disease, oppression, and exploitation (Kweka, 1987). At the time
of independence, the illiteracy rate was 70% (Stites and Semali, 1991). The Tanzanian
government under its first president Julius Nyerere launched a severe initiative against
ignorance, disease, and poverty. For national development, adult education became a key
strategy, launched through the establishment of the Institute for Adult Education. The institute
according to president Nyerere was important because:

Socialism in Tanzania cannot be created if some people are very highly educated and
others are completely illiterate. The illiterate ones will never be able to play their full part
in the development of our country or of themselves; and they will always be in danger of
being exploited by the great knowledge of others. Therefore, we should plan to overcome
the existing high level of illiteracy. (Nyerere, 1971)

The campaign’s bases were the principles of combining literacy with the integration of
vocational skills needed by the people in the rural villages and towns, such as skills related to
growing crops and animal husbandry, rural reconstruction, political education, health, and home
crafts (Mushi, 1991; Nyerere, 1985). The government of Tanzania declared 1970 as “Adult
Education Year,” accompanied by national literacy campaigns to eradicate illiteracy for all adults
(Mpogolo, 1985). In the 24 years of Nyerere’s rule, the Tanzanian government achieved great
success in expanding education among adults because the programs’ designs reflected rural
livelihoods. The programs succeeded in reducing illiteracy. For example, in 1985, when Nyerere
retired, over 80% of the people were literate (see Table 1-8 below). However, in the decade after
Nyerere’s retirement, Tanzania witnessed a complete reversal of fiscal support for rural
development and adult educational programs.

In the 1990s, the Tanzanian government adopted several adult educational programs
including the Complementary Basic Education (COBET) Program for out-of-school children
aged 8 to 18 as the strategy to eradicate illiteracy in the country (Mushi et al., 2002). The
establishment of the Integrated Community Based Adult Education (ICBAE) program in 1995
was in response to the findings of the national literacy census conducted in 1992, which revealed that adult literacy classes were disappearing and the literacy rate was declining. With these renewed efforts, statistics show that illiteracy rates in Tanzania are improving. Table 1-8 shows literacy rates reached a peak of 90.4% in 1986 and then declined thereafter.

Table 1-8: Trends in Literacy Rates in Tanzania (selected years)

<table>
<thead>
<tr>
<th>Year</th>
<th>Male %</th>
<th>Female %</th>
<th>Overall %</th>
</tr>
</thead>
<tbody>
<tr>
<td>At independence (1961)</td>
<td>20</td>
<td>10</td>
<td>15</td>
</tr>
<tr>
<td>1975</td>
<td>66</td>
<td>56</td>
<td>61</td>
</tr>
<tr>
<td>1977</td>
<td>79</td>
<td>67</td>
<td>73</td>
</tr>
<tr>
<td>1981</td>
<td>85</td>
<td>73</td>
<td>79</td>
</tr>
<tr>
<td>1983</td>
<td>90</td>
<td>79</td>
<td>85</td>
</tr>
<tr>
<td>1986</td>
<td>92.9</td>
<td>88</td>
<td>90.4</td>
</tr>
<tr>
<td>1992</td>
<td>87</td>
<td>81</td>
<td>84</td>
</tr>
<tr>
<td>1995</td>
<td>86.9</td>
<td>81.5</td>
<td>84</td>
</tr>
<tr>
<td>2000</td>
<td>84</td>
<td>67</td>
<td>75</td>
</tr>
<tr>
<td>2002</td>
<td>81</td>
<td>76</td>
<td>78</td>
</tr>
<tr>
<td>2015</td>
<td>75.9</td>
<td>65.4</td>
<td>70.6</td>
</tr>
</tbody>
</table>


Scholars attributed the lack of participation in literacy programs to a lack of relevancy of those programs in the daily lives of the people (Lind, 1992). Galabawa (2000), in a study of women in Tanzania, found that the content delivered in adult educational programs did not reflect specific women’s problems, which limited effective participation. Another study conducted by the Swedish International Development Cooperation Agency (SIDA) and the Ministry of Education and Vocational Training (MOEVT) in 1990 revealed no significant relationship between the content taught in literacy classes and activities performed by adult learners in rural areas. The Mpofu and Amin (2003) study revealed that the perception of adult education held by the people was that it focused primarily on literacy and remedial education.
Studies on adult education in Tanzania revealed factors which have impacted the success of adult education. Scholars attributed these negative perceptions of adult education to the inattentiveness of these programs to participants’ needs and declining resources to support teachers and reading materials (Indaba and Mpofu, 2006). Mbilinyi and Mbuguni (1991) argued that the major obstacles hindering the “transformative” potential of adult education for women are the continued gender–streaming of women and irrelevant content.

Mushi (1991) analyzed three innovative programs on functional literacy, workers’ education, and Folk Development Colleges. “Functional literacy” first denoted a level of literacy which would enable the newly literate to function effectively in society (UNESCO, 1971). In Tanzania, the intent of adoption of functional literacy was to address specific problems and goals for implementation in the country and the socio-vocational sectors. Workers’ education was introduced in workplaces in the United Republic of Tanzania with the purpose of raising the educational levels of workers to enable them to participate in their own development on matters related to management, planning, decision-making, and production, as well as to engage in specific tasks such as discussing balance sheets (Kassam, 1978). Folk Development Colleges served as centers for development to further the adult educational campaign, the co-operative movement, socialism, and rural development. The study found that these innovations had firm roots in the socio-economic condition of the 1960s and 1970s. Nyerere’s policy of popular participation, a humanistic philosophy of education, and an emphasis on indigenous education and self-reliance promoted these programs. Despite this, major challenges became apparent, including the lack of trained educators, lack of funding, ineffective evaluation, and mismatch between participants’ needs and actual programs. Kassam’s study recommended the necessity of
introducing economic incentives alongside educational incentives, and continued training and retraining of educators.

Mesoroka (2015) assessed the stakeholders’ perceptions of the use of secondary schools as the premises for adult learning and found that 95.7% of respondents said that secondary schools were appropriate for adult learning. However, Mesoroka found that only two secondary schools in the municipality ran evening classes. Other reasons given for poor utilization of secondary schools as centers for adult education included a lack of clear official directives on adult education teaching, misconceptions of the meaning and scope of adult education, and a lack of commitment of educational officials to support adult education.

Collectively, these studies show a lack of focus or, perhaps, a lack of commitment to pursue comprehensive, targeted and relevant adult educational programs. The withdrawal of external financial aid to national programs in adult education further compounded the decline in interest and fervor for many programs in rural sectors. With waning interest in adult education, countries like Uganda and Tanzania have not filled the void left by donor countries in terms of providing funds to support such programs.

In sum, adult education, promoted extensively in Uganda and Tanzania, as a strategy for development in the 1970s and 1980s has declined thereafter. The scattered and diverse offerings of adult educational programs created challenges for policymakers and adult educators. In addition, the mismatch between participants’ needs and actual activities seem to explain the reasons for poor participation in the 1990s and beyond. This study investigates Functional Adult Literacy (FAL) and Integrated Community Based Adult Education (ICBAE) in Uganda and Tanzania, to determine whether or not these programs’ policies match practices, if governmental
adult educational programs in Uganda and Tanzania are people-centered, and whether or not programs are receptive to, and aligned with, the needs of the communities served.

**Purpose of the Study**

This comparative case study examines official adult education programs in Uganda and Tanzania. Specifically, the study investigates adult educational practices through Uganda’s Functional Adult Literacy (FAL) and Tanzania’s Integrated Community Based Adult Education (ICBAE) programs to determine the degree of people-centeredness and ascertain if these programs are meeting needs of adult learners. In addition, this study investigates stakeholders’ (adult educators and policymakers) views of FAL and ICBAE programs. Finally, this study investigates the efficacy of adult educational policies whether they are congruent with practices in Uganda and Tanzania. Document analysis and interviews were used to collect data. The governments’ adult educational programs in Uganda and Tanzania provide literacy and skills training to rural adult learners who have never been to formal schools or who withdrew from grade schools.

**Research Questions**

The following questions guided this study:

1) To what extent are current adult education programs in Uganda and Tanzania (FAL and ICBAE) engaging adult learners in a people-centered development?

2) How do current adult educational programs and practices in Uganda and Tanzania align with the countries’ adult educational policies?

3) What are the views of stakeholders (policymakers and adult educators) regarding Uganda’s FAL and Tanzania’s ICBAE programs?

4) What are the similarities and differences between the FAL and ICBAE programs?
Significance of the Study

Most studies related to rural poverty in Africa focus on improving agricultural methods/practices. Few studies focus on adult education as a pathway to progress and lower poverty rates through people-centered development. This study focuses on adult education as an integral component of people-centered social development which ultimately impacts rural poverty. This study will be of value to providers and policy-makers of programs, in Uganda and Tanzania, to aid informed decisions for investments in adult educational programs. The data is also useful for policy-makers determining a need to revise the existing policies and practices. Finally, the results of the study contribute to the existing literature of adult education in Uganda and Tanzania.

Theoretical Framework

The theoretical framework underpinning this study from the data collection to subsequent analysis is Critical Social Theory whose theorists, such as Freire (1970) and Burbules & Torres (2000), contended that unequal power relationships are prevalent, and those in powers are the ones who choose what truths are to be privileged. Institutions such as schools, libraries, and government support these ideologies, thereby perpetuating the status quo. Within schools, only particular knowledge is legitimate, thus excluding groups unable to contribute to the process of the authentication of knowledge. As Merriam and Caffarella (1999) asserted, learning is “…shaped by the context, culture, and tools in the learning situation” (p. 45). Freire (1995) in a discussion of the method of development of critical literacy in an educational context, proposed a system in which students become more socially aware through critique of multiple forms of injustice. According to Freire, individuals ‘social awareness cannot occur unless they are given the opportunity to explore and construct knowledge.
In the context of adult education, the facilitator needs to develop a learning environment that allows adult learners to reflect on their experiences with the goal of identifying challenges encountered while negotiating life in society. In this role, the adult educator or facilitator challenges learners to think critically and share experiences and derive avenues for changing situations. An adult educator or facilitator engaged in critical literacy serves less as possessor of knowledge and more as a facilitator of conversations that question traditional relationships of power. Using critical pedagogical methods, adult educational programs create spaces where facilitators can be learners and learners can be facilitators, thus providing a context for everyone to construct and analyze theories of knowledge. Freire (1970) defined critical awareness as “…reflection and action upon the world order to transform it” (p. 33). He connected reflection and action to recognition and social or political transformation.

Freire (1970) criticized the “banking concept” (p. 53) of education, in which an all-knowing teacher deposits knowledge into passive students. The banking model restricts individuals (in this study, adult learners) to receiving, filing, and storing information deposited by the teacher, and in the end, “the people themselves . . . are filed away through the lack of creativity” (p. 53). The current adult educational system revolves around the trickle down of knowledge from the all-knowing adult educators/trainers to the adult learners—in essence, the banking concept. Heaney (1995) noted that the current system generally replicates school patterns characterized by a top-down model of instruction which encourages respect for authority, expertise, discipline, and good work habits. This relationship is contrary to people-centered learning or development.

Freire (1990) argued that a critical literacy program design should include the backgrounds, needs, and interests of learners. For example, adult educational programs should
not simply teach literacy and other basic skills but also show learners methods for using these skills to transform their lives and their society. Freire believed that adult educational programs should transcend teaching specific literacy skills only, but instead should contextualize instruction within a framework of social activism and societal transformation (Degener, 2001). Freire believed that education is neutral—useful for domination or liberation.

**Conceptual Framework**

Miles and Huberman (1994) defined the term “conceptual framework” as a visual or written product that “explains, either graphically or in a narrative form, the main things to be studied—the key factors, concepts, or variables—the presumed relationships among them” (18). Figure 1-1 is a visual representation showing the relationships between adult education and (social) development.
The key theories for development are modernization, dependency, neo-liberalization, and people-centered (alternative). The key educational philosophies include progressive adult education, humanistic adult education, liberal adult education, behaviorist adult education, and radical adult education. These philosophies are fully developed as part of the literature review in
this study, and function as assessments of the current research: Investigation of adult education as a strategy for people-centered social development in Uganda and Tanzania.

**Limitations of the Study**

Due to budgetary and time constraints, this study excludes unique experiences of policymakers, adult educators, and adult learners from NGOs’ and private enterprises’ adult educational programs.

**Definition of key terms and concepts**

**Adult**

Knowles (1990:57) saw the concept of adult as having four definitions—biological, social, legal, and psychological. This research defines “adult” from a sociological perspective which sees the adult as one who has a number of social roles which refer to positions and responsibilities and related expectations based on what is apparently “normal” in a society.

**Adult Learner**

For this study, adult learner(s) are former learners who attended Functional Adult Literacy (FAL) and Integrated Community Based Adult Education (ICBAE) training programs in Uganda and Tanzania, respectively.

**Adult Education**

Adult education is the entire bodies of ongoing learning processes whereby people, regarded as adults by the society to which they belong, develop their abilities, enrich their knowledge, and improve their technical or professional qualifications or turn themselves in a new direction to meet their needs and those of society (Merriam and Brockett, 2011). For the purposes of this research, adult education refers to non-formal adult education that targets adults as learners for achieving specific skills/knowledge. The notion of adult education
interchangeable with other notions such as literacy, adult learning, adult basic education, lifelong learning, continuing education, adult non-formal education, etc.

**Formal Education**

Formal education refers to institutionalized, curriculum-driven provisions offered by post-secondary institutions, excluding universities, leading to grades, diplomas or certificates (Jarvis, 2004; Merriam, 2007). The institutions comprise institutions of higher learning, professional schools, community colleges and technical/vocational institutions.

**Non-Formal Education**

Non-formal education refers to adult educational activities outside the formal educational system (Foley, 1998; Merriam, 2007) deliberately structured to achieve specific outcomes. These activities may be part-time or full-time, short-term or long-term, certified or non-certified.

**Program or Programme**

A time-bound plan that details the learning situation, what learners are to know, methods for learning, learners’ and teachers’ roles, and the places, facilities and resources used. This study used “program” (American English) instead of “programme” (British English) commonly used in Uganda and Tanzania.

**Policy**

Policy represents an explicit or implicit single decision or group of decisions which may establish directives for guiding future decisions initiate or retard action, or guide implementation of previous decisions. Policy for this study refers to the official statements determining the plan of action for adult education in Uganda and Tanzania.
Practices

In this study practices means activities occurring in classrooms. These may be a reflection of policies or a reflection of circumstances in the society but not written in the educational policy.

Development

Rodney (1972) defined development of the individual as “increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being” (p. 9). However, the widely acceptable definition of development is “economic development” as advanced by the World Bank and other international organizations, and associated with ideas of progress, economic growth, and good governance (Tomlin, 2001)

Summary

This comparative study investigates two adult educational programs, FAL and ICBAE, to determine their people-centeredness and capacities to meet the needs of rural adult learners. This chapter explains the problem under study, purpose of the study, research questions, and definitions of key terms and concepts. As identified in the problem statement, the impact of adult education has been minimal in the lives of adult learners in developing countries like Uganda and Tanzania. This chapter provides the basis for Chapter 2, the literature review, which highlights theories of development, a people-centered approach, adult educational theories, and initiatives for African development.
Chapter 2

Literature Review

Introduction

Since the advent of the Truman Doctrine of 1949, interest has increased for discourse on development (Craig and Porter, 2006). The failures of modernization, dependency, and the current neoliberal theories, caused a shift in understanding of development, and an interest in alternative, participatory approaches, such as people-centeredness (Chambers, 2007). Three theories of development represent the foundation for a people-centered approach. The first section of this chapter outlines the concept of development, and provides a basis for discussion of the traditional theories of development. The highlights of the limitations associated with these three classical theories precede an analysis of the people-centered approach and its merits. Subsequent is an in-depth examination of adult educational philosophies and African perspectives on education and development.

Nature of Development

The term *development* has been the center of debates in recent decades. Wai (2010) traced the concept of development to the European concept of progress, and linked to it the notion of modernity, as reflected in current developmental policies and practices. The concept of development is complex due to several connotations. Rodney (1972) defined development of the individual as “increased skill and capacity, greater freedom, creativity, self-discipline, responsibility, and material well-being” (p. 9). However, the widely accepted definition of development is “economic development” as advanced by the World Bank and other international bodies, and associates with ideas of progress, economic growth, and good governance (Tomlin, 2001). A dissenting opinion, offered by Chambers (1983), argued that developmental programs
created by experts from the World Bank and other development organizations were inappropriate and irrelevant, further suggesting the need to listen to people with lived experience in developing countries like Uganda and Tanzania. Esman (1991) defined development as a “steady progress toward improvement in the human condition; reduction and eventual elimination of poverty, ignorance, and disease; [sic] and expansion of well-being and opportunity for all” (p. 5). Todaro (1994) viewed development as a multidimensional process involving changes in social structures, popular attitudes, national institutions, economic growth, reduction of inequality, and the eventual eradication of poverty (p. 16). Sen (1999) maintained that “development requires the removal of major sources of unfreedom: poverty as well as tyranny, poor economic opportunities as well as systematic social deprivation, neglect of public facilities as well as intolerance or over activity of repressive states” (p. 3). Chambers (2007:35), meanwhile, viewed development as shifting from ill-being to well-being. In the context of this research, the term development is a process of progressive change in a community, which results in the betterment of the lives of ordinary people and achieved through communities’ identifying their own challenges and charting the way forward.

Critics of development in Africa argued that development thus far lacked people-centeredness, that is, people have not been central in the development process. The emphasis has been on economic growth, which has in turn resulted in the survival needs of the people being overlooked, and the failure to consider the implications of developmental policies at the levels of individuals, households, and communities (Power, 2003:199). A closer analysis of the interventions instituted in most rural communities showed little or no improvement occurring for the supposed beneficiaries’ lives. According to Tucker (1999), the current model of development in Africa is part of the problem, not the solution.
Theories of Development

Three Euro-American development theories influenced development in Africa—modernization, dependency, and neoliberal theories. Here, these theories undergo review, along with their implications for people-centeredness and adult education. The current study also critiques homegrown developmental frameworks in Africa, such as the Lagos Plan of Action, and the New Partnership for Africa’s Development (NEPAD).

Modernization Theory

Modernization theory’s basis is the broad belief that societies move from traditional to modern through a series of stages. David et al. (2005) stated that for developing countries to actually develop requires following the path taken by developed countries. The stages of development occur gradually over time, with all societies going through the same number of stages—an irreversible and progressive process, where, at the end, all societies end appearing to be the same (Rostow, 1960). Societies eventually reach a mature stage, characterized by neoliberalism, a system which determines the economy by markets, with little or no intervention from the state. The training and technology required to reach this stage, according to modernists, originates from Europe and North America. For example, the structures of interventions in developing countries in terms of aid follow modernization theory. Aid agencies identify problems in certain target communities and proceed with the intention to change them. This has resulted in several projects failing to achieve desired goals.

The theory’s emphasis is on economic growth, while the promoted values, interests, and norms are of Western culture. According to Power (2003), the welfare of communities is not central to modernization theory. Modernization theorists envisaged modern values diffused through formal education and technological transfer to the elites in peripheral nations (Brohman,
Therefore, adult education represents an aid to people, allowing absorption of rapid social change associated with the transition from simple societies to modern democratic societies’ characteristic fundamental economy and maximum social mobility. Adult education improves human resources on which national development plans depend.

Critiques of Modernization

Modernization theory has failed to explain growing inequalities within societies, where both very rich and extremely poor people coexist. Among the criticisms challenging modernization theory is that the theory assumes a single avenue for advancement, which is not the case. Modernization theory assumes that all societies evolve from a common beginning of underdevelopment and transform from traditional to modern societies. The rise of the Asian Tigers and most recently the spectacular rise of China as a global power in recent decades proves this belief, erroneous (Cohen and Kennedy, 2000). In addition, modernization theory gains criticism for failing to consider the poor as the centerpiece in poverty reduction initiatives, assuming universality of the concept regardless of cultural differences (Tucker, 1999). Tucker noted:

As a universalizing process, modernity has affected and been affected by virtually every society on the globe. However, modernity is a discourse that remains largely Europe-centered (although Latin American scholars and Oriental scholars have entered the discourse). This one-sidedness, this tendency towards monologue rather than dialogue, is rooted in the unequal power relations that still characterize the social production of knowledge. (p. 10)

This one-size fits all approach, according to Tucker (1999), has roots in the unequal power relations that still characterize the social production of knowledge. Contrary to social development where people are central to development, modernization theory emphasizes economic growth and overlooks the survival needs of the people, disregarding the implications of developmental policies at the level of individuals, households and communities (Power,
2003:199). The voice of people in rural communities in Africa is not part of what defines the universal concept of development. In addition, Emphasizing western knowledge and values is at the expense of local knowledge.

**Dependency Theory**

Mararike (1995) traced the origins of dependency theory from Latin American scholars such as Andre Gunder Frank. Dos Santos (1970) defined dependency as “…a situation in which the economy of certain countries is conditioned by the development and expansion of another economy to which the former is subjected” (p. 231). The theory argues that developed countries grew and developed at the expense of the resources and development of the former colonial states. The underdeveloped nations remained on the periphery, dependent on the center (Europe and North America) for survival. Critics fault dependency theory for its focus on the economic and political dimensions of development, and its failure to address the cultural components of the social and evolutionary model of development (Tucker 1999). Mararike (1995) criticized dependency theorists for suggesting that developing countries de-link themselves from international capitalism while ignoring the pressure on African economies from the World Bank, International Monetary Fund, and other international bodies.

Dependency theory gains criticism for equating economic development with social development. The core/periphery divide serves merely to analyze the structure of economic relationships between the developed and developing countries. African humanists adhered to some of the prescriptions of dependency theory in concepts of, and practice for, development. The humanists uphold the notion that the state determines socio-economic development through ownership and control of central sectors of the economy and that self-sufficiency is a prominent goal of development strategies. However, African philosophical thought departs substantially
from economic growth and Marxist views of the dependency theory. Dependency theory has critics who cite its radical leftist solution to the unbalanced relationship between developed and developing nations; and advocating cutting ties. However, such attempts have been disastrous (Zimbabwe, Cuba and Venezuela) and have failed to address underdevelopment. In addition, globalization has led to crucial interdependence between nations. Dependency theorists have also blamed Western nations but ignored poor governance and corruption in developing nations.

**Neoliberal Theory**

Neoliberal theory derives from neoclassical economics and the theory of laissez faire capitalism, in which the market is the primary driver of the economy. This school of economics regards government intervention as a disruptive distortion of free competition in a community’s economic development (Young, 2000). Neoliberalism is the current developmental theory imposed on African countries. Neoliberal theorists assert no role for the state in the management of the economy, except to provide security for individual pursuits of private goals (Preston, 1996). O’Hearn (1999) argued that after a decade of discipline through debt and disinvestments, neoliberalism became more powerful as it forced developing states to agree that the market is the most rational way to correct accomplishments.

In terms of the African crisis, neoliberalism led to the modernization of existing internal structures followed by the implementation of programs of structural adjustment (SAP), and trade liberalization prescribed and supported by the International Monetary Fund and the World Bank (Schuurman, 1993; O’Hearn, 1999). The assumption is that the resulting economic growth would eventually “trickle down” so everyone would benefit. SAP as the basic condition for granting credit to African states forced, African leaders’ to implement the programs. Imposition of SAP on African countries in the 1980s and 1990s did not consider the needs of developing countries. Ake (1978) noted that Western international financial institutions (IFIs), the World Bank, and the
IMF dominated SAP. This constant pull of different forces created difficulty for nations in Africa to establish independent developmental programs that meet development of human resources.

Several studies documented the negative impact of SAP on African local economies. The Executive Secretary of the United Nations Economic Commission for Africa (ECA), Carlos Lopes (2014), cited a 2011 ECA study which showed that African states recorded the lowest growth rates during the SAP era. A World Bank study (2013) showed that African states recorded average annual growth rates of 4.7% from 1961 to 1970. However, with the introduction of SAP, the annual growth rate of African states fell to 2.7% between 1980 and 2000, and rose to 4.6% between 2000 and 2012. Critics fault neoliberalism for lacking humanism, which they assert needs incorporation into African development (Sen, 2001, Nussbaum, 1998).

The problem with adopting Western models of development as reflected in the three theories is that their basis is solely on economic growth, while ignoring the welfare of communities that are supposed to benefit from such growth. In the context of Africa, these models may not be appropriate, as large sectors of the population live in rural areas with little or no access to real incomes. Therefore, the market place (and market forces) cannot reasonably lead to any form of efficient distribution of scarce resources. Large numbers of people in developing countries live in absolute poverty, deprived of the most basic resources (Korten, 1990). In addition, large populations in rural East Africa who have not attended formal schools remain alienated. Given this, any approach to adult educational programs in countries like Uganda and Tanzania that aim to promote social development and ultimately, economic growth, will need relevancy for the lives of people living in rural communities.
African Development Initiatives

Developmental initiatives in Africa were no different from the Western-based programs described earlier. African developmental initiatives like the Lagos Plan of Action and the New Partnership for African Development (NEPAD) all failed to bring needed development to Africa because the basis was Western (Eurocentric) theories of development (Ajei, 2001) and received no input from local communities impacted by the programs. The primary objective of NEPAD, created by the heads of state of South Africa, Nigeria, Senegal, Algeria, and Egypt with funding from international organizations (Tandon, 2002), was to promote growth and sustainable development, eradicate widespread and severe poverty, and halts the marginalization of Africa in the globalization process (NEPAD Homepage). However, NEPAD failed to bring development to African poor and rural communities, the intended target. African people had no role in the program’s conception, design, and formulation.

Melber (2002), argued that NEPAD is nothing but old wine in new bottles—Western-based, promoting Western values, philosophies, and economics, supported and funded by the European Union (EU), IMF and the UN, and failing to understand local realities, despite African origins (Taylor, 2010). A report by the Southern and Eastern African Trade Information and Negotiations Institute (SEATINI) criticized NEPAD for neglecting the people of Africa during the consultation phase of creation. The report argued that “although NEPAD talks about ‘ownership’ of the process by the African people, and indeed exhorts the people to mobilize and support NEPAD; the people were not consulted in the process” (Tandon, 2002).

Developmental theories like modernization believe that for development to occur, science and technology take precedence over the local context/environment. The theory fits well with behaviorist philosophy. This process encourages, social values and expectations of the West (developed countries) at the expense of local needs. Dependency theory used weaknesses in
modernization theory to highlight the major problem of underdevelopment that arose from the flow of resources away from the global South (developing countries). This resulted in a failure to improve the living standards of the people in developing countries. Dependency theory, as with modernization theory, asserts economic growth as development. The introduction of neoliberal theory expounded the view that reduced government interference in the market was necessary for economic development. Among rural communities, however, the market-driven approach has failed to generate growth, both in terms of overall development, and from specific, localized initiatives such as NEPAD. As a result, communities in Africa sought alternative models of development, where social development was the focus, rather than development driven by technocrats with local people as objects.

**People-Centered Development**

The two classic developmental theories of modernization and dependency and the current neoliberal development theory have failed to explain the continued underdevelopment of developing countries, epitomized by increasing poverty and inequality. This failure led to an eventual paradigm shift from macro-level to micro-level theorizing, and the emergence of the people-centered approach to development. Korten (1990) defined people-centered development as “a process by which the members of the society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations” (p. 67). Attributes of people-centered approach are: empowerment, capacity building, and self-reliance.

Development’s concern is not delivery of goods to a passive citizenry; it is active participation and growing empowerment (Callaghan, 1997:31). Empowerment equates with Freire’s concept of conscientization, due to centering on individuals’ developing a critical understanding of their circumstances and social realities (Davids et al., 2009: 21). Adult
education should aim to raise awareness so that individuals elevate to a platform that allows personal decision-making.

Capacity building refers to enabling institutions to be more effective and efficient in the process of identifying, implementing, monitoring, and evaluating developmental projects (Davids et al., 2009), thus providing the overall ability of the individual or group to discharge responsibilities. Capacity building, in this research, refers to the ability of the community to learn from experiences and apply this learning to related projects in the future.

In this research, the term self-reliance represents the ability for individuals or communities to generate resources for their own initiatives without overreliance on donated help. Kotze and Kellerman (1997) argued that people-centered development is about people, and to the enhancement of their capacity to participate in the developmental process (p. 36). Heavy reliance on outside resources, such as funding, has resulted in most interventions being unsustainable in developing countries like Uganda and Tanzania. A people-centered approach enhances self-reliance in communities.

**Philosophies for Adult Education**

The diversity in adult education in Uganda and Tanzania discussed in Chapter 1 is in part attributable to the diverse strands of thought underlying these programs. This chapter reviews five prevailing Western-based adult educational philosophies that guide the practice of adult education and highlights African perspectives. Elias and Merriam (1995) identified and described five philosophies of adult education: liberal, progressive, behaviorist, humanistic, and radical. Within these five philosophies are the philosophical foundations of adult education, as well as roles of the teacher and learner, according to the philosophy, methods, and key concepts embodied by the philosophy, and examples of programs that demonstrate those philosophies
(Elias & Merriam, 1995). Discussion includes implications of these theories on adult education in Africa.

The philosophy of adult education is the categorization of individual's beliefs, values, and attitudes toward adult education and what the purpose and outcome of adult education should be (Elias and Merriam, 1995). The purpose of adult education is usually a determination of the philosophical perspective underlying the design and implementation of the intervention or program. Recent scholars such as Merriam and Cafarella (1999), Wilson and Hayes (2000), and Cafarella (2001), argued that the overall purpose of adult education is to assist individuals become knowledgeable, skilled, and dedicated citizens who are willing to work, individually and collectively, towards achieving and maintaining an improved quality of life.

Lindeman (1989) summarized the general purposes of adult education worldwide with two premises: (1) individual improvement and (2) societal development, which remain central to the discipline of adult education. However, Darkenwald and Merriam (1982) noted no single conceptual framework, basic assumption, or set of principles to guide adult educators. A wide range of thoughts and ideas, therefore, characterize the philosophies of adult education. One reason for this diversity is the notion that philosophies are usually grounded in socio-cultural contexts. Beatty et al. (2009) suggested that the "core elements of one's teaching philosophy can influence course design and the classroom environment" (p. 99). Therefore, examinations of these philosophies lead adult educators and program planners to discover the presence of an alignment of beliefs with practices (Tisdell and Taylor, 1999).

**Liberal Adult Education**

This philosophy believes that freedom comes through a liberated mind and all human beings are endowed with a reasoning ability to liberate themselves. The liberal perspective focuses on the expansion of intellectual knowledge and the development of enlightened, moral,
and cultural sensibility of learners (Elias and Merriam, 1995). This philosophy also stresses philosophy, religion, and the humanities over science. Liberal adult education believes that "the educated person possesses the four components of a liberal education: wisdom, moral values, a spiritual or religious dimension, and an aesthetic sense" (Elias & Merriam, 1995, p. 26). Liberal education emphasizes mastery of content, with teacher/educator as the expert, and directs the learning process with complete authority. Key concepts associated with liberal adult education include learning for its own sake, rational, intellectual education, general, comprehensive education, traditional knowledge, and classical humanism. Information (knowledge) flows in one direction, top down, from the expert to the learner. Learning methods include lectures, study groups, contemplation, critical reading and discussions. Liberal adult education heavily employs promotion of theoretical thinking. Socrates, Plato, and Piaget were practitioners of the liberal philosophy (Elias & Merriam, 1995).

The tenets of the liberal philosophy of adult education are: to search for truth and the desire to develop moral character, to strive for spiritual and religious visions, and to seek the beautiful in life and nature (Elias and Merriam, 1995). In the context of adult education literacy programs, liberal philosophy encourages group learning environments, awareness, and acquisition of skills and knowledge. However, critics of the philosophy cite its single focus on wisdom and virtue which conflict with a people-centered social development. Development of the intellect is not a high priority for Uganda’s FAL and Tanzania’s ICBAE programs where adult learners need skills to improve their lives.

**Progressive Adult Education**

The progressive philosophy of adult education stresses an experiential, problem-solving approach to learning, emphasizing the experience of the learner as the main determining factor in
seeking solutions, and a belief in the educations’ role for social reform (Elias and Merriam, 1995). For this perspective, education must not only cultivate the intellect, or prepare people for the world of work but also should result in an individual’s personal transformation and the transformation of the social context (Elias & Merriam, 1995; Walter, 2009). The teacher’s role, in this tradition, is that of an “organizer” who guides the learner through experiences that are educative. The teaching methods used in this philosophy include problem solving, the scientific method, and cooperative learning (Elias & Merriam, 1995). Learners learn by doing, inquiring, being involved in the community, and responding to problems. Proponents of progressive adult education include educators such as James Dewey and William Kilpatrick. Other scholars with progressive orientations are Lindeman, Bergevin, Benne, and Blakely (Elias and Merriam, 1995: 10). Examples of these philosophical orientations appear in Europe as well as in Africa. In Africa, continuing education (Carson, 1995) and cooperative extension education (Price, 1994) have some progressive orientations.

In Uganda and Tanzania, a progressive philosophy of adult education can provide adult educational programs with meaningful experiences, by focusing on lifelong learning, recognizing the potential for human growth, encouraging teachers and learners to be co-learners, and providing a means for changing society. The philosophy’s critics cite its focus on the power of education to bring about social change. Therefore, educators of adult should be aware of the assumption that knowledge leads to behavior change, and critical reflection of this assumption’s perception in adult education training programs is necessary.

**Behaviorist Adult Education**

Behaviorists believe that "all human behavior is the result of a person's prior conditioning and is determined by external forces in the environment over which a person has little or no
control" (Elias and Merriam, 1995, p. 79). The behaviorist adult educational philosophy emphasizes skill development, behavioral modifications, learning through re-enforcement, and management of objectives (Plumb and Welton 2001; Elias and Merriam, 1995). Behaviorism promotes adult learning as an association between stimuli and response, with the learning environment organized in a manner to ensure that specific behaviors occur (Svinicki, 1999). This view of learning includes the implementation of controls to modify behavior in socially acceptable manners (Elias & Merriam, 1995). The teacher is the manager and controller, who predicts and controls the learning outcomes and desired behavior. The concepts associated with this philosophy include competency-based, mastery learning, standards-based, behavioral objectives, trial and error, feedback, and reinforcement. Methods associated with behaviorists are programmed instruction, contract learning, criterion-referenced testing, computer-aided learning, and skill training (Elias & Merriam, 1995). The people associated with this approach are Thorndike, Pavlon, Watson, and Skinner.

The literature shows that behaviorist philosophies have influenced adult education through competency-based approaches in vocational education, human resource development, adult basic education, literacy education, and continuing and professional education (Price, 2001). The behaviorist philosophy gains criticism for the machine-like quality it accords to human beings, and for the idea of progress without regard for personal meaning and context. As opposed to other adult educational theories, behaviorists do not seek social justice, per se (Jean Francois, 2014). For behaviorists, survival implies a form of individualism that implicitly endorses inequality. Collins (1991) believes that behaviorism contradicts the humanistic view of the individual, and is inhumane.
Humanist Adult Education

The humanistic philosophy of adult education rejects the mechanistic methods and goals of behaviorism and emphasizes personal growth and self-actualization of individuals (Elias and Merriam, 1995). According to humanistic philosophy, adult learners are autonomous, self-motivated individuals who take responsibility for their own learning (Plumb and Welton, 2001; Elias and Merriam, 1995). Elias and Merriam (1995) stated that "humanistic adult educators are concerned with the development of the whole person, with a special emphasis on the emotional and affective dimensions of the personality" (p. 109). Concepts that define humanistic philosophy include experiential learning, individuality, self-directedness, and self-actualization. The role of educators of adults is not to teach, but to facilitate learning through the discovery process. Humanistic teaching methods contain group discussions, team teaching, individualized learning, and the discovery method. The function of the facilitator is to draw from the learner issues that are relevant and to help the learner internalize and find meaning from the learning (Elias and Merriam, 1995; Rogers, 1994). Humanists also maintain that growth and maturity do not develop in isolation and that individual growth is dependent upon a social environment that promotes cooperative and supportive activities (Elias and Merriam, 1995). Rogers, Maslow, Knowles, and McKenzie are proponents of the humanistic philosophy (Elias & Merriam, 1995).

Aspects of humanistic philosophy of adult education, placing the learner at the center of the experience, teacher as a facilitator, and group activities, match some of the principles of adult educational practice in Uganda and Tanzania which encourages cooperation and communication among individuals. Criticism of the humanists centers on their focus on individualism which is essentially elitist (Pearson and Podeschi, 1999); and ignores communalism which is common in Africa. The critics particularly reject any notion of an autonomous self, emphasizing that macro-socioeconomic forces shape individuals.
Radical Adult Education

The radical philosophy of adult education aims to engender radical social, political, and economic changes in society through critical knowledge, training, and education (Freire, 1993, 1995; Mezirow, 1991; Welton, 1995). According to Elias and Mariam (1995), radical education does not conform to mainstream educational philosophies, and instead proposes profound changes to society. Within this philosophy, the educator and learner are equal partners in the learning process, and the learner has personal autonomy to create and change history and culture by combining reflection with action. The educator facilitates the class and makes suggestions but does not direct the learning process. The effective teaching methods include exposure to the media and people in real life. Key concepts associated with the radical philosophy include consciousness raising, praxis, noncompulsory learning, autonomy, social action, empowerment, de-schooling, and social transformation. Methods employed with this philosophy include dialogue, problem solving, critical reflection, interaction, discussion groups, and exposure to media and real situations (Zoellick, 2009).

Scholars and practitioners operating within this philosophical orientation reject behaviorist philosophy while embracing the ideas of humanistic, progressive, and even liberal traditions. Holt, Freire, and Illich are proponents of the radical adult education philosophy. The main criticism of radical philosophy is that its goal exceeds its tenet to instill creativity and exploration while encouraging detrimental disdain for traditions, hierarchy (such as parental control over children), and self-isolation (Kumar, 2012). Another criticism of radical adult education is that the philosophy is optimistic by presuming knowledge leads to changed behavior.
The radical philosophy’s emphasis for social and political liberation may be unacceptable to donors who fund adult educational programs in Uganda and Tanzania. However, some commonalities exist between radical philosophy and adult education in Uganda and Tanzania. For example, radical concepts, such as interaction, discussion groups, exposure to media and real situations would function in training centers for adult educational programs.

Figure 2-1 presents five adult education philosophies in a continuum. Some of these philosophical traditions have overlapping assumptions for the purposes of education, roles of the learner and the teacher, sources of authority, methods, and practices (Kumar, 2012). According to the Kumar, by examining the relationship between theory and practice in each model, and comparing the models’ outcomes or significances, adult educators and policymakers can develop integrated approaches that are relevant to specific environments.

Behaviorist → Liberal → Humanistic → Progressive → Radical

<table>
<thead>
<tr>
<th>Learner as machine</th>
<th>Learner as a brain</th>
<th>Learner as a living being</th>
<th>Learners as active agents</th>
</tr>
</thead>
</table>

*Figure 2-1: Philosophical traditions on a continuum. Adapted from Ajay Kumar (2012) “Philosophical Background of Adult and Lifelong Learning”*

Table 2-1 presents a summary of the five adult education philosophies, showing purpose, learner characteristics, teacher characteristics, concepts/keywords, methods, and people and practices.
<table>
<thead>
<tr>
<th>Purpose of Adult Education</th>
<th>Humanistic</th>
<th>Progressive</th>
<th>Behavioral</th>
<th>Liberal</th>
<th>Radical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enhance personal growth and development, and to facilitate self-actualization</td>
<td>To promote societal well-being; enhance individual effectiveness in society; to give learners practical knowledge and problem-solving skills</td>
<td>Promote skill development and behavioral change; ensure compliance with standards and societal expectations</td>
<td>Develop intellectual powers of the mind; make a person literate in the broadest sense—intellectually, morally, spiritually, and aesthetically</td>
<td>Bring about through education fundamental social, political, and economic changes in society</td>
<td></td>
</tr>
</tbody>
</table>

| Learner Characteristics | Highly motivated and self-directed; assumes responsibility for learning | Learner needs, interests and experiences are key elements in learning; people have unlimited potential to be developed through education | Take an active role in learning; practicing new behavior and receiving feedback; strong environmental influence | "Renaissance person"; cultured; always a learner; seeks knowledge; conceptual and theoretical understanding | Equality with teacher in learning process; personal autonomy; people create and change history and culture by combining reflection with action |

| Teacher Characteristics | Facilitator, helper, and partner; promotes but does not direct learning | Organizer; guides learning through experiences that are educative; stimulates, instigates and evaluates learning process | Manager, controller, predicts and directs learning outcomes | The "expert"; transmitter of knowledge; authoritative; clearly directs learning process | Coordinator; suggests but does not determine direction for learning; equality between teacher and learner |

| Concepts and keywords | Experiential learning; freedom; individuality; self-directedness; interactive; openness; authenticity; self-actualization; empowerment; feelings | Problem solving; experience-based education; democratic ideals; lifelong learning; pragmatic knowledge; needs assessment; social responsibility | Competency-based; mastery learning; standards-based; behavioral objectives; trial and error; feedback; reinforcement | Liberal arts; learning for its own sake; rational, intellectual education; general, comprehensive education; traditional knowledge; classical humanism | Consciousness raising; praxis; noncompulsory learning; autonomy; social action; empowerment; "deschooling"; social transformation |

| Methods | Experiential learning; group tasks; group discussion; team teaching; self-directed learning; individualized learning; and discovery method. | Problem solving; scientific methods; activity curriculum; integrated curriculum; experimental method; project method; cooperative learning | Programmed instruction; contract learning; criterion-referenced testing; computer-aided instruction; skill training | Lecture; dialectic; study groups; contemplation; critical reading and discussion | Dialogue; problem posing; critical reflection; maximum interaction; discussion groups; exposure to media and people in real life situations |


Source: Adapted and modified from: Zinn, L. M. (1998) “Identifying Your Philosophical Orientation” (Table modified)
This diversity in Western adult educational philosophies necessitates an approach in which adult educators examine, evaluate, and reject or modify adult educational philosophies to meet the needs of learners in a particular environment (Elias and Merriam, 1995). Singling out the progressive philosophy, the authors noted that, “the richness of progressive adult education is seen in its influence on the other philosophies of adult education. Each of the other philosophies of education can best be understood by viewing its relationship to progressive adult education” (p. 204). In the humanist adult educational philosophy, the emphasis is on the person and learner, related to progressive education. The two philosophies are optimistic in their approach to personal and societal change. Behaviorist adult education also shares features of the progressive philosophy, including scientific observation, problem-solving, hypothesis, and control. However, behaviorist philosophy departs from progressive thought due to the view of controlling human behavior. Elements of progressive philosophy are apparent in radical adult education. Both progressives and radicals see education as a possible force for engendering change, but diverge when envisioning a new society and the means for promoting social and political change.

These five philosophies provide a clear framework for understanding the different definitions, goals, roles, concepts, methods, and scholars within adult education. Importantly, however, in reality, personal philosophies of education do not coincide neatly into categories, and while identifying primarily with one philosophy each philosophy has shared elements of the others (Elias and Merriam, 1995). For example, the five philosophies agree that adult education is fundamental for humanizing the individual and society, and for facilitating personal growth and self-actualization. The diverse adult educational programs described in Table 2-1 reflect the foundational philosophy for each adult educational program. They all captured the idea of working for social good and the betterment of humankind. Additionally, all the categorizations
include ideas that address the need for adult education to confront issues of inequity, power, and dominance within societies and consequently facilitating social transformation.

**African Philosophy of Adult Education**

The adult education philosophies outlined earlier are Western-based, the result of conception and development outside of Africa. The non-African nature of these philosophies mean that adult educators should be cautious when applying the philosophies in an African context. Similar to Western education, African education transmits skills and knowledge, and has a unique philosophy, content, and methods of teaching. African societies had education before the advent of colonialism (Fafunwa and Aisiku 1982). Mudimbe (1988) defined “African philosophy” to mean “philosophy produced or promoted by Africans.” The bases for African philosophies are African beliefs, values, and norms.

One of the recent African philosophers of adult education is Mwalimu Julius Nyerere, the former President of Tanzania. Nyerere (1978) defined adult education as “anything which enlarges men’s understanding, activates them, and helps them to make their own decisions and to implement those decisions for themselves” (p. 30); and includes “agitation,” and “organization,” and “mobilization.” This perspective relates to radical educational philosophy. In 1961, Nyerere introduced the policy of “self-reliance” and “Ujamaa,” the African communal system, as an avenue to re-establish the indigenous African social system and philosophies as a basis for socio-economic and political development (Nyerere 1971, 1973). Four main principles: equality and respect for human dignity, sharing of resources which are produced by the efforts of all, work by everyone in an agriculturally based economy, and exploitation by none guide Nyerere’s philosophy (*Arusha Declaration. Part 1 [a –i] and part 2 [a]*). The ethics of *ujamaa* prescribed cooperating for the common good instead of competing for individual private gain. Allied to this was a rejection of material wealth for its own sake, and abandonment of the pursuit of individual
or collective wealth if clashing with human dignity and social equity. With this prevailing view, an African need not convert to socialism or to European concepts of democracy, since traditional experience is socialist and democratic:

The true African socialist does not look on one class of men as his brethren and another as his natural enemies. He does not form an alliance with the ‘brethren’ for the extermination of the ‘non-brethren’. He regards all men as his brethren – as members of his ever-extending family. *Ujamaa*, then, or ‘familihood’ describes our socialism (Nyerere, 1968).

Ujamaa rejected capitalism because it sought to build society on the basis of exploitation of man by man, and Marxism because it sought to build society on the philosophy of inevitable conflict between men. Nyerere’s educational philosophy for adult education has the characteristics of education for self-reliance and lifelong learning (Kassam, 1995: 250). He was critical of formal education for underwriting the prevailing educational system that does not involve its students in productive work. Nyerere’s educational philosophy in his 1967 policy, *Education for Self-Reliance*, deals with formal schooling (Nyerere, 1968). Nyerere critiqued the inadequacies and inappropriateness of colonial education and proposed changes designed to transform the educational system in order to increase relevance and appropriateness for serving the needs and goals of a socialist society with a predominantly rural economy.

According to Nyerere, colonial education had a basis in colonialist and capitalist society, and therefore designed to transmit the values of the colonizing power and to train individuals for service of the colonial state (Kassam, 1995). That paradigm induces attitudes of subservience, human inequality, and individualism, and emphasized white-collar skills.

The content of colonial education was largely alien to the population and the entire educational system had a component of racial segregation. Nyerere stated that Western education divorces participants from the society for which training was supposed be an asset. Nyerere
analyzed four basic features of the Western educational system existing in 1967 and had particular concern for education’s discouraging integration of pupils into society as whole and promoting attitudes of inequality, intellectual arrogance, and individualism among those who entered the school system. According to Nyerere (1968):

- Formal education is basically elitist in nature, catering to the needs and interests of a very small proportion of those who manage to enter the hierarchical pyramid of formal schooling.
- The education system divorces its participants from the society for which they are supposed to be trained.
- The system breeds the notion that education is synonymous with formal schooling, and people are judged and employed on the basis of their ability to pass examinations and acquire paper qualifications.
- The system does not involve its students in productive work. Such a situation deprives society of their much-needed contribution to the increase in national economic output and also breeds among the students contempt for manual work (p. 267).

Nyerere proposed an alternative educational model designed to reorient the goals, values, and structure of education. According to Nyerere, education must serve the common good and foster the social goals of living together and working together. In the context of current adult education, the issue becomes whether current adult educational programs’ abilities, specifically, the FAL and ICBAE, can reconcile philosophies and effectively utilize diversity in adult educational philosophies?

Diverse communities in African share a philosophy of adult education which stresses the importance of unity/oneness; that is, the need to relate and work closely and co-operatively in a
responsive and responsible manner (Gboku and Lekoko, 2007). Gboku and Lekoko stated, “Collective or communal action is an African tradition, and one that is especially relevant when it surrounds activities affecting a social group like family, community, nation or indeed any group of people” (p. 7). Letseka (2000, p. 181) stated that the importance of communality to traditional African life cannot be overemphasized. In Africa, community and belonging to a community of people constitute the very fabric of traditional African life, unlike the Western model of individualism, unconnected to any community or other individuals. According to Fordjor et al. (2003), the core purposes of adult education in Africa were to enable the individual to understand an individual place in the family, the community, and nation as a whole, and to equip individuals with skills and knowledge that enable becoming contributing members of the community. Both the individual and society were at the center of learning. With the coming of the colonialists and the missionaries, the goals and purposes of education changed. Consequently the issue becomes the efficacy of contemporary adult educational programs in Uganda and Tanzania reflecting people-centeredness?

Despite the presence of formal education in Africa, the African philosophy of adult education is still practiced by the majority in many communities. This continental philosophy of adult education emphasizes occupational or job-oriented education and training through the apprenticeship system. The approach to learning is holistic and closely relates to real-life at home, on the farm, at the workplace, and during all human interactions at the many periodic festivals. Elleni (1995) noted existence of some philosophical commonalities between African perspectives of adult education and Western behavioral adult education, such as, the societal values of industry, productivity, and compliance, and the themes of virtue and character in the liberal and humanist philosophies. What separates the two systems is that the philosophy of
African adult education promotes communalism/society instead of individualism. Gyekye (1996) suggested that “the highest good, according to African moral thought, is the welfare of the whole community” (p. 62). In the Western system, adult education’s concern is developing the individual to fulfill personal desires and aspirations in life rather than aiming directly at developing the community’s aims and aspirations. However, similarities exist between western and African adult educational philosophies that FAL and ICBAE programs can utilized for people-centered social development.

**Commonalities between Western and African Philosophies of Adult Education**

Of the five philosophies, this study focuses primarily on progressive and humanist philosophies and some aspects of radical education. If utilized correctly, these communalities can engender people-centered development. The curriculum of African education has some similarities with the progressive philosophy, that is, education relates to more than just schooling, and includes provision for a practical and utilitarian curriculum similar to vocational training offered in Uganda and Tanzania. African adult education is mostly non-formal and informal and does not include institutions with formalized organizational structures and facilities, such as schools in the Western sense (Mosweunyane, 2013). However, formal training exists in areas such as fishing, medicine, goldsmith, and blacksmith, where direct instruction in the form of lectures to explain certain concepts and theories suggest a similarity with behaviorism.

In Africa, humanistic adult educational perspectives and African education have lifelong dimensions: people-centeredness, educator as a facilitator’ and learn by doing. Examples of these were workers’ education and functional literacy in Tanzania during Nyerere’s era. The aim of these programs was to expose individuals to lifelong learning, change, and the continual acquisition of skills and knowledge needed to improve socio-economic and cultural pursuits. The humanistic concept of learning as a learner-centered approach can, perhaps, be a partial
contributor to the context within which Tanzania established literacy programs. Tanzania’s government believed that adults do not learn by compulsion but by what they feel to be significant to their purposes (Nyerere, 1975: 5). Therefore, practical focus centered on social needs and problems in order to achieve social transformation and not self-development as advocated by humanism. In addition, the role of educator in the humanistic view is as facilitator, partner, and helper in the learning process. This role of teachers in Tanzania had a tremendous influence on the formulation of innovations, such as Folk Development Colleges (FDCs). Group learning experiences, therefore, gained acceptance as the only meaningful way to enable people who were seen primarily as learners to learn and use their knowledge to cause desired changes.

The humanistic concept of learning by doing, which was also the main principle of African education, contributed to the perceived and formulated context for FDCs and functional literacy programs mentioned in Chapter 1, for example, arose from the understanding that demonstration and group projects had initiation to assist adults learn practical and meaningful skills. Apart from this, African education is a functional and integral activity of the community geared to solving the problems of society (Scanlon and Scalon, 1964). In addition, Nyerere’s views on the purposes and role of adult education in development are akin to Freire’s analysis of education and social change (Kassam, 1994). Both Nyerere and Freire adopt an instrumental view of education: Education is either for liberation or domestication. Nyerere’s analysis of the negative effects of colonial education is also similar to Freire’s critique of banking education and pedagogy of the oppressor or colonizer. Freire and Nyerere both emphasized the raising of people’s consciousness as the critical function of education for liberation. Therefore, Establishment of programs, such as functional literacy in African countries, had a stated aim of meeting defined needs and defined realities in rural areas and accepted the firm roots in African
education, and not imported foreign curriculum models. Nyerere combined African adult educational perspectives with humanist and progressive philosophies and some aspects of radical education, all of which were successful in lowering the illiteracy rate in Tanzania in the 80s.

The preceding discussion of adult educational philosophies shows some commonalities with Western-based philosophies, and commonalities with perspectives of African adult education. The challenge of defining an adult educational philosophy that is both relevant to local communities in Africa and able to meet the needs of an ever changing global workforce is daunting. The transformation of educational discourse in Africa requires a philosophical framework that respects diversity, acknowledges lived experience, and challenges the hegemony of Western forms of universal knowledge (Higgs, 2012). For this to be successful, adult educational programs in Africa should provide practical and meaningful skills to adult learners, and encompass communalism and diversity.

**Adult Education and Social Development in Africa**

A consensus exists for education’s creating improved citizens, and as such, aiding the improvement of the general standard of living in society (Olaniyan and Okemakinde, 2008; and McGrath, 2010). From an economic perspective education represents a capital good and plays a role in the development of skills needed to support economic and social transformation (Olaniyan, & Okemakinde, 2008). From an adult educational perspective, the tradition of education serving the public good has a foundation in a mission for social change, that is, adult education as a means of empowerment to enable social change (Nesbit, 1999). Notably, one downside to the link between adult education and development is apparent, particularly in terms of economic contribution. Increasingly; institutionalized and professionalized adult educational provisions orient more toward maintaining the status quo. Cunningham (1993) argued that a
democratic adult education should facilitate the production of knowledge by the “have-nots” to counter the official knowledge of the “haves.”

The popularity of adult education in Africa began eroding in the early 1980s, concomitant with the rise of formal basic education. National governments perceived the education of children, especially poor ones, as more important than the education of parents. This resulted in a competition for limited resources between adult education and primary education. A study by Walters and Watters (2001) of the Southern African Development Community (SADC) identified three themes, reflecting the main social purposes of adult education in Southern African nations: survival, economic, political, and cultural development. The analysis provided an overview of the dominant development theory instrumental in shaping the practice of adult education in the region and the highlights for the main adult educational developments within the region since independence.

Walters and Watters (2001) covered several cases to demonstrate the methods by which the dominant development perspectives—modernization theory and neoliberal theory— influenced developmental policies, including adult education, within the region. Walters and Watters argued that human resources took precedence over adult education or literacy programs in South African countries in keeping with the modernization and neoliberal path adopted by those countries. Walters and Watters also noted implementation of adult education programs in the last 20 years were based on skill development, which was in keeping with the strong focus on a neoliberal modernization developmental agenda.

LaBelle’s (2000) study considered the impact of the economic status of the country on adult education, arguing that the economic downturn in the 1980s led to viewing non-formal education as a less viable socio-economic development strategy. This led to a shift to fund
primary schooling at the expense of adult education, with governments reducing funds for social services. LaBelle noted that despite the shift in focus from non-formal provisions to schooling provided by the government in the 1980s, the informal economy and social movements emerged as avenues for non-formal educational programming, and non-governmental agencies became the dominant vehicle for educational delivery. During the 1990s, privatization of technical education, overhaul of adult basic education, and citizenship education gain perception as potential avenues for investment in non-formal education in the newly democratized region.

Whether adult education is used as a tool to enable social change and economic progress among communities or as a way of maintaining the status quo through workforce training in specific needed skills, adult education clearly links to the process of development. In turn, the differing schools of thought regarding development inform the expected role of adult education.

While the presumption is that adult education provides the necessary condition for personal development and skills, especially for people who are poor, vulnerable, or marginalized, as yet, no single approach or program is apparent that produces consistently positive outcomes. The various forms of adult educational philosophies (Elias and Merriam, 1995) highlight the complexity and the challenges impacting adult education over the years and provide the basis for much academic debate among scholars of adult education. In addition, Western-centric development models dominate development in Africa over communalism that is prevalent in African societies.

Scholars argue that the majority of literature addressing philosophies in adult educational practice focuses on philosophy’s influence on traditional, face-to-face classroom settings (Elias & Merriam, 1995; Strom, 1996; Tisdell and Taylor, 1999). However, little information exists that describes the relationship between the five adult educational philosophies with non-formal adult
educational programs: The focus of this study. The philosophy and theory of adult education covered in the literature concerns formal education, whose focus is on structure, in contrast to the non-formal and informal learning that is more typical among African communities. The literature also highlights commonalities between Western and African philosophies of education and development.

Equally important, most of studies considered policy and practices per se but not in relation to people-centered social development and whether or not adult educational policies match practices in Uganda’s FAL and Tanzania’s ICBAE programs. Therefore, understanding adult educators’ and policymakers’ identification with these philosophies can be helpful in designing FAL and ICBAE programs that are people-centered and meet needs of adult learners in Uganda and Tanzania. By adopting different elements from these philosophies and theories, and layering with the collectivist, informal adult education approach practiced in rural communities, the possibility exists to develop a broader approach to adult education that is truly people-centered.

Summary

This chapter deals with the different perspectives of adult education and development, and the impact on the general understanding of the need to rethink the concept of adult education in the context of effective, sustainable people-centered social development. Chapter 3 presents the research’s methodology, discusses derivations of the research’s problem, and the rationale for employing particular methods and techniques, appropriate for this study.
Chapter 3
Research Design and Methodology

Introduction

This comparative case study examined two governmental adult education programs, Uganda’s FAL and Tanzania’s ICBAE, to determine their degree of people-centeredness, and the extent to which they meet the needs of adult learners. In addition, this study investigated stakeholders’ (policymakers and adult educators) views of FAL and ICBAE programs. This chapter discusses the research questions, research design, cross-cultural comparison, sampling, data collection, and data analysis methods, and concludes with a summary of ethical guidelines.

Research Questions

The following research questions guided this study:

1) To what extent are current adult education programs in Uganda and Tanzania (FAL and ICBAE) engaging adult learners in people-centered development?

2) How do current adult education programs and practices in Uganda and Tanzania align with the countries’ adult education policies?

3) What are the views of stakeholders (policymakers and adult educators) regarding Uganda’s FAL and Tanzania’s ICBAE programs?

4) What are the similarities and differences between the FAL and ICBAE programs?

Research Design

This study adopts a comparative case study approach. Qualitative research examines the meaning that individuals or communities ascribe to certain social or human phenomena (Creswell, 2007, p. 37). According to Denzin and Lincoln (2005), qualitative methods offer the practitioner a rich set of “paradigms, strategies of inquiry, and methods of analysis to draw upon
and utilize” (p. 20). In contrast to positivist research which contends that human nature is constant and predictable, qualitative research is multi-voiced, accepting that an individual’s social world is complex, since the essence lies within lived experience (Cohen and Morrison, 2000). The Z-Model in Figure 3-1 illustrates the process of the research’s design.

**Purpose**
1. To investigate whether current adult education programs in Uganda and Tanzania (FAL and ICBAE) are engaging in a people-centered development
2. To investigate whether adult education programs and practices in Uganda and Tanzania align with countries’ adult education policies?
3. To investigate stakeholders’ (policymakers and adult educators) views regarding adult education programs
4. To compare and contrast Uganda’s FAL and Tanzania’s ICBAE programs.

**Conceptual Context**
1. People-Centered Approach (Korten, 1990)
2. Adult Education Philosophies (Elias and Merriam, 1995; Nyerere, 1968)
3. Development Theories (Modernization, Dependency, Neocolonialism)
4. African Development Initiatives

**Questions**
1. To what extent are current adult education programs in Uganda and Tanzania (FAL and ICBAE) engaging adult learners in a people-centered development?
2. How do current education programs and practices in Uganda and Tanzania align with the countries’ adult education policies?
3. What are the views of stakeholders (policymakers and adult educators) regarding Uganda’s FAL and Tanzania’s ICBAE programs?
4. What are the similarities and differences between the FAL and ICBAE training programs?

**Methodology**
1. Comparative Case Study
2. Document Review (primary and secondary sources)
3. Interviews of key officials

**Data Validity and Reliability**
1. Multiple sources of data
2. Member check
3. Peer Review
4. Cultural/country consultants
5. Adult education professionals
6. Thick description

Figure 3-1: Z-Model (Maxwell, 2012)
**Researcher’s Role**

This study was motivated by a lack of concrete policies for providing adult education programs in Uganda and Tanzania, the seemingly absent people-centered approaches in teaching methods and curricula (content), and the goal of creating useful and relevant educational programs for adult learners in rural communities in those countries. Qualitative research methods were adopted because they resonated with the goal of understanding the views of stakeholders—policymakers and adult educators/facilitators — of FAL and ICBAE programs. The aim of qualitative research is to understand the ways in which people create and apply significance to their experiences (Patton, 2002). In a qualitative study, the researcher is the essential component for a successful study. Creswell (2009) argued that the researcher should be clear about assumptions and biases that may influence the study. Consequently, the initiation point was an in-depth exploration of my personal stance as researcher; my outlook on life, philosophical assumptions, and avenues of learning; and an understanding of the nature of knowledge. These considerations are critical for establishing the choice of approach to research and analytical strategies.

The literature review, my educational experience, and my reflection on personal experiences as a student in Uganda revealed a deep understanding of education, and for this study, adult education, is rooted in an individual’s social context (Creswell, 2013). This was at odds with my actual educational experience in Uganda, where scholastic knowledge did not coincide with home knowledge, creating tensions between the two ways of learning. My educational experience, interaction with different people from different social and cultural backgrounds, and reading diverse literature validated the mismatch. A consequent reshaping of philosophy of adult education occurred. Reflection on the banking model of teaching and learning (Freire, 1970) led to revising definitions of adult education and exploring multiple
aspects of the role of teacher and researcher. Freire (1970) described the banking concept of education as:

“an act of depositing, in which the students are the depositaries and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes deposits which the students patiently receive, memorize, and repeat...scope of action allowed to the students extend only as far as receiving, filing, and storing the deposits” (p. 58).

The banking theory resonates well with my actual experience in Uganda: where imposed Western knowledge and primarily Western materials, and ignoring knowledge relevant for a community to thrive. Experiences learning and working overseas have exposed me to teaching and learning methods other than banking, methods that encourage one to learn, to compare and contrast different experiences, and to form individual ways of understanding the world. Freire (1970) introduced “problem-posing education” as a way to counter a flawed, dehumanizing educational system. Here, the roles of students and teachers become less structured, and both engage in acts of dialogic enrichment to effectively ascertain knowledge from each other.

According to Freire,

knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other. (244)

Arguably, diversity in teaching and learning can greatly enhance educators’ teaching methods and aid formation of personal understanding of the methods and environments that allow learning and teaching to occur. At the onset of this study, and upon reflection of previous techniques for learning and teaching, the choice for a method of research became clear: A qualitative case study approach to collect and analyze data would be most appropriate.

Awareness of the limitations of this approach remained, however, and in order to address this,
member checking and triangulation techniques were incorporated into the study to avoid bias during data interpretation.

**Comparative Case Study**

As the most appropriate methodology for this study, the comparative case study approach allows the researcher to investigate and evaluate the extent to which adult education programs are people-centered. The choice of this methodology arose from the study’s need for a “close examination of people, topics, issues, or programs” (Hays, 2004, p. 218). Stake (1995) suggested that the selection of case study allows gaining an understanding of a situation, to appreciate the “uniqueness and complexity of a case, its embeddedness, and interaction with its contexts” (p. 16). According to Creswell (1998), a “case study research is a qualitative approach in which the investigator explores a bounded system (a case) or multiple bounded systems (cases) over time, through detailed, in-depth data collection involving multiple sources of information” (p. 73). A case study approach ensures that the issue is explored not through one lens, but rather a variety of lenses, allowing for revealing and understanding the multiplicity of facets of the phenomenon. “Bounded system” is the term used to define the focal point of the study (Stake, 1995). The FAL and ICBAE training programs comprise the boundary for this study.

In addition, a multi-case study enables the researcher to conduct a broad and detailed analysis of the research questions. For the purposes of this research, the multiple case study approach allowed in-depth investigation of, and comparison between, the targeted communities to suggest necessary optimization of interventions.

According to Yin (2003), there are three types of case studies depending on the purpose of the research: exploratory, descriptive, and explanatory. Exploratory case studies often define the framework of a future study. In this type of case study, fieldwork and data collection occur
prior to final identification of the study’s questions and hypotheses (Yin, 2003, p. 6). Descriptive case studies develop a document that fully illuminates the intricacies of particular experiences (Stake, 1995), and are most often used to present answers to a series of questions based on theoretical constructs (Yin, 2003). Finally, explanatory case studies seek to define the reasons and situations of an experience’s occurrence, with the purpose of suggesting “clues to possible cause-and-effect relationships” (Yin, 2003, p. 7). Since these studies sometimes suggest causality, they risk the chance of challenge because one case does not necessarily indicate a true experiment. The present study used explanatory case study methodology because it fits the needs of this inquiry, which is to investigate FAL and ICBAE training programs, and to determine whether the programs’ degree of people-centeredness meets diverse needs of adult learners in rural Uganda and Tanzania. Explanatory case studies are useful for causal investigations (Yin, 2003), and to explain complex causal links in real-life interventions. In addition, explanatory case studies address the goal of the research intended to “provide explanations for the phenomenon that were studied” (Gall, Gall and Borg, 2003, p.440).

**Cross Cultural Comparisons**

Two governmental adult educational programs, Uganda’s FAL and Tanzania’s ICBAE, which provide literacy and skills training for adult learners in rural Uganda and Tanzania, were selected for this comparative case study. Answering the research questions through comparison of differences and similarities of the two governments’ adult education training programs are more thorough a comparative case study. This study compared the FAL and ICBAE programs in culturally different settings to allow for realization of a “convergence” (Farell, 1979, as cited in Raivola).
Comparative educational methods have different definitions according to various researchers, but commonality exists among emphasis on the use of data from another educational system. Getao (1996) defined comparative education as a discipline, namely, the study of educational systems which sought to understand the similarities and differences among systems. Noah and Eckstein (1969) defined comparative education as “the intersection of the social sciences, education, and cross-national study” (p. 191). The purpose of comparative education, according to Noah and Eckstein (1993), is to: 1) describe educational systems, processes, or outcomes, 2) assist in the development of educational institutions and practices, 3) highlight the relationships between education and society, and 4) establish generalized statements regarding education that are valid in more than one country.

**Comparability**

Comparability implies equivalence, and according to Triandis and Berry (1998), researchers must ponder the question, “When a common underlying process exists, can there be the possibility of interpreting differences in behavior?” (p. 8). Zelditch (1971) defined comparability as “two or more instances of a phenomenon that maybe compared if and only if there exists some variables, say V, common to each instance” (p. 267). A vast amount of literature exists outlining the meaning of comparison. Bereday (1964) stated that:

…In comparative studies one recognizes first juxtaposition, a preliminary confrontation of data from different countries; this is done for the purpose of establishing the tertium comparationis, the criterior upon which a valid comparison can be made and the hypothesis for which it is to be made. Finally, one proceeds to comparison, a simultaneous analysis of education across national frontiers. (p. 9-10)

Schriewer and Holmes (1992) asserted that comparison is a cognitive and social operation of identifying similarities/differences and arranging them in mental hierarchies. For scholars studying relationships between a phenomenon and cross-cultural differences, Raivola (1985)
recommended that “comparability” and “equivalence” be clear to researchers, to avoid confusion between “the comparable” and “the same” and “the convergence” and “the divergence” which establishes “a causal relationship” (p. 364). To address these concerns, Raivola emphasized the importance of comparability in international comparison, and firmly believed that without comparability, the international comparison approach would lead to methodological and philosophical misconceptions and results. In order to meet the fundamental condition for comparison (being comparable), “a point of reference,” a “tertium comparation,” (“the third element”) is necessary (Raivola, 1985, p. 363). With the guidance of this third element—termed “equivalence” by Raivola (1985)—“all the units to be compared can be examined in the light of a common variable, the meaning of which is constant for all units under comparison” (p. 363).

**Equivalence**

Raivola (1985) stated that “international comparison makes the research worker very effectively aware of the danger that one’s assumptions, system of values, and prejudices could lead to a cultural bias in the gathering and interpretation of data” (p. 366). Definitions of equivalence vary: Some scholars referred to technical equivalence as the method used to obtain data, while others referred to the technical features of language (pp. 238-239). Equivalence in a comparative study becomes “a common element” and “a basis for the comparison of phenomena” so that researchers can avoid mistakes caused by “seeing comparability as a unidimensional property” (Raivola, 1985, p. 366). Establishment of equivalence and comparability are essential for research’s reliability and validity. Raivola (1985) described five types of relations in research which rely on concepts of equivalence: (a) contextual equivalence, (b) correlation equivalence, (c) genetic equivalence, (d) cultural equivalence, and (e) functional equivalence. Table 3-1 summarizes the concepts of equivalence.
Table 3-1: Concepts of Equivalence

<table>
<thead>
<tr>
<th>Concept</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contextual Equivalence</td>
<td>The objects of comparison (people or institutions) are part of a higher level of systems that have earlier definition as equivalents</td>
</tr>
<tr>
<td>Correlative Equivalence</td>
<td>Phenomena correlate empirically in the same way with the criterion variable</td>
</tr>
<tr>
<td>Genetic Equivalence</td>
<td>The phenomena under comparison derive from the same source, namely the same conceptual class.</td>
</tr>
<tr>
<td>Cultural Equivalence</td>
<td>Phenomena are observed or judged in the same way in different cultures</td>
</tr>
<tr>
<td>Functional Equivalence</td>
<td>The objects have the same role in the functioning system</td>
</tr>
</tbody>
</table>

Implications of Comparability and Equivalence for the Current Study

*Equivalence of Measurement*

Duftykes and Rokkan (1954) suggested that one effective method for equivalence lies in the study’s design, which should involve a collaborative effort between knowledgeable members of the participating cultures. For the purpose of this study, the research design and instruments of measurement are collaboration among experts in both Uganda and Tanzania to counter any cultural biases that could occur.

*Linguistic Equivalence*

An important consideration is the linguistic challenges when conducting any study, particularly when using a questionnaire in two different countries, as is the case in this study. Researchers should ensure that the words and grammar used in the questionnaire have the same meaning in both cultures. For this study, one advantage is that Uganda and Tanzania both use English as their official language, which obviated this potential problem. For individuals who may not speak English, direct translation to local language usually satisfies the standard for ensuring linguistic equivalence (Peña, 2007).

*Cultural Equivalence*

The concept of cultural equivalence relates to functional equivalence (Arnold and Matus, 2000). Cultural interpretations may affect the ways individuals respond to instructions and
research instruments, including standardized and non-standardized tests (Hendrickson, 2003). Uganda and Tanzania are neighbors, and members of the East African community, so cultural similarities exist between the two countries. Nowak (1977) defined cultural equivalence as phenomena observed or judged in the same way in different cultures. To limit cultural differences in the design of the study and its instruments, consultation with experts from both countries sought to ensure a better understanding of any possible issues that could arise during the study. The formation of questions, vetted in each country, ensures avoidance of misinterpretation by participants involved in this project.

**Functional Equivalence**

Nowak (1977) described functional equivalence as the presence of a similar problem that generates behavior with a similar purpose, thereby referring to the concept that performing the same function by different groups of people or institutions is possible. Therefore, functional equivalence is the presence of a similar problem that establishes behavior with a similar purpose. Although differences may be present in the adult learning programs and adults learning practices in rural areas, both countries (Uganda and Tanzania) offer adult learning programs and a majority of the population live in rural areas.

**Selection of Cases**

The FAL programs, delivered by the Ugandan government with assistance from various NGOs, aims to link literacy to people’s livelihoods and needs, incorporating skill-specific training, in addition to instruction for literacy and numeracy (Ministry of Gender, Labour and Social Development, n. d.). The target group for the program is anyone over the age of fifteen who missed formal education during childhood or those who withdrew during grade school. The ICBAE program is designed to provide access to quality non-formal education, offering literacy
programs and facilitating adults’ participation in decisions for improving livelihood and collaborating to achieve their goals.

Criterion sampling was used to select the cases for this study. This means that each case meets some established criteria (Creswell, 2007). In this study, selection of each case was based on four criteria: the program had to be (a) government funded; (b) national in scope; (c) part of the country’s national development plan, deemed critical for the country’s economic and social development, and (d) one that provided non-formal adult education programs to adult learners in rural communities. The decision to include “government funded” programs as a criterion for selecting cases for this study was important since the programs demonstrated not only the state’s support for the intervention but also endorsement of the adult education program as a provider of a critical developmental service. Spencer (1998) noted that adult education is not usually broadly funded by governments. According to Spencer (1998), funded adult educational programs relate to the norms and values of the political economy of a society. In essence, government funding in this study represents a demonstration of the state’s support for adult educational program(s) as a public good.

Data Collection

One characteristic of case study research is the use of many different sources of information to provide depth (Creswell, 2007). Yin (2012) stated that “good case studies benefit from having multiple sources of evidence” (p. 10). This study employed qualitative data collection methods. A systematic search strategy collected textual data (Table 2) that began with adult education policy documents and reports and developmental strategies available in the public domain and from government websites, followed by interviews with key officials from the institutional sites selected for the study. These documents focused on adult educational policies,
and related developmental strategies from 1986 and public records available electronically or published reports available from official sources. The year 1986 is the benchmark year, since that year a new government came to power in Uganda, while in Tanzania, President Julius Nyerere, who had placed considerable emphasis on adult education, had just retired. Document analysis and interviews provided information on the direction of countries’ national policies for adult education, goals for development, and objectives, strategies for development, education and training requirements, and the FAL and ICBAE programs.

**Document Review**

The review of various documents from primary and secondary sources occurred prior to the interviews, and perusing records of governmental adult educational policies and related national development policies, circulars, curricula/syllabi at the program level, and literature on adult education and adult educational programs in Uganda and Tanzania. The documents reviewed in Uganda included: The 1992 Government White Paper; National Action Plan for Adult Literacy (NAPAL), 2011/2012-2015/2016; Poverty Eradication Action Plan (PEAP) of Uganda; Uganda, Development Vision 2025. In Tanzania, the key documents reviewed were: Tanzania Development Vision 2025, Adult and Non-Formal Education and Development Plan (ANFEDP) 2012/13 – 2016/17 (Final Draft); CONFINTEA VI Report 2009: The development and State of the Art of Adult Learning and Education (ALE); and Tanzania: Poverty Reduction Strategy Paper (NSGRP II); 2011. Table 3-2 lists document by publisher and type.
<table>
<thead>
<tr>
<th>Document Title and Year</th>
<th>Author / Publisher</th>
<th>Type of Document</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Uganda</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This policy leans toward formal education—implemented through classes that teach literacy in communities, and through professional courses in universities to train and equip adult educators.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Uganda; Development Vision 2025</strong></td>
<td>Ministry of Finance</td>
<td>Policy</td>
</tr>
<tr>
<td><strong>Poverty Eradication Action Plan (PEAP) of Uganda</strong></td>
<td>International Monetary Fund (IMF)</td>
<td>Report</td>
</tr>
<tr>
<td><strong>National Action Plan for Adult Literacy (NAPAL), 2011/2012-2015/2016</strong></td>
<td>Ministry of Gender, Labor and Social Development (MoGLSD), Uganda</td>
<td>Report</td>
</tr>
<tr>
<td><strong>Tanzania</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adult and Non-Formal Education and Development Plan (ANFEDP), 2012/13 – 2016/17 (FINAL DRAFT)</td>
<td>Ministry of Education and Vocational Training (MoEVT), Tanzania</td>
<td>Policy</td>
</tr>
<tr>
<td><strong>Tanzania Development Vision 2025</strong></td>
<td>United Republic of Tanzania</td>
<td>Policy</td>
</tr>
<tr>
<td>The Tanzania’s Development Vision 2025 identified the need for a well-educated society, puts poverty reduction high on the country’s developmental agenda and aims at quality education (Woods, 2007).</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CONFINTEA VI Report 2009: The development and State of the Art of Adult Learning and Education (ALE)</strong></td>
<td>Ministry of Education and Vocational Training (MoEVT), Tanzania and Zanzibar</td>
<td>Report</td>
</tr>
<tr>
<td><strong>Tanzania: Poverty Reduction Strategy Paper (NSGRP II); 2011</strong></td>
<td>United Republic of Tanzania, International Monetary Fund (IMF),</td>
<td>Country Report</td>
</tr>
<tr>
<td>The Second National Strategy for Growth and Reduction of Poverty (NSGRPII) was implemented between 2010/11 and 2014/15 or known as Mpango wa Pili wa Kukuza Uchumi na Kuondoa Umaskini Tanzania or MKUKUTA II, the focus continues to be that of accelerating economic growth, reducing poverty, improving the standard of living and social welfare of the people of Tanzania as well as good governance and accountability.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Additional documents obtained from the FAL and ICBAE programs centers or available on government websites included policies and practices, program goals and objectives, curricula and training activities, target groups, prospectuses, brochures, documents detailing recruitment methods, and the number of program participants each year. These documents provided data of the programs’ philosophies, goals and objectives, target groups, and content of FAL and ICBAE programs. Supplemental to the documents, as needed, were Internet searches and secondary reports. Gathering information from a variety of sources and through various methods served the purpose of triangulation, both broadening familiarity and “enhance[ing] the validity” of the findings (Garrison and Shale, 1994, p.31). The aim of the review was to identify adult educational policies and practices and related developmental policies proposed by the Ugandan and Tanzanian governments, and whether or not policies matched classroom practices.

According to Yin (2009), the most important use of documents is to corroborate and augment evidence from several sources. In this study, the use of document review as a tool for data collection served a number of purposes. Document analysis served to: (a) identify the country’s plans, policies, goals and objectives for development over the period; (b) provide information on offerings and curricula of adult educational program offerings; and (c) provide information on the impacts of educational programs according to graduates from the various programs. The use of multiple sources of evidence for data collection enabled development of what Yin (2009) referred to as converging lines of inquiry, known as a process of triangulation and corroboration (Yin, 2009), which adds accuracy and integrity of the conclusions drawn and strengthen the validity and reliability of the research (McMillan and Schumacher, 2006; Stenbacka, 2001). In addition, document review enabled the comparison of records of adult education and the resultant developmental policies with actual practice in the classroom.
Interviews

Interviews are recognized as one of the most important sources for information for case studies (Yin, 2009). Rallis and Rossman (2011) stated that “interviews are the foundation of qualitative research and essential in understanding how participants view their world” (p. 176). The study used semi-structured interviews, which are flexible and typically structured around a topic or theme, unlike structured interviews, which contain a structured sequence of questions and a limited set of “response categories” (Denzin and Lincoln, 2005, p. 702). Additionally, the semi-structured nature of interviews provides flexibility for probing, and obtaining additional information as deemed relevant to the research’s topic. For this study, the flexibility of semi-structured interviews would allow for the exposure of perceived problems (such as barriers to program participation) and diverse stakeholder views that might not be revealed in a structured interview format. The developed interview guide provided a starting point for discussion (see Appendix A). This approach allowed the generation of questions and responses by informants.

The email interview was used to collect data in Uganda due to its easy access, low administrative costs (both financial and temporal), and unobtrusiveness to respondents compared to phone or face-to-face interviews. However, e-mail interviews were limited to participants who have access to the Internet and can utilize email (Meho, 2006). The participants in this study had access to the Internet and were comfortable with the email. Secondary data sources from academic and government publications available online were used to obtain the views of policymakers and adult educators regarding adult education programs in Tanzania. Stakeholders for this study were key officials responsible for adult education programs at the national level (MoGLSD and MoEVT), and adult educators at the program level.

Consent forms sent via email provided participants detailed information about the research in which they were asked to participate, along with notification that participation was
voluntary and they were allowed to withdraw from the process at any time without penalty (Kraut et al., 2004). Interview questions were sent to key informants in Uganda via email, which requested that they answer prepared interview questions and submit them via email. The questions focused on adult educational policies and practices and the role of adult education programs (FAL and ICBAE) in providing people-centered social development. For adult educators, questions focused on the day-to-day operations of the program and associated challenges. The interview did not cover demographics because key informants were known at the local and national levels. It took two weeks to receive completed questions from key informants. This was followed with email questions to clarify some of the responses which improved the validity and reliability of this study. Table 3-3 is the data collection matrix.
<table>
<thead>
<tr>
<th>Research Questions</th>
<th>Purpose</th>
<th>Data to Answer Question</th>
<th>Data Source</th>
<th>Contact for Access</th>
<th>Data Collection Timeline</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Q1. To what extent are current adult education programs in Uganda and Tanzania (FAL and ICBAE) engaging adult learners in a people-centered development?</strong></td>
<td>To investigate whether current adult education programs in Uganda and Tanzania (FAL and ICBAE) engaging adult learners in a people-centered development</td>
<td>-Document review -Interview</td>
<td>-Policy documents (adult education and related development plans) -FAL and ICBAE documents -Semi-structured interview</td>
<td>- Ministry of Gender, Labor and Social Development, Uganda (MoGLSD) - Ministry of Education and Vocational Training (MoEVT), Tanzania</td>
<td>-Document review (ongoing) - Interview of Stakeholders (November 2016)</td>
</tr>
<tr>
<td><strong>Q2. How do current education programs and practices in Uganda and Tanzania align with the countries’ adult education policies?</strong></td>
<td>To investigate whether current adult education programs and practices in Uganda and Tanzania align with the countries’ adult education policies</td>
<td>- Documents - Interview</td>
<td>-Policy documents (adult education and related development plans) -Semi-structured interview</td>
<td>- Ministry of Gender, Labor and Social Development, Uganda (MoGLSD) - Ministry of Education and Vocational Training (MoEVT), Tanzania</td>
<td>-Documents review (ongoing) - Interview of stakeholders (November 2016)</td>
</tr>
<tr>
<td><strong>Q3. What are the views of stakeholders (adult educators, and policymakers) regarding adult education programs in Uganda and Tanzania?</strong></td>
<td>To solicit the perceptions and suggestions from adult education stakeholders with regard to adult education policies and practices in Uganda and Tanzania in the contemporary national contexts.</td>
<td>Interview</td>
<td>Stakeholders (policymakers and adult educators)</td>
<td>-Current or former adult educators -Current or former policy makers</td>
<td>- Interview of Stakeholders (November 2016)</td>
</tr>
<tr>
<td><strong>Q4. What are similarities and differences between FAL and ICBAE programs?</strong></td>
<td>To compare and contrast Uganda’s FAL and Tanzania’s ICBAE training programs</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>
Data Analysis

Yin (2003) described data analysis as a process of "examining, categorizing, tabulating, testing, or otherwise recombining both quantitative and qualitative evidence to address the initial propositions of a study" (p.109). Lewis-Beck (1995) noted that data analysis occurred in a variety of ways depending on the instruments used to collect data and how the researcher wanted the information to be presented. In this study, data obtained from documents were analyzed using a thematic approach, where the material was first categorized into themes, according to the content of the documents, then analyzed and discussed within the context of the research questions. The data from email interviews were generated in electronic format and required little editing or formatting before they were processed for analysis. The use of e-mail in this study decreased the cost (time and money) of transcribing data from interviews.

The data was then sorted into identified patterns and organized according to the research questions. The document analysis together with the interviews formed the basis of discussion of the findings. This process of triangulation and corroboration (Yin, 2009), as described earlier, enhanced the accuracy and integrity of the conclusions drawn, and strengthened the validity and reliability of the research (McMillan and Schumacher, 2006; Stenbacka, 2001).

Validity and Reliability

Creswell (2007) defined validation as “an attempt to assess the ‘accuracy’ of the findings, as best described by the researcher and participants” (pp. 206-207). The literature of qualitative research methods identifies triangulation as an important design consideration in establishing credibility. Triangulation refers to gathering information from several perspectives through different methodologies. To ensure validity in this study, validation strategies (Creswell, 2007) included: triangulation (using multiple investigators, sources of data or data collection methods to confirm emerging findings), peer review (discussing the process of the study and the
congruency of emerging findings with data and the tentative interpretations with colleagues), member checks (returning to interviewees with the data and interpretations and verifying its plausibility), cultural/country consultants, and consultations with adult educational professionals. This rigorous data gathering methodology served to control bias and ensure the validity and reliability of the study (McMillan and Schumacher, 2006). To further ensure validity, the study relied on multiple data sources, including document analysis and interviews of policymakers, adult educators from FAL and ICBAE programs. In addition, key informants had opportunities to critique findings, thus contributing to assurance of accurate representation. The process of member checking of alternative interpretations further enhanced the credibility of the findings (Lincoln and Guba, 1999, p.147).

**Ethical Issues and Considerations**

Patton (2002) and Rubin and Rubin (2005) argued for a vital role in securing all necessary permission to conduct a study without causing harm to the prospective respondents. Since this study is research in education, adherence to particular ethical issues is a requirement before undertaking the research. The intent of adherence to ethical issues is to ensure that respondents incur no harm during and after the research process (King and Horrocks, 2010). Aligned with the argument proffered by Cho and Trent (2006) on the minimization of danger to respondents, this study observed all research conduct through member checking, employing a pluralistic view, and providing transcripts to respondents to discuss emerging research ideas. Other ethical practices included access to participants, informed consent, and confidentiality.

**Access to the Participants**

In terms of ethical responsibility towards participants, each interviewee provided consent prior to the interviews. However, given the low risk nature of the research to the human participants, a signed consent was not critical, so participants received a consent information
Sheet outlining the purpose of the study, the procedure, risks and benefits, and a request for voluntary participation at time of interview. Prior to accessing the respondents, the research received clearance via an approval letter, issued by the Institutional Review Board (IRB) at The Pennsylvania State University, which sanctioned conducting this study in the two countries (Appendix A). At the ministry and program levels, participants received an introduction to the researcher, an explanation of the research, and assurance of a risk-free environment if they chose not to participate in the study. This technique contributed to building a rapport with respondents prior to involvement in the study, and most chose to participate.

**Informed Consent**

Before conducting an interview, an introduction provided clarification of the study, a request for permission for the interview, and both written and verbal consent forms (Appendix B). The respondents received assurance that discontinuing the interview at any stage without adverse consequences or penalty was permissible. Silverman (2006) stated that respondents should receive relevant information about the research to allow an informed decision on whether to participate or not.

**Confidentiality**

Protecting confidentiality was a major priority and employed all measures possible. Assurance of confidentiality included not disclosing participants’ identities and not indicating from whom the data originated. The respondents were relieved of any concern for being subjected to pressure or inducement of any kind to encourage participation. Apart from adhering to global ethical aspects in research, and institutional research principles surrounding informed consent, the study was mindful of cultural perspectives. Studies have shown the possibility of not always being able to apply “universal” ethical principles to research without resulting in conflicts
or tensions. Omoke (2011) argued that the ethical research principles and considerations designed by universities and organizations in western countries may not be applicable to non-western countries without modifications, due to the principles being prone to becoming meaningless in contexts other than those for which they were not explicitly designed. In addition, Ryen (2004) argued that ethical correctness of informed consent is questionable irrespective of the location of the field to research sites situated in non-western cultures.

Each participant had shared access to summaries of transcripts and collected information for further verification, clarification, and feedback, as needed. This was an email interview, so participants had the original interview. The researched data underwent member checking in which each participant received a summary of their interview’s transcript or response sheet to assess whether or not the transcription was accurate. This activity allowed respondents to alter, delete, or add any information to the transcript or notes regarding adult educational programs. Sensitivity toward cultural differences required asking participants to cross-check their statements from the email interviews, because Ugandans, for example, could misconstrue mistrust for a statement arising from cultural values that suggest the processes of member checking and debriefing hold an implication of mistrust.

Challenges for some research settings and respondents with unique characteristics are easily identifiable. For this study, MoGLSD and MoEVT, and adult education are public institutions and were easily recognizable from descriptions of the settings of the study and the profiles of the participants (Mtika, 2008; Meena, 2009). Efforts were made to ensure that the presentation of the findings did not reveal identifiable features. For the purpose of maintaining the dignity and welfare of all participants, and for confidentiality, removing all identifiable
information was necessary. The participants had access and contact information for the principal researcher.

Summary

Chapter 3 outlines the research design and methodology employed for the current research. Within the context of a comparative qualitative case study approach, the chapter describes the research design, role of the researcher, implications of comparability and equivalence, case selection, data collection, data analysis methods, validity and reliability, and ethical considerations. The chapter also explains the rationale for the appropriateness of the methodological approach. Chapter 4 documents the FAL and ICBAE programs.
Chapter 4

Presentation of Cases

Introduction

This chapter presents a description of the nature of Uganda’s Functional Adult Literacy (FAL) and Tanzania’s Integrated Community-Based Adult Education (ICBAE) programs, identifies the programs’ core policies and practices, the goals and objectives, highlights of the natures, management, target groups, roles in respective communities of the organizations, methods and curricula offered by the programs. The textual data analyzed consist of adult educational policy documents and reports and developmental strategies available in the public domain from government websites, and secondary sources: books, articles, reports, IMF, World Bank, UNESCO and UN publications available online.

The literature shows that the socio-cultural context has an important role in developing policy. A study by Indaba and Mpofu (2006) found the socio-cultural context to be vital in regulating and developing adult educational programs in Africa. Indaba and Mpofu found that adult educational programs that did not match local communities’ needs would undoubtedly fail. Lind and Johnson (1996) added that adult educational programs were likely to be inefficient and unsustainable if the learners lacked motivation to participate, and if learners felt learning would not impact their livelihoods. Lind’s (1988) study of a Mozambican literacy campaign observed usefulness for assisting the adult generation to learn skills necessary for survival. This Mozambican study also recommended, when teaching or interacting with adults, using models to encourage and promote participation psychologically, emotionally and socially. Abadzi (2005) agreed with Lind’s findings, noting that adults need special consideration in adult literacy.
classes, avoiding treating adults as children or empty vessels that need filling. The current examination of FAL and ICABE programs illuminates the state of current adult educational initiatives in Uganda and Tanzania, and compares the extent to which they engage local communities in social development.

The Case of Uganda’s Functional Adult Literacy (FAL)

The Ugandan Context

Uganda was a British Protectorate from 1894 until 1962, when the country achieved independence on October 9, 1962. Since independence, Uganda has endured a military coup, a brutal military dictatorship which ended in 1979, disputed elections in 1980, and a five-year war that brought the current government to power in 1986 (British Broadcasting Corporation, Homepage). The country has also to contend with a 20-year insurgency in the North involving the Uganda government and the Lord's Resistance Army, a guerrilla group. Uganda covers 197,100 square kilometers of land and 43,938 square kilometers of water, making it the 81st largest nation in the world with a total area of 241,038 square kilometers. Uganda shares land borders with five countries: Rwanda, Tanzania, Sudan, Kenya, and the Democratic Republic of the Congo.
The current population is 39.03 million (2015 estimate), and the country has an average annual GDP growth of 5% (World Bank Group, 2015). Eighty percent of the population lives in rural areas. The literacy rate is 78.4% (2015 estimate) —which means that in Uganda, 21.6% of the population is illiterate and has a gender disparity with a female literacy rate of 71.5%, and the male literacy rate of 85.3% (CIA World Factbook). Uganda is rich with natural resources, including fertile soils, regular rainfall, small deposits of copper, gold, and other minerals, and recently discovered oil. Agriculture is the most important sector of the economy, employing one third of the work force. However, despite the relatively strong 5% growth rate, the socioeconomic status of the poor in Uganda, who make up the majority of the population, has
benefitted little from improvement. In 2013, the Directorate for Social Protection in the Ministry of Gender reported that 67% of Ugandans are either poor or highly vulnerable to poverty (New Vision Newspaper, March 2013).

Modern adult education in Uganda dates to the coming of Arab traders, European explorers, missionaries, and colonial officials in the late nineteenth century. In particular, the missionaries taught new adult converts and lay-brothers various skills including blacksmithing, carpentry, shoe-making, molding tiles, brick-making, masonry, printing, book binding, literacy, numeracy, and agriculture (Baryayebwa, 1998). In essence, the missionaries sought to win souls as much as cultivate minds, by educating elite cadres who would demonstrate the advantages of Christianity and thereby attract additional converts. The British Colonial Office initially feared that training Africans might create unfulfilled aspirations, that is, Africans to believe equality with Europeans in a system based on an assumption of inequality (Okech and Carr-Hill, 2001). As a result, the British Colonial Office did not begin building and controlling schools in Uganda until 1927.

In 1962, the Ugandan government joined other developing countries in promoting literacy for the purpose of enhancing socioeconomic development. In 1964, the government of Uganda launched a national literacy initiative using the traditional approach of teaching, reading and simple numbers, independent of function and or context (Okech and Carr-Hill, 2001). In 1967, the Ugandan government with the guidance of UNESCO introduced functional literacy with minimal impact. Adoption of the FAL approach was due to the government’s recognizing that literacy instruction alone was not very useful. The purpose of teaching literacy was to promote development and this could be done through the FAL approach (UNESCO). This change to FAL was unsuccessful since literacy primers and other teaching methods had a
foundation in the traditional approach, and adult literacy facilitators lacked training for the new FAL approach (Baryayebwa, 1998). The lack of emphasis given to the training of facilitators later became a problem for implementation of the literacy program. At the time, ascribing ineffectiveness of the FAL programs fell to the approach used and not the quality of the training of adult literacy facilitators. The same thinking continued during the Government of Idi Amin, when he came to power in 1971. In 1973, Amin ordered all students from secondary schools and above to participate in the program by working as literacy facilitators during holidays. This approach failed due to use of force and untrained literacy facilitators (Baryahebwa, 1998; Okech, 1999). After the fall of the Amin government in 1979, the new government, under the leadership of Dr. Milton Obote, attempted repeatedly to revive governmental literacy programs. These efforts failed due to political instability during the early 1980s. In 1967, the Ugandan government, with advice from UNESCO, adopted the Functional Adult Literacy (FAL) approach to salvage the existing literacy program.

Prior to independence, the model for formal education followed the British system, and remains as evidenced by the hierarchical 7-4-2-3 school system in Uganda today. As in Britain, Uganda follows seven years of primary education, four years of secondary education (O Level), two years of higher school education (A Level) and a minimum of three years at university level (Ngaka, 2006). Each stage culminates with a national examination. Vocational and technical institutes offer alternative career paths for individuals who do not reach standards for university. In formal education, the government’s support for universal primary education from 1997 and secondary education from 2007 improved chances for more children gaining access to formal educational opportunities. Despite official commitment, however, the Ugandan school system has remained highly selective and competitive with fewer and fewer students continuing each
subsequent level. This incompatibility between the educational system and some sectors of the population has persisted, and as a result, 21.6% Ugandans, today, are illiterate.

In contrast to the primary, secondary, and tertiary educational systems, the Ministry of Gender Labour and Social Development (MGLSD) and non-governmental organizations manage adult education such as the FAL programs. According to definition, adult education in Uganda is “all learning processes, activities or programs intended to meet the needs of various individuals considered by society as adults, including out of school youths forced by circumstances to play the roles normally played by adults” (Ministry of Gender, Labour and Social Development 2008, p. 6). Table 4-1 shows a time line of education in Uganda.
### Table 4-1: A Brief Timeline of Education in Uganda

<table>
<thead>
<tr>
<th>Era</th>
<th>Trends and milestones</th>
</tr>
</thead>
</table>
| **Pre-Colonial period** | - The informal education system was to convey good manners, virtues, traditions, and norms necessary for the youngsters’ lives and to create good citizens  
- The instructors were elders, parents, and everyone in the community |
| **Pre-Independent (Colonialist) Education Policies** | - Missionaries established schools. The curriculum consisted of religion, reading, writing, arithmetic, English grammar, geography, mathematics, music and games.  
- The British Colonial Government controlled Uganda’s educational policy and curricula. The objectives of the curriculum did not reflect the aspirations of ordinary Ugandans since design of the goals was mainly to serve the interests of the British colonial Government. |
| **The Phelps - Stockes Commission (1924)** | - The Commission deemed the education offered in Uganda by the missionaries as too literary and lacking training in agriculture, health, care by women, and hygiene.  
- Introduction of the Policy on Vocational Studies occurred in 1924 with the intent of preparing pupils to live well in the villages. |
| **Critics of Colonial Education** | - Marzru (1978) stated “Very few educated Africans are even aware that they are also in cultural bondage. All educated Africans … are still cultural captives of the West.” (13)  
- Ucnhendu (1979) noted the “subordination of Africans”, as “they did not provide education according to European standards; rather, they served to perpetuate colonial domination.” (3)  
- Clear neglect of African culture and history by mission schools caused Africans to lose self-respect and “love for our own race,” leading to what Ngugi wa Thiongo called “cultural genocide” and perpetuated intellectual dependency on the West (Ngugi, 1972) |
| **Post Independent Education (1962-1986)** | **Professor Edgar Castle’s Education Commission** examined the content and structure of education in Uganda to consider improvements and adapting to the needs of Uganda. The existing educational system at the time did not focus on the objectives of producing skilled Africans for the African economy, but rather, skilled workers for the colonial industries. |
| **Education Policy Review Commission (Prof Senteza Kajubi) Commission** | The goal of this commission was to provide solutions to the educational sector. The findings led to the 1992 White Paper on Education, the basis of UPE, USE and Education for All Policy. The commission also recommended inclusion of civic studies, vocational skills, and financial management practice (financial literacy) among other courses in the curricula. |
| **1992 Government White Paper on Education** | The Government White Paper on Education sought to promote citizenship, and moral, ethical and spiritual values; promote scientific, technical, and cultural knowledge, skills, and attitudes; eradicate illiteracy and equip individuals with basic skills and knowledge and with the ability to “contribute to the building of an integrated, self-sustaining and independent national economy.” The White Paper accepted and adopted major educational policies recommended by EPRC: education as a human right, equitable access, affirmative action, Universal Primary Education (UPE), Education For All (EPA), Community and Adult Education Policy, Policy of Decentralization of Education Services Provision, Policy of Vocalization of Education, Policy of Liberalization of Education Sectors, Education Sector Strategy Plan (ESSP), Policy on Regular Curriculum Revision, Education Language Policy, and Job Training/Continuing Professional Development Policy. |
As reflected in Table 4-1, Uganda does not have a stand-alone policy on adult education. Instead, several policies direct practice in particular areas. The history of adult education programs in Uganda, however, has not been one of uniformity.

In Uganda, delivery of adult education occurs through formal and non-formal settings. In 1992, the Government launched the Integrated Non-formal Basic Education Pilot Project (INFOBEPP) in eight districts and adopted the principles of functional literacy which UNESCO had attempted to install in 1966. The goal of INFOBEPP was to link people’s education to everyday life and needs (Okech and Carr-Hill, 2001). In 1992, INFOBEPP developed into the current government’s FAL program (Okech & Carr-Hill, 2001). Over the years, the name of this literacy project changed. By 1995 it became "the Functional Literacy Project in Uganda" (Cottingham et al., 1995), and by 1999, the project evolved into the current Functional Adult Literacy (FAL) Program (Okech, 1999; MoGLSD strategic Investment Plan, 2001). In this study, FAL is the identifier.

The FAL program started in 1992 as pilot project in eight districts: Apac, Hoima, Kabarole, Mbarara, Mukono, Mpigi, Kamuli, and Iganga, and later expanded to all 56 districts. The FAL programs delivered by the Ugandan government, with assistance from various NGOs, links literacy to people’s livelihoods and needs. It incorporates skill-specific training, in addition to literacy and numeracy (Ministry of Gender, Labour and Social Development, n.d.). The target group for the program is anyone over the age of 15, who missed formal education during childhood or those who withdrew in grade school. The FAL program also provides micro-loans to support the development and continuation of income generating activities for graduates of the literacy program (Ministry of Gender, Labour and Social Development, n.d.).
Program Implementation

The administrative structure of FAL has two levels with implementation across the country, on a decentralized platform. Local Councils are responsible for the establishment and organization of FAL classes in specific districts. This responsibility includes provision of funding and materials to classes, recruitment and training of instructors, and monitoring and evaluation of classes. In some areas NGOs supplemented governmental allocations. For example, ActionAid and World Vision have both been active in training instructors for government-led FAL programs, while the Adventist Relief and Development Agency (ADRA) implemented its own FAL program and classes, based on the framework established by the government. The Ministry of Gender, Labour and Social Development (MGLSD) is responsible for policy formulation and development, program design, development and implementation, networking with other actors in the area of adult literacy, supervision and monitoring of activities, provision of technical support in the areas of training supervisors and instructors, coordination of material development and production, publicity and advocacy for functional adult literacy, research and documentation for adult literacy, and assessment of learners’ achievements (MGLSD 2001: 4-5).

The government of Uganda attached the FAL program to the IMF poverty reduction strategy. The World Bank produced the “1995 paper on strategies for education acknowledged the problem of illiteracy among the poorest people of the poorest countries and the need to provide the kinds of education that would work to reduce their poverty” (Okech and Carr-Hill, 2001: xi). The World Bank paper does not mention adult education as a strategy. So linking the FAL program to economic skills and poverty reduction efforts ensured that Uganda would continue implementing the UNESCO version of literacy, a version central to understanding and implementing the IMF/World Bank’s structural adjustment policies (SAPs) that promised the
improvement of people’s socio-economic situations in developing countries. Figure 4-2 below shows top-down model.

As shown in Figure 4.2, the FAL program is a top-down model in which a national office, the Ministry of Gender, Labour, and Social Development (MoGLSD) manages planning, implementation, and supervision. Participants’ voices are not heard and have not opportunity to participate in planning and implementation.

Figure 4-2: FAL Program implementation (text modified). Figure adapted from “Non-formal Education for Rural Development in China” by Wen Zhang.
Teaching Methods and Approaches

The goal of the FAL program is to link training directly to the livelihoods and the needs of the people. However, Rogers (2008) found that the FAL programs are explicitly school like – with set terms, examinations, the language of classes, learners and instructors, and the use of textbooks. The program follows formal education and has three stages. The first stage (beginners) is nine months in duration, with 180 to 226 contact hours. The second stage is also nine months, with the same number of contact hours. The third stage includes 150 to 180 contact hours between adult learners and instructor. Literacy instruction in the first two stages is in the local language, and Basic English is introduced in Stage Three. (Hasaba, 2012).

Although the FAL curriculum mentions REFLECT, the program follows an autonomous model, a system of beliefs and practices that has been the dominant model of Western literacy education and developmental practices. The autonomous model seeks to transfer the formal literacy and numeracy of the classroom to daily life rather than add the informal, everyday literacy and numeracy into the classroom. It departs from the goal of the FAL program (reaching those who have no formal schooling), and accounts for the failure of many people apply learning into practice in daily life. Uganda can learn from ICBAE’s REFLECT approach and transform its formal literacy model of adult learning into one which is more appropriate for adult learners.

Program Content/Curriculum

In addition to basic literacy, the FAL curricula focuses on functional skills, such areas as “health, legal issues, agriculture, cooperatives and marketing, animal husbandry, gender issues, culture and civic consciousness, as well as language” (Ministry of Gender, Labour and Social Development, 2003: 3; UNESCO Institute for Lifelong Learning, n.d.).
Recruiting and Training of Instructors

The majority of instructors teaching on government-led FAL programs are volunteers, without any professional training in adult education. Consequently, on-the-job experience is the primary way through which practitioners become “competent.” The second major means of training attained by adult educators is through short term in-service training conducted by Non-Governmental Organizations (NGOs) and the Ministry of Gender, Labour and Social Development (MoGLSD). The median level of schooling for instructors is Senior 2 (two years of secondary education), although this varies widely across regions. The FAL program offers two weeks of initial instructor training, followed by future refresher training weeks. Recently, the Ugandan government launched a new service for online professional teacher training, which seeks to fill the gap when educators have no opportunity to attend normal training courses (MoGLSD, n.d; UNESCO Institute for Lifelong Learning, n.d.).

Recruiting Participants

Recruiting efforts vary across regions and employs a proactive strategy. Officers from the Local Council begin the process by visiting villages and persuading local governance to hold a class. After identifying an instructor, that individual has responsibility for identifying and recruiting individual learners. In some areas, using radios enhances recruitment efforts when the radio program discusses a key issue or problem of local or personal importance which relates to the FAL curriculum, and encourages listeners to enroll in the FAL classes to discuss and develop skills. Self-initiative also draws participants to classes, as they seek to improve personal (MGLSD).
Impact and Challenges

Data from document reviews, verified by this study’s data from one literacy official from the Ministry, acknowledged challenges but viewed the FAL program having positive impact on communities. The literacy official outlined positive impacts of the FAL programs since inception: Learners testify that the classes have increased self-esteem and participation in political and economic activities; The majority of FAL graduates formed social groups or associations and engage in self-help projects and activities, FAL graduates participate in political offices at different levels, and learners also report improvements in hygiene, agricultural practices, dietary habits, and participation in school activities, thereby supporting their school going children. The positive impacts have verification from external evaluation testing (Okech, 1999, 2007) which produced positive reports. The FAL program also demonstrates success in building capacities of individuals and development of skills.

According to documents reviewed, FAL graduates perform better in basic tests than primary grade 3 and 4 pupils, and a large number of participants engage in new income generating activities, attributed to FAL training. Many of the graduates seek to move beyond basic skills and continue to further education, demonstrating success in developing a culture of lifelong learning. The literacy official from the Ministry of Gender, Labour and Social Development verified these positive impacts. A study by Hasaba (2009) listed challenges facing adult education in Uganda, as presented in Table 4-2.
Table 4-2: The FAL Program Challenges

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Communication and feedback (delayed/limited): Literacy implementers at the district and sub-county levels suggest that communication and feedback between the District and the Central Government needs to improve.</td>
<td></td>
</tr>
<tr>
<td>2. Physical infrastructure: The limited choice of venues, such as a session being held under a tree, may not be conducive to learning.</td>
<td></td>
</tr>
<tr>
<td>3. Volunteer literacy instructors (no remuneration): The FAL program does not include remuneration for instructors. Literacy instructors are volunteers from the local community. Government’s expectation that these literacy instructors offer their services without any financial reward is wishful thinking.</td>
<td></td>
</tr>
<tr>
<td>4. FAL within the Department of Community Development: The FAL program exists within the Department of Community Development, meaning a range of responsibilities either at district or sub-county levels. The Department of Community Development has the mandate to manage social issues such as youth programs, the elderly and disabled, gender and women’s programs, children’s issues and adult literacy. Consequently, challenges related to effective supervision of programs remain.</td>
<td></td>
</tr>
<tr>
<td>5. Local leadership (weak): Political and community support is integral to the FAL program’s success. A fundamental weakness is that local leaders within the community and political leaders have not promoted the campaign to end illiteracy among adults, and in particular, women.</td>
<td></td>
</tr>
<tr>
<td>6. Men shy away from the literacy program: In the interview, upon querying three women why men were not attending the FAL classes, each woman explained men’s absence differently, but all reasons pointed to men having an attitude problem: embarrassment.</td>
<td></td>
</tr>
<tr>
<td>7. Diverse adult learners in one class: Having diverse adult learners in one class is difficult for the instructor’s being forced find time for all the learners who are at different stages in the program.</td>
<td></td>
</tr>
<tr>
<td>8. Content of the literacy primers: The Ministry of Gender, Labour and Social Development document named National Adult Learners’ Strategic Investment Plan (NALSIP) outlined the objective of increasing people’s access to information and to particularly regarding the self, community, and national development, through improving the quality of learning in the literacy program through better delivery systems (MGLSD 2002: viii). One way of accessing information for adult learners has been through the FAL primers. However in some of the literacy classes visited, some learners had literacy primers, while in the other classes only the literacy instructor had a primer.</td>
<td></td>
</tr>
<tr>
<td>9. Class contact hours: The FAL program policy states that adult learners are entitled to six contact hours per week over nine months; however, some literacy instructors do not follow this standard.</td>
<td></td>
</tr>
<tr>
<td>10. Funding and resources (inadequate): The effects of underfunding affect all levels of the FAL implementation process, including in the classes.</td>
<td></td>
</tr>
</tbody>
</table>

Source: Hasaba (2009)—modified. Based on qualitative research data from 2006 and 2011 on Uganda Government’s Functional Adult Literacy Program

**Evaluation and Assessments**

Bramley (1991) argued that evaluation should identify not only the change in behavior resulting from the training, but also the change in trainee’s performance of the trained task. Good training should occur during, at the end of training, and with post training (Leatherman, 1990). However, both the government and NGOs involved in the scheme monitor and evaluate performance of FAL programs. These evaluations are the basis for reviewing and improving adult education programs which result in reports presented to authorities and donors who will
then decide whether or not to fund the program. The evaluation begins with a short workshop, led by external evaluators. Here, the evaluation ignores local needs and caters to funders.

**Funding and Sustaining FAL**

Funds to finance FAL come from various international donors and NGOs, including UNICEF, German Adult Education Association, Adventist Development and Relief Agency (ADRA), ActionAid, World Vision, and Save the Children fund FAL. A 1999 FAL evaluation estimated that government and partners for development spent $0.64 million (US), that is, $640,000.00 from 1996 to 1999. The evaluation revealed that local governments contributed very little to the program, with some as little as $25 and some nothing at all, highlighting a lack of clear budget lines at the district level.

**The Case of Tanzania’s Integrated Community-Based Adult Education (ICBAE) Program**

**The Tanzania Context**

Establishment of The United Republic of Tanzania occurred in 1964, when mainland Tanzania and the Island of Zanzibar gained independence from British colonial rule and sultanate rule, respectively. The area of Tanzania is approximately 886,000 square km; the population in 2015 was 54.47 million. The literacy rate in Tanzania in 2015 was 70.6% (2015 estimate) —meaning just under 30% of the population is illiterate. Gender disparity is evident—female literacy rate is 65.4%, while male literacy rate is 75.9%. In 2015, gross domestic product was 7% (World Bank Group, 2015). The economy depends on agriculture, which accounts for more than one-quarter of GDP, provides 85% of exports, and employs about 80% of the workforce. Agriculture accounts for 7% of governmental expenditures (CIA World Factbook). Table 4-3 summarizes the major trends in Tanzania’s education from the 1800s the present.
As discussed in chapter 1, Africa had their own education where skills were passed from generation to generation. The education system was impacted with the imposition of Western education. Table 4-3 is the development of adult education in Tanzania from pre-colonial to present.
Table 4-3: A Brief Timeline of Education Developments in Tanzania

<table>
<thead>
<tr>
<th>Era</th>
<th>The Trend</th>
</tr>
</thead>
</table>
| Pre-colonial period       | - The informal education system aimed to convey good manners, virtues, traditions and norms necessary for the youngsters’ futures and to create good citizens among specific clans and tribes.  
                           | - The instructors were customarily elders, parents and everyone in the community.                                                                                                                                                                                                                                                      |
| Early colonial period     | - Establishment of a three-tiered system of education (i.e. formal primary school, secondary school and vocational training) alongside missionary schools.  
                           | - The aim of education was to produce clerks, tax collectors, interpreters, artisans, craftsmen, Christian converts. In general, the education alienated learners from traditional cultures.                                                                                                                                     |
| First World War (1914-1918)| - Collapse of the educational system due to a war between German and British troops resulted in transfer of the colony to British rule.                                                                                                                                                                                                   |
| Mandate rule (1919-1945)  | - Adoption of the German educational system by British colonists who focused on educating the children of the local elite to ensure functioning of indirect rule.  
                           | - Education mainly focused on strengthening the dominance of European culture, that is, total Europeanization.                                                                                                                                                                                                                 |
| Trusteeship Period (1946-1959) | - A few local authorities gained power to oversee the provision of education in respective areas and initiate minimizing discrimination and segregation.  
                  | - The colonists were forced to create the first local Ministry of Education to oversee educational matters.                                                                                                                                                                                                                   |
| During independence (1960-1966) | - The educational system changed to cater to the needs of the Tanzanian people as reflected in the educational policy Act. No. 37.  
                      | - Education became free for all, not segregated and discriminatory.                                                                                                                                                                                                                                                                  |
| Post-independence (1967-1977) | - Introduction of drastic changes in the educational system, with a focus of “Education for Self-Reliance,” intended to produce a skilled workforce that could meet the labor requirements of the independent state.  
                              | - Deliberate efforts were for increasing enrolments, rapid expansion of schools, and abolition of racially discriminatory education inherited from colonists. During this period most missionary schools became nationalized.                                                                                             |
| 1978-1989                 | - The government allowed the establishment of both private primary and secondary schools.  
                           | - Adult education gained high priority, nationwide.  
                           | - Enrolment during this period was unstable due to introduction of school fees.                                                                                                                                                                                                                                                        |
| 1990s - Present           | In the last three decades much changed including:  
                           | - Increased enrolments;  
                           | - Introduction of free and compulsory primary education.  
                           | - The Ministry of Education changed names to the Ministry of Education and Vocational Training and now includes a component for training by the Ministry of Labour and Youth.  
                           | - The government initiated a large number of plans for educational development and strategies to further develop the education sector.                                                                                                                                 |

Source: Adapted from “Improving the quality of science education in Tanzanian junior secondary schools: The stakeholders’ perspectives, issues, and promising practices” by Kalolo (2014) (Table modified)
As with other developing countries, Tanzania experienced uneven social, political and ideological changes since claiming independence from Britain in 1961. Tanzania has struggled with poverty, disease, illiteracy, and other challenges for education, all while carrying the burden of a colonial legacy. In addition, Tanzania inherited a discriminatory system of education from its colonists. This system placed emphasis on a small proportion of the population who would receive primary education, with a smaller proportion proceeding on to secondary education and even fewer attending tertiary education (Osaki, 2007). This system was known to be highly academic, hierarchical, pyramidal in nature, and designed for the minority who would fill the positions then existing in government. Like other African countries, primary education followed British Colonial governmental policy (Cameroon and Dodd, 1970). Various efforts towards achieving an educational system that responded to the existing educational challenges have endured negative influence from the nature and structure of persistent British colonial thinking still in existence within the educational system (United Republic of Tanzania, 1995).

Concern in adult education in Tanzania is the provision of basic and functional literacy: reading, writing and doing simple arithmetic (3Rs), and functional literacy aims to enable adult learners to use the acquired skills for improving livelihood. Since independence, the country focused on improving the economy and in reducing poverty, by introducing a number of policies and strategies. Of these policies, the current study focuses on adult education and policies for development (see Table 3-2).

The ICBAE, established in 1995, was response to the findings of the national literacy census conducted in 1992, which revealed that adult literacy classes were disappearing and the illiteracy rate was rising. (Mushi et al, 2002, MoEVT). The overall objectives of the ICBAE program is to empower communities to be responsible for the development of programs and
projects and to improve the quality and efficiency of literacy programs using bottom–up planning that allows adult learners to make decisions as to what is best to improve livelihood and collaboration (Mushi et al., 2002). Despite the availability of this program, the illiteracy rate rose from 27% in 1992 to 38% in 2009 (Mushi et al., 2002), suggesting that ICBAE has failed to address the problem of literacy and poverty in Tanzania.

The ICBAE was piloted in Morogoro Rural (Kiroka ward), Moshi Rural (Sembeti ward), Lushoto (Soni ward) and Sengerema (Kishinda ward). The 1999 evaluation resulted in a gradual expansion of the program (Mushi, 2009). Currently, the ICBAE program operates across Tanzania, focusing on equitable access to quality literacy and post-literacy classes for young people and adults. Four years after the inception of the program, the ICBAE adopted the REFLECT (Regenerated Freirean Literacy through Empowering Community Techniques) approach, which it links literacy and basic education to the issues of problem-solving and socioeconomic development.

**Program Implementation**

Implementation of the program is throughout all 25 regions of the Tanzanian mainland. Learning centers are in primary schools and the learning cycle lasts 18 months. Once learners enroll and organize into groups, literacy circles arise. More than one literacy circle exists in each learning center. A literacy circle can have up to 30 learners, led by one facilitator. The language of instruction is Kiswahili. Learners meet three times a week, usually in the evenings, once children dismiss from classes and return home. Facilitators have manuals containing relevant topics in agriculture and microeconomics, health and hygiene, and socio-politics. The curriculum is flexible, allowing learners to focus on the topics that are most relevant or interesting. Learners do not receive textbooks. Instead, using the REFLECT approach, each literacy circle addresses
key issues in their communities, designs learning activities, participates in problem-solving, and plans income-generating activities. Learners at different levels of literacy enroll in appropriate literacy circles and work together and learn from each other. Learners who need additional help with literacy skills spend more time with the facilitator, and, as due to a lack of textbooks, facilitators use manuals and newspapers to teach literacy. Figure 4-4 below shows bottom-up model (UNESCO’s Institute for Lifelong Learning, n.d.).

*Figure 4-4: The ICBAE Program Operations. Figure adapted from “Non-formal Education for Rural Development in China” by Wen Zhang” by Wen Zhang (Figure and text modified)*

The ICBAE program operations (Figure 4.4) reflects a bottom-up program, learners from local communities form learning circles and create the implementation. The ICBAE programs
collaborate with other institutions for access to training spaces and skilled personnel from these institutions. The goal of ICBAE is to empower people who not only focus on income generation or skill development but also well-rounded development of human resources.

**Program Content/Curriculum**

From the documents reviewed, the ICBAE content’s design recognizes the needs of the individual and the surrounding community; the approach is flexible, learner-centered, and adaptable to the needs of the learners and the communities. The content covers knowledge and skills relevant to the acquisition of literacy, life, and vocational skills necessary for conducting income-generating activities. To teach literacy and numeracy, facilitators use different materials, such as alphabet books, newspapers, and ICBAE manuals for agriculture, microeconomics, health and hygiene, and sociopolitical education (UNESCO’s Institute for Lifelong Learning, n.d.). Table 4-4 shows curriculum/content of ICBAE.

Table 4-4: The ICBAE Subjects and Major Themes

<table>
<thead>
<tr>
<th>Agriculture and Microeconomics</th>
<th>Health and Hygiene</th>
<th>Social-Political Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Improved Crop Production</td>
<td>Improved Food and nutrition</td>
<td>Management of Household</td>
</tr>
<tr>
<td>Improved Livestock Keeping</td>
<td>Clean and Safe Water</td>
<td>Sex Education</td>
</tr>
<tr>
<td>Environmental Conservation</td>
<td>Infectious Disease</td>
<td>Human Rights and Law</td>
</tr>
<tr>
<td>Agro-economics</td>
<td>HIV Aids (UKIMWI)</td>
<td>Tanzania: Our Country</td>
</tr>
<tr>
<td>Cooperatives</td>
<td>Care of Pregnant Mothers</td>
<td>Our Tradition and Customs</td>
</tr>
<tr>
<td>Natural Resources</td>
<td>Care of Environment</td>
<td>Social Services</td>
</tr>
</tbody>
</table>

Source: Bwatwa and Kamwela (2010)

**Teaching Methods and Approaches**

The Ministry of Education and Vocational Training adopted the REFLECT methodology in 1998. The methodology promotes participatory learning that empowers people to critically examine their environments, identify problems, discuss and analyze, and create practical solutions for sustainable development. The REFLECT approach emphasizes active participation. The primary teaching materials are facilitators' manuals, relevant topics for learners and contexts (UNESCO’s Institute for Lifelong Learning, n.d.).
Recruiting and Training Facilitators

In Tanzania, facilitators are paid volunteers. Payments are by the Tanzanian Government through local governmental authorities at VTZS 50,000.00 (US $25) a month. Facilitators create learners’ involvement, encourage participation, share knowledge and experiences, and contribute to the development of the class’ curriculum. In some cases, elementary school teachers are literacy circle facilitators due to teaching experience. The delivery of literacy education and training for literacy facilitators occurs at primary school and other institutions (UNESCO’s Institute for Lifelong Learning, n.d.).

Recruiting Adult Learners

The ICBAE program’s participants gain awareness of the programs from other members of the community. In addition, income-generating activities and a revolving loan fund are incentives for learners to join the program. When people recognize that learners from the ICBAE program launch income-generating activities, selling products and earning money, encouragement arises for joining. Once enrolled and the course begins, the facilitator identifies learners who lack reading, writing and arithmetic skills (UNESCO’s Institute for Lifelong Learning, n.d.).

Program’s Assessment and Evaluation

For ICBAE, conducting needs assessment occurs through semi-structured interviews with learners, either at the beginning or during the course. The monitoring of the program’s implementation is the result of field visits that involve classroom observation. National adult education officers, district adult education coordinators, and ward education coordinators conduct field visits. In addition, discussions with learners yield feedback for the quality of implementation. Graduates from the program conduct follow-up home visits. During these visits,
graduates explain how, if at all, the use made of the knowledge and skills acquired during the course for improving daily life and supporting and providing for their families. No standardized testing occurs, as yet (UNESCO’s Institute for Lifelong Learning, n.d.).

**Funding and Sustainability of the Program**

The program depends on funds from the Tanzanian Government, through the Ministry of Education and Vocational Training. According to the National Development Vision 2025, the United Republic of Tanzania is striving towards both social and economic development, and sees education as one of the tools for achievement. ICBAE uses primary school premises for training, saving the program from rental expense and meeting the requirements of the 1978 Education Act, which states that programs for adult education can locate in every educational institution. The use of the Revolving Loan Fund aids learners’ implementing income-generating activities, but also supports the program’s sustainability, as the learners repay loans and interest.

Over the years, the program has developed partnerships with governmental, non-governmental, and faith-based organizations, including the Tanzania Education Network (TENMET), the Ministry of Health and the Ministry of Agriculture. TENMET, as an umbrella NGO, coordinates all the non-governmental organizations that support education, thereby allowing ICBAE program opportunity to cooperate with many different NGOs. The partnerships with government departments are also important. For example, since health care is one of the components of the program, with a health-related activity, the Ministry of Health selects relevant officers as lecturers. Similarly, employees from the Ministry of Agriculture assist learners with activities related to agriculture (MoEVT, n.d.; UNESCO’s Institute for Lifelong Learning, n.d.).
**Impact and Challenges**

The goal of ICBAE is to empower communities to take full responsibility for the development of their programs and projects, to improve the quality and efficiency of literacy programs, and to sustain literacy programs using “bottom-up” planning that allows adult learners to decide the most advantageous directions for improvement of livelihoods. Table 4-5 provides enrolment according to gender.

Table 4-5: Enrolment of Learners in ICBAE Learning Centers, 2004-2014

<table>
<thead>
<tr>
<th>Enrolment Year</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>2000</td>
<td>440,228</td>
<td>622,850</td>
<td>1,063,078</td>
</tr>
<tr>
<td>2001</td>
<td>443,193</td>
<td>630,123</td>
<td>1,073,316</td>
</tr>
<tr>
<td>2005</td>
<td>848,777</td>
<td>1,051,478</td>
<td>1,900,255</td>
</tr>
<tr>
<td>2006</td>
<td>778,408</td>
<td>890,095</td>
<td>1,668,503</td>
</tr>
<tr>
<td>2007</td>
<td>593,980</td>
<td>694,684</td>
<td>1,299,664</td>
</tr>
<tr>
<td>2008</td>
<td>507,793</td>
<td>551,331</td>
<td>1,059,124</td>
</tr>
<tr>
<td>2009</td>
<td>449,103</td>
<td>508,186</td>
<td>957,289</td>
</tr>
<tr>
<td>2010</td>
<td>451,108</td>
<td>473,785</td>
<td>924,893</td>
</tr>
<tr>
<td>2011</td>
<td>499,898</td>
<td>550,619</td>
<td>1,050,517</td>
</tr>
<tr>
<td>2012</td>
<td>434,466</td>
<td>473,305</td>
<td>907,771</td>
</tr>
<tr>
<td>2013</td>
<td>388,062</td>
<td>346,888</td>
<td>734,950</td>
</tr>
<tr>
<td>2014</td>
<td>369,143</td>
<td>417,459</td>
<td>786,602</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>6,204,159</strong></td>
<td><strong>7,210,803</strong></td>
<td><strong>13,414,962</strong></td>
</tr>
</tbody>
</table>

Source: UNESCO Institute for Lifelong Learning, n.d.)
http://www.unesco.org/UIL/litbase/?menu=9&programme=228

Table 4.5 shows declining numbers of adults participating in the ICBAE program. At the beginning, ICBAE was well received, with a total population of 1,063,078 (440,228 males and
622,850 females) attending ICBAE programs in 2000, dropping to 786,602 (369,143 males and 417,459 females) in 2014.

ICBAE Challenges

The UNESCO’s Institute for Lifelong Learning listed challenges facing ICBAE.

- The biggest challenge for ICBAE is a lack of resources, both human and financial.
- Despite facilitators having manuals on REFLECT methodology, actual training has not occurred since 2005. This poses a challenge, because the ICBAE program uses the REFLECT approach. The responsibility for planning and conducting training has fallen to the districts rather than to national government. However, monitoring shows that the districts have allocated very little or no funds for the training of facilitators. Adult literacy has received priority. The effective delivery of this style of teaching requires that facilitators receive the necessary training and understand their roles in the teaching/learning process.
- In addition to the lack of training, and low and irregular remuneration, the quality of the program is at risk from an increase in the High facilitator-learner (FLR) ratio. Available data shows highest FLR was in 2013, when it was 1:48 (Ministry of Education and Vocational Training, 2014, p. 120).
- The program established a mechanism for implementation of income-generating activities, through the provision of the Revolving Loan Fund. Despite this component’s proven motivation features for the program, the loans, which range from US $100 to US $300 per group, are not always sufficient to create a noticeable, positive impact on poverty in learners' communities.
The difficulty assessing learners' attendance or withdraw rates arises from a lack of recording attendance. Attendance is voluntarily. Even extended absence does not disallow rejoining the program (UNESCO’s Institute for Lifelong Learning, n. d.).

<table>
<thead>
<tr>
<th>Table 4-6: Summaries of Similarities and Differences between FAL and ICBAE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Role of Adult Education</strong></td>
</tr>
<tr>
<td><strong>Adult Education Policy</strong></td>
</tr>
<tr>
<td><strong>Establishment of the Project</strong></td>
</tr>
<tr>
<td><strong>Program Goals and Objectives</strong></td>
</tr>
<tr>
<td><strong>Program Content/Curriculum</strong></td>
</tr>
<tr>
<td><strong>Method/Philosophical Foundations</strong></td>
</tr>
<tr>
<td><strong>Implementing Model</strong></td>
</tr>
<tr>
<td><strong>Teaching Methods and Materials</strong></td>
</tr>
<tr>
<td><strong>Target Groups/Enrollments</strong></td>
</tr>
<tr>
<td><strong>Funding</strong></td>
</tr>
</tbody>
</table>

Source: UNESCO’s Institute for Lifelong Learning, n. d.) – text modified.
Participation Issues

Documents from both FAL and ICBAE programs reveal that enrollment and attendance was usually high during the initial four to six months. However, learners withdrew as the programs continued. The causes, according to instructors/facilitators, are partly due to increases in workloads at home, and partly due to unmet expectations. Fingeret (1993) argued that:

The continuum of learner participation ranges from teachers' depositing information into students' minds to learner-centered instructions in which students participate in developing materials to participatory literacy efforts in which students share power and responsibility for curriculum development, instruction, and programme management. (p. vii)

Training Instructors/Facilitators

In both programs, the majority of instructors had only a primary school education. In the FAL programs, this was supplemented with an initial training of five days, followed by a two-day refresher course. Both organizers and instructors acknowledged that this supplement was inadequate, given the very basic educational foundation in face of the pedagogical task of helping adults learn. In contrast, facilitators in the ICBAE REFLECT receive two to three weeks of initial training, followed by regular refresher courses, support, and supervision. This may account for the respectable quality of teaching materials they developed with their groups and their reported good relationships with their learners.

Monitoring and Supervision

Monitoring and supervision in both programs appears inadequate, although monitoring and supervision in REFLECT had a higher rating compared to FAL.
Summary

The chapter presents the FAL and ICBAE programs’ similarities and differences. FAL operates with a top-down approach compared to the ICBAE, which adopted REFLECT (bottom-up approach). In Uganda, the government plans, executes, and supervises FAL program. In contrast, the bottom-up approach used by ICBAE programs in Tanzania enables grass-roots initiatives, which encourages opinions and involvement of participants. In ICBAE programs, adult learners have the chance to participate in different phases of the program. Chapter 5 contains a summary of findings and conclusions. The chapter presents recommendations drawn from the document reviews and interviews associated with the research’s questions.
Chapter 5

Findings, Implications and Recommendations

Introduction

The Ugandan and Tanzanian governments have acknowledged that adult education has an important role for increasing literacy and eradicating poverty. The adult educational programs offered in both countries aim to provide training in new skills and basic education to adults living in rural communities. This comparative case study examined and compared government-initiated adult education programs (FAL in Uganda and ICBAE in Tanzania), to determine whether or not the programs engage in people-centered practices, which literature has shown to be the most effective approach to adult literacy. The research questions guiding this study were: To what extent are current adult educational programs in Uganda and Tanzania engaging adult learners in people-centered development? How do current adult educational programs and practices in Uganda and Tanzania align with the adult education policies in those countries? What are the views of stakeholders (policymakers and adult educators) regarding Uganda’s FAL and Tanzania’s ICBAE programs? What are the similarities and differences between the FAL and ICBAE programs? The comparative case study draws largely from document reviews, supplemented with interviews of key informants.

This chapter presents key findings, limitations of the study, implications of the findings, and offers specific recommendations for policies and practices for adult education, and for future research.
Summary of Findings from Uganda’s FAL and Tanzania’s ICBAE Programs

- In both countries, adult education needs more prominence and political will.
- Effective and flexible governance and/or coordinating structures are lacking.
- No stand-alone adult education policies/legislation exists in Uganda. Those present in Tanzania lack harmony with other legislation, affecting adult education.
- No specific curricula, especially for basic education exists creating a need to diversify curricula to meet specific needs of adult learners.
- In both programs, primers and teaching materials are in great demand and need development and improvement.
- Funding is inadequate and erratic and is an essential priority for such areas as educator training, monitoring, and evaluation.
- The needs exist for infrastructure, resources, and training sites near where adult learners live and work.
- Improving adult education in both countries requires training for instructors/facilitators and adequate compensation. Both FAL and ICBAE programs have a majority of untrained adult educators, especially for basic literacy programs. Governments often employ schoolteachers and others in adult education posts rather than experienced adult educators.
- A general lack of monitoring and evaluating systems is evident and input from universities is an essential element for improvement.

As discussed in the literature review, Nyerere argued for an alternative educational model designed to reorient the goals, values, and structure of education in developing countries like Uganda and Tanzania—a model that is culturally responsive and that truly serves the needs of
rural communities. Questions remain for FAL and ICBAE programs’ in rural Uganda and Tanzania achieving Nyerere’s vision. The study’s findings are organized into four broad categories corresponding to the research questions.

**Question 1: To what extent are current adult education programs in Uganda and Tanzania (FAL and ICBAE) engaging adult learners in people-centered development?**

A people-centered approach to development promotes social inclusion of the poor and vulnerable by empowering people, building cohesive and resilient communities and societies, and making institutions accessible and accountable to citizens (UN/DESA, 2009). The discussion in Chapter 1 suggests education in Uganda and Tanzania during the pre-colonial era was, and remains (in rural areas), an integral part of life in communities and instilled a sense of belonging. Adult education closely linked to the needs of the local community, and was, in many respects, truly people-centered. Questions remain for whether or not the approaches, philosophies, methods and materials, and content/curricula of FAL and ICBAE are people-centered.

In terms of the programs’ teaching methods, the findings show that FAL and ICBAE programs combine literacy (teaching people to read, write, and count) with skills training for adult learners in rural Uganda and Tanzania. These programs focus not only on developing the skills of reading and writing but also provide opportunities for income-generating activities. However, strong emphasis on formal learning exists for both, evident from the practices of both programs. For example, training requires nine months in FAL, and in ICBAE, training occurs at various levels. In addition, the review of documents and interviews with adult educators shows that most adult learners attending the FAL and ICBAE programs were already literate. This departs from the original goal of these programs which was “training for adults who never attended school and those that dropped out of school in grade schools.” In addition, Okech
(1999) noted that Ugandan adult educational programs did not serve the primary target group—those who had no formal schooling. From the documents reviewed, the quality of implementation of adult education programs in both countries is apparently poor, leading to a wide variance in learners’ attainment. The study recommends consistency in policy, to ensure reconciliation between decentralization and prioritizing universal literacy.

From the documents reviewed and the interview of key officials, the study finds differences in the philosophical foundations which influence FAL and ICBAE policies and practices. Aligned with the autonomous model, FAL teaches literacy to promote social, economic, and political development. In the autonomous model, the emphasis in teaching literacy is the provision of new knowledge, skills, and attitudes for the purpose of initiating change in the community. The autonomous model coincides with behavioral, modernization, and neoliberal educational theories discussed in Chapter 2. These philosophies center on individualism, and encourage formal education as a path to economic growth and development. Adult learners’ local knowledge and experiences lack recognition and exclude the poor from learning and development processes (Archer and Cottingham, 1996; Kabutha, et. al., 1998).

Of the two programs, ICBAE is apparently more likely to encourage empowerment, participation, ownership, sustainability, and showing some semblance of a people-centered approach exists in the ICBAE program. The use of the REFLECT approach places emphasis on community empowerment, community consciousness, and individual self-actualization, a reflection of humanist and radical philosophies of adult education discussed in chapter 2. Communities have the prerogative to decide what to learn, which income generating projects to undertake, and how to do so for a community’s benefit. Local people operate ICBAE programs for local benefits and are highly participatory (UNESCO, n. d.). From the documents reviewed,
ICBAE was effective in meeting the needs of adult learners when first established in 1995; however, the numbers of participants served began to decline thereafter (Ministry of Education and Culture, Tanzania, n.d.). This decline was due to a number of reasons, including program objectives being determined by the central government rather than at the local level, a formal style of learning, subject matter developed by subject area specialists rather than responding to the interests of learners, absenteeism, and a lack of understanding of the benefits of literacy on the part of sometimes reluctant participants (Ministry of Education and Culture, Tanzania). Overall, while the ICBAE approach had greater focus on people-centered development than the FAL program, in practice, ICBAE program did not wholly reflect people-centeredness.

**Question 2: How do current adult education programs and practices in Uganda and Tanzania align with the countries’ adult education policies?**

The existence of adult educational policies indicates that a country recognizes the importance of educating adults as a means to achieving social, cultural, or economic development. Both Uganda and Tanzania have established a constitutional basis for the right of all citizens to education. In addition, both have varying legislations that relate to adult education in some way, although only Tanzania has an adult education policy and a wide range of fairly specific adult education-related legislations. As discussed in chapter 4, no stand-alone policy on adult education is present in Uganda.

A 2008 report by Uganda’s Ministry of Gender, Labour and Social Development (MGLSD), “National Report on the Development and State of the Art of Adult Learning and Education (ALE) in Uganda” summarized problems facing adult education. These included: a lack of coherence in adult educational strategies from an adult educational policy still in preparation, policies scattered across various sectors and not formulated to explicitly address
adult education, uncoordinated implementation of programs by the various sectors and institutions involved with adult education; failed establishment of institutions proposed in the Government White Paper on education, lack of facilities for adult education within the Ministry of Gender, Labour and Social Development (MGLSD), and duplication, ad hoc and unprofessional practices, with no quality assurance and assessment of effectiveness (p.25).

From the documents reviewed, Uganda’s 1992 White Paper lists the policy for adult education. Despite government White Paper (1992) recognition of non-formal education, Uganda continued to prioritize universal primary education (PEAP pp. XXII), with no mention of adult education as a strategy for growth and reducing poverty. While some references to adult and education in broader national education and development documents, no specific, comprehensive, and detailed adult educational policies are forthcoming. The policy focus remains primarily on formal education.

Unlike Uganda, Tanzania has an adult education policy and adult education-related legislation. However, the main hindrance to successful implementation of adult education programs in Tanzania has been the lack of legislative support and political will to prioritize adult education, coupled with an overemphasis on formal education at the expense of non-formal education (Kanuksiya, 2008). Bhola (1994) concurred and observed that:

…developers of educational policies almost everywhere in the world remain unmoved by president Nyerere’s impassioned plea on behalf of adult education and continue to be governed by their ideology of ‘formal education first’. They favour making primary education accessible and continue to starve adult education... (p. 315)

Maoulidi (2004), referring to the context of Tanzania’s educational policy, adding: “currently, the impetus in terms of policy and budgetary allocation is in the formal education sector” (3). In addition, Samoff (2003) argued that the goals established by Education for All (EFA) in the 1990s and Millennium Development Goals (MDGs) in the 2000s, thwarted the progress of adult
education in developing countries like Uganda and Tanzania, due to an overemphasis on formal primary education.

The review of official documents and reports on adult education in Uganda and Tanzania showed that both countries’ national policies cover interdisciplinary areas related to adult education. However, guidelines for implementation that highlight interdisciplinary relationships are lacking and connections to other policies and institutions are weak. In addition, political will and support for adult education, and poor coordination and collaboration are lacking, and duplication of policies and services are prevalent. For example, in Uganda little evidence exists for policies providing for linkages between formal and genuine non-formal education (as distinct from adult basic education).

In addition, Uganda and Tanzania have embraced poverty eradication programs the Uganda’s Poverty Eradication Assessment Program (PEAP) and Tanzania Poverty Reduction Strategy Paper (NSGRP II) or locally known as Kukuza Uchumi na Kuondoa Umaskini Tanzania (MKUKUTA II); which guides budget allocations in the two countries endorsed by the World Bank. The World Bank’s goal is grounded in promotion of product-oriented, market-based economies in developing countries (Giroux, 2004), which contrasts with people-centered development. The objective of Uganda’s Poverty Eradication Action Plan (PEAP) is about improving the wellbeing of Uganda households by reducing absolute income poverty and raising educational achievement of Ugandans through formal education. Here, the focus is on formal learning. There was no mention of adult education as a strategy in the fight against illiteracy. The impact of PEAP’s progress was minimal in accelerating economic growth in Uganda because the policy is not suited for “addressing needs of marginalized populations as it prioritizes policies supported by wealthy or powerful constituencies, national and international, which often
undermine or contradict necessary steps for poverty reduction” (Brown, 2011:1). Both PEAP and MKUKUTA II poverty eradication policies lack socioeconomic, cultural and political context.

**Question 3: What are the views of stakeholders (policymakers and adult educators) regarding Uganda’s FAL and Tanzania’s ICBAE programs?**

This question sought to gather views from stakeholders (policymakers and adult educators) of adult education regarding education and programs (FAL and ICBAE) to gain insight into methods for translating initiatives into practice. In Uganda, comment from literacy official reflected the views of the government and the Ministry of Gender, Labour, and Social Development. The official in Uganda was more optimistic than the program-level adult educator regarding FAL’s ability to effectively meet the needs of learners, in terms of facilitation, training, and challenges. The different views revealed disconnection between officials at the national and the program levels. The interview data confirmed the definition of adult education, goals, and objectives of FAL as described in Chapter 4, and introduced a new literacy policy, the “Uganda National Adult Literacy Policy 2014.” The policymaker affirmed links between formal and non-formal education in Uganda. The policymaker stated:

> Linking adult literacy services with the formal sector is required for recognizing the learning achievements of adult learners and increasing their opportunities in the job market. It will further open the way and motivate adult learners to pursue upward training and education. Closer linkages among formal, non-formal and informal approaches to learning shall be fostered to respond to the diverse needs and circumstances of adults. (Interview)

However, the policy statement contrasts with national and international reports which acknowledged no stand-alone adult education policy in Uganda. The reviewed documents show that FAL is funded mostly from external sources.

Interview data from adult educators confirmed challenges facing adult educational programs in Uganda and Tanzania. The adult educator from the FAL program described teaching methods
as mostly lecture, group discussions, demonstrations, and field studies, and that classes lack materials to engage in practical learning activities, such as ingredients for cooking classes due to limited funding. Classes more frequently use traditional textbook-centered methods for learning.

Qualifications for facilitators in the FAL program are a primary seven graduate, proficient in reading and writing the local language, and being respected member of society. A lack of or inadequate facilitation is common to these programs. One adult educator stated that there is lack of facilitation fees, facilitators not paid for more than 10 years, and yet they have needs and responsibilities.

Both policymakers and adult educators in Uganda and Tanzania recommend paying adult educators’ facilitation fees, training educators/facilitators, and providing startup funds for graduates to initiate income generating activities. One adult educator in Uganda recommended the use of the FAL program as an entrance point in the community. That instead of mobilizing, sensitizing, and training new groups, the government of Uganda should: 1) use FAL groups already mobilized and trained; 2) and to award certificates to FAL graduates who seek further learning/training.

From the document review, Tanzania’s ICBAE program appears to fare better than the FAL program regarding implementation. However, a study by Kanukisya (2008) cited a response from one of the respondents regarding the status of adult education in Tanzania:

Since his retirement as a president of URT and later on his death in 1999, the status of AE has been deteriorating. This can mean that Nyerere retired and died with AE as now is evidently seen and witnessed all over the country. (p. 63)
Another quote from Kanukisya from the same respondent reflected the status of adult education (AE) in Tanzania:

I wonder how this PSRP and MKUKUTA (NSGRP) will succeed amidst low attention to AE programs. To me, it is difficult even impossible for any government plan or program to be effective and sustainable if the majority of adult population (implementers) are denied their right to education. There is nothing bad to concentrate on primary and secondary education. What is bad is concentration on any form or level of education at the expense of the other. (p. 64)

This opinion reaffirms the prevailing view among researchers that adult education generally has a low priority in a country’s overall educational goals. Rogers (1993:159) observed that the comparative neglect of adult education in policy-making and implementation of educational programs in all parts of the world, with a few exceptions, is clear.

**Question 4: What are the similarities and differences between the FAL and ICBAE programs?**

Cross-cultural research provides an opportunity to understand a phenomenon (Crosselly and Broadfoot, 1992) and determines the similarity or dissimilarity of the phenomenon in different environments. Uganda and Tanzania are neighboring countries with many commonalities, particularly in terms of histories and socioeconomic development (Pederson and McCormick, 1999). Uganda and Tanzania are both heavily reliant on agriculture, with the majority of the populations employed in agriculture and animal husbandry. After independence in 1962, Uganda experienced civil unrest, which led to the collapse of the country’s educational and agricultural systems, and political and socioeconomic infrastructure (Stewart, 2010; Brett, 1994). In contrast, Tanzania’s recent history has been relatively peaceful. Despite differences in political experiences, the core tenet of adult education in Uganda and Tanzania remains the same—the belief that illiteracy restricts an individual’s freedom, self-reliance, and potential for achieving true independence. Both governments view illiteracy as a barrier to economic progress
for individuals and communities, thus impeding economic advancement on a national level and indicating a functional perspective for adult literacy.

The analysis of government documents, literature, and general background of education in Uganda and Tanzania show that the FAL and ICBAE programs have similar goals and motivations with respect to “providing relevant skills to improve livelihoods or rural people who never went to formal schools or dropped out in grade school.” In the Ugandan and Tanzanian context, adult literacy, as implemented by the FAL and ICBAE programs, combined both functional and basic adult education, but with a stronger emphasis on the functional perspective. The programs focus not only on developing the skills of reading and writing but also strongly focus on life skills (income generating activities) which allow acquiring knowledge that enabled functioning responsibly in communities. However, differences are apparent in ideologies basic to the FAL and ICBAE practices. The current adult education programs have strong emphasis on functional literacy, as evident in the formal educational practices of FAL and ICBAE programs, which required progress through fairly rigid sequencing, consisting of nine months of training for FAL and multiple required levels of attainment in ICBAE.

Uganda and Tanzania use literacy to promote social, economic, and political development. Both countries combine literacy instruction in the adult educational programs with teaching practical knowledge in agriculture, health and sanitation, leadership, family planning, income generation, and environmental protection (Archer and Cottingham, 1996). While both countries have acknowledged the need to provide education as a strategy for alleviating poverty, the current study found that Uganda and Tanzania confront several challenges, including inadequate funding (dependency to external fund) to sustain adult education, and a lack of political will to ensure the sustainability and longevity of these programs, irrelevant curricula,
poor attitudes of participants, and inadequately trained and unmotivated facilitators (Kajubi, 1989; Kanuksiya, 2008). In addition, the prevailing educational ethos in Uganda and Tanzania—which pervades both adult education as well as the traditional school system—places heavy emphasis on formal education and passing examinations at the expense of developing critical thinking and problem solving skills (Eshiwani, 1993; Magara and Nyumba, 2004).

Both programs believe in the concept of involving learners in developing the learning materials and relevancy for teaching of literacy for the lives of the learners (Archer and Cottingham, 1996). The difference is in the methodology (Archer and Cottingham, 1996). The FAL approach does it by conducting needs assessment and involving the learners in the process of developing primers. In the FAL approach, conversely, the primer is the basis for teaching literacy. Development of the primers is using information gathered from a survey of the community. The expectation are that materials are relevant to the lives and needs of the community and that while engaging in literacy activities, learners will simultaneously learn new skills, which are useful for improving livelihood.

The ICBAE, on the other hand uses REFLECT through Participatory Rural Appraisals (PRA) techniques in each literacy circle to involve learners in selecting and developing personal learning materials. Advocates of the REFLECT approach believe that the teaching of literacy will be relevant at a local level, and thus relevant to the lives of the local community. These opinions reject the use of literacy primers in teaching adult literacy, arguing that primers are an external import, foreign to the lives of the learners (Archer and Cottingham, 1996). Freire's “conscientization,” Chambers' “PRA” and Street's ideological concept of literacy are the theoretical foundations for REFLECT (Archer and Cottingham, 1996, pp. 14-15).
Limitations of the Study

Creswell (2003) argued for multiple realities to a single phenomenon. The current comparative case study uses document reviews (primary and secondary sources), complemented with interviews of key informants. Despite the use of these methods, perhaps other methods and respondents might result in differing findings. Further, despite cautious efforts to control the research’s limiting factors, time was a constraint for this study. Consequently not all stakeholders (policymakers and adult educators) had involvement in the study. Perhaps, time limited the richness of the data.

Conclusions

As discussed in Chapter 1, pre-colonial education closely linked the needs and practices of local people. The situation changed after introduction of missionary and colonial education in Uganda and Tanzania, when the emphasis shifted to formal learning. This approach to education did not reach all segments of the population, particularly those living in low income, rural communities. Consequently, programs like Uganda’s FAL and Tanzania’s ICBAE filled the void by giving adult learners the opportunity to acquire practical skills, thereby enabling rural people to improve livelihoods while compensating for the lack of opportunity to participate in formal learning.

The purpose of this comparative case study was to investigate using adult education as a strategy for social development in rural Uganda and Tanzania. Specifically, the study examined two programs—the Functional Adult Literacy program in Uganda and the Integrated Community-Based Adult Education (ICBAE) in Tanzania—to determine the degree of people-centeredness to meet the needs of adult learners. Content analysis of various documents from primary and secondary sources and interviews with key informants related to the two adult educational programs provided data for responding to the research questions. In addition, the
document review and interviews provided data of the FAL and ICBAE programs. The literature review provided an overview of adult education philosophies, an examination of the people-centered approach to development, and theories for development.

The overall goal of this study is a quest for a viable strategy to engage rural men and women in people–centered social development. The overarching assumption is that adult education, when appropriately designed and coordinated, can serve as a pathway to progress and lower poverty rates via people-centered development. Based on the documents reviewed, interviews, and secondary data, the current adult educational strategies in Uganda and Tanzania lack consensus, structure, vision, and inadequate support, due to a lack of political will to commit adequate resources to policy formation, planning, and program implementation.

In Uganda and Tanzania, the use of both formal and non-formal education has recorded mixed results in terms of economic expansion and reduction of inequalities (Brown, 1985). The current adult educational programs depart from the pre-colonial role of education which provided equal educational opportunities to all. The adult educational practices in Uganda and Tanzania still have roots in the colonial system, whose aim was to perpetuate western culture in local education. These practices have in turn led to disconnection between programs’ practices and real life of adult learners. Changing this system will require a shift in approach from the colonial-based adult educational approach, with fixed and narrow concepts to an approach that is relevant, functional, and responsive. Essentially, the need is for a program able to connect participants’ training with experience in daily life.
**Implications of the Findings**

From the review of documents and interviews, evidently adult education became political goals for both Uganda and Tanzania after independence, since education was vital for the governments to be able to function successfully politically and economically. While primary education became compulsory, implementation was never complete or designed to include everyone. Therefore, adult education, if planned properly, could be vital for in training adults excluded from formal learning. However, the hierarchies established during the colonial period remained in place, and those at the top of the social hierarchy maintained a greater access to higher education. While democratic governments were more likely to create schools, militaristic regimes limited or eradicated progress toward improving access to education.

From a functional perspective, adult education has its foundation in basic literacy and skills training for livelihoods. The literature shows that adult education programs that combine functional literacy with practical skill training elevate the socioeconomic status of poor communities, particularly in rural areas. With 19.7% of Uganda’s total population considered poor, and a further 43.3% considered insecure, non-poor (see Table 1-4), and 37.6% (Table 1-5) of Tanzania’s rural population in poverty, the failure of both governments to implement effective adult educational programs conflicts with intent to pursue development at every level.

Although the findings’ value is within the context of the study’s limitations, overall, the implications are significant. The vital information obtained from reviewing documents and from interviews with adult education stakeholders regarding FAL and ICBAE programs reveal a number of issues for the state of adult educational practices in rural communities in Uganda and Tanzania. Generally the findings imply that:
• Providing quality adult education involves having the political will to provide consistent funding, and a number of stakeholders who are likely to have different views of approaches. Diversity in the definition of adult education exists, resulting in varying adult educational practices in the two countries (see Tables 1-1, 1-2, and 1-3). Consequently, any attempt to describe and explain adult education with a single line of evidence and explanation is unrealistic.

• Without relevant content/curricula or effective assessment procedures, motivating adults to participate in the programs is difficult. Therefore, the need to increase consideration of content, context relevance, functionality and applicability of the FAL and ICBAE programs as indicators of quality adult education in Uganda and Tanzania. The need to consult broadly with policymakers, adult educators, and adult learners, local and international actors is vital to achieve quality adult education for rural communities in Uganda and Tanzania.

• Without clear policy and a relevant philosophy to guide provision of adult education in rural communities; meeting the needs of adult learners is unlikely. Therefore, the need to rethink the philosophies governing FAL and ICBAE programs is vital. The focus should begin with assessment of the actual efficacy of the current philosophy of education.

• Chapter 2 shows competing philosophies for adult education and contrasting strategies for understanding this field. In the review of adult education philosophies, with a few exceptions, no single philosophy responds to sustainability and people-centeredness in adult education, because the concepts of adult education, as revealed by the findings of this study, are so diverse. Therefore, a consensus for the important components of adult
education that is sustainable and meets needs of adult learners is necessary. No easy solution exists, but understanding is a requirement for any successful improvement.

**Recommendations**

**Policymakers and Adult Educators**

Recommendations arise from the general conclusions, leading to a consideration of broad policy for a national plan for implementing policies for adult education. Adult education in Uganda and Tanzania show no clear relationship between policy and practice (classroom practice at the program level). Adult education policies should reflect practices (classrooms; activities), and be flexible and proactive. Lyster (1992) summarized the problems of adult educational practice, “There are very different ideas about what literacy is for and what it can achieve. These ideas are inextricably bound to the way in which literacy is taught. It is impossible to have a neutral literacy method. Methodology is a question of techniques and partly a question of ideology. The top-down approach to program implementation, particularly in Uganda, should be re-evaluated, and a new approach affording equal focus to the needs of participants should be a consideration. The rationale is that adults are more likely to participate in learning if engaged in the planning of learning activities. Programs should incorporate feedback from stakeholders, wherever possible, to encourage innovation and improve outcomes.

The perception of adult education in Uganda and Tanzania is currently very low. Both countries need to revamp adult educational practices and attend more to the needs of learners in different communities (i.e. adapting adult educational programs to be relevant at a local level). In the case of Tanzania, one respondent suggested revisiting Nyerere’s vision and leadership and adopting some of the approaches taken during his tenure (Kanukisya, 2008).

The study recommends raising the training requirements for adult educators/facilitators to ensure entrusting only qualified people with the tasks of teaching adult literacy. Based on the
findings from this study, adult educators/facilitators are untrained volunteers or school teachers without training in adult education.

The FAL and ICBAE programs should continue to serve the originally intended population, the illiterate who never attended formal school. This study has also shown that FAL and ICBAE programs have attracted mainly literate participants, revealing a strong demand for an education that extends beyond basic literacy. Both programs need to develop a framework for adult education that ranges from basic to lifelong learning. Access to cell phones in sub-Saharan Africa has increased dramatically over the past decade, 63% of adults in Uganda and 73% own a cell phone (Poushter and Oates, 2015). Therefore, the introduction and expansion of social media technologies create new opportunities for the FAL and ICBAE to expand their trainings to meet diverse needs of participants. For example, cost effective social media like radio, mobile phone, and videos can be employed to disseminate information/knowledge to adult learners in rural communities (Owiny et al., 2014).

Another alternative is for FAL and ICBAE programs to set up outreach terminals or kiosks in public places such as shops, markets, schools, and churches (Owiny et al., 2014), thus providing rural residents the means to access or attend trainings. These alternative spaces can breakdown down the social and gender stratification that is a limiting factor in most rural areas (Meyer, 2009).

**Adult Education Programs**

The study provides evidence of the current status of adult education in Uganda and Tanzanian, highlighting current policies and practices, details of operations of adult educational programs and perceptions of stakeholders (policymakers and adult educators). This study is
useful for Ugandan and Tanzanian governments and their international partners, and can assist informed decisions for improving the quality of adult education and associated programs.

The study also outlines the shortcomings and challenges facing FAL and ICBAE programs in both countries and asserts the need to find functional, relevant, and context-responsive programs for adult education and training. This information can assist governmental agencies’ and international partners’ informed decisions for overcoming the present challenges (see Tables 4-2 and 4-6). Therefore, the contribution of this study to the body of knowledge, theory, and studies in adult education enhances the quality of adult educational programs in Uganda and Tanzania, by providing an examination of the existing programs and the changes needed to improve their effectiveness.

**Further Research**

This study is confined to government sponsored adult education programs. A comparative study between official adult educational programs and adult educational programs conducted by NGOs in Uganda and Tanzania will benefit both countries.
References


Oegstgeest, September 1997


Houngbo, G. (2014). The need to invest in Africa’s rural transformation


Meho, L. I. (2006). E-mail interviewing in qualitative research: A methodological discussion. *Journal of the Association for Information Science and Technology*, 57(10), 1284-1295.


Ministry of Gender, Labour and Social Development (2008) National report on the development and state of the art of Adult Learning and Education in Uganda, Kampala.


Okello, B. (2014). History of Technical Education in Uganda

http://www.academia.edu/7320439/HISTORY_OFTECHNICAL_EDUCATION_IN_UGANDA


Omoke, C. M. (2011). Quality of education offered to children with special educational needs (SEN) in the era of free primary education (FPE) in rural Kenya: Perspectives of educationists, teachers and parents.


Rogers, A. (1993). The World Crisis in Adult Education: a case study from literacy [1]. *Compare*, 23(2), 159-175.


Tanzania: Poverty Reduction Strategy Paper


UNESCO. Functional Adult Literacy, Uganda http://www.unesco.org/uir/litbase/?menu=4&programme=138


The World Bank Report 1992


Zhang, W. Non-formal Education for Rural Development in China.

Appendix A: Institutional Review Board Approval, Penn State University

EXEMPTION DETERMINATION

Date: October 29, 2016
From: Philip Frum, IRB Analyst
To: Sylvia Oviny

<table>
<thead>
<tr>
<th>Type of Submission:</th>
<th>Initial Study</th>
</tr>
</thead>
<tbody>
<tr>
<td>Title of Study:</td>
<td>Adult Education as a Strategy to Engage People-Centered Social Development in Uganda and Tanzania</td>
</tr>
<tr>
<td>Principal Investigator:</td>
<td>Sylvia Oviny</td>
</tr>
<tr>
<td>Study ID:</td>
<td>STUDY00005547</td>
</tr>
<tr>
<td>Submission ID:</td>
<td>STUDY00005547</td>
</tr>
<tr>
<td>Funding:</td>
<td>Not Applicable</td>
</tr>
</tbody>
</table>
| Documents Approved: | Document Review Guide.docx (0.01), Category: Data Collection Instrument
+ HRP-591%20-%20Protocol%20for%20Human%20Subject.pdf (0.02), Category: IRB Protocol
+ Interview Questions Guide.docx (0.01), Category: Data Collection Instrument |

The Office for Research Protections determined that the proposed activity, as described in the above-referenced submission, does not require formal IRB review because the research met the criteria for exempt research according to the policies of this institution and the provisions of applicable federal regulations.

Continuing Progress Reports are not required for exempt research. Record of this research determined to be exempt will be maintained for five years from the date of this notification. If your research will continue beyond five years, please contact the Office for Research Protections closer to the determination end date.

Changes to exempt research only need to be submitted to the Office for Research Protections in limited circumstances described in the below-referenced Investigator Manual. If changes are being considered and there are questions about whether IRB review is needed, please contact the Office for Research Protections.

Penn State researchers are required to follow the requirements listed in the Investigator Manual (HRP-102), which can be found by navigating to the IRB Library within CATS IRB (http://irb.psu.edu).

This correspondence should be maintained with your records.
Appendix B: Informed Consent Letter

Dear Participant,

My name is Sylvia Owiny. I am a Ph.D. candidate at The Pennsylvania State University. You are being asked to consent for your participation into a research entitled: Adult education as a strategy to engage a people-centered social development in Uganda and Tanzania. You are asked to participate in this study because you are among the important adult education stakeholders thus a potential respondent in this study. The purpose of adult education is to examine whether FAL program is people-centered and meeting needs of adult learners. This study has been approved by The Pennsylvania State University Institutional Review Board.

This study involves document reviews and interviews. The study is important and therefore you are requested to answer a few questions on your opinion, knowledge, and experience. The information gathered is confidential; your information will be accessed only by a researcher. In any way, information will not be linked to individual names, and will not be mentioned in any paper or report of this study.

There is no direct benefit for your participation in this study. However, the information that you are going to provide will help make adult education programs more responsive to learners’ needs and challenges. Your participation into the study is voluntary. You have the right to decline participation or withdraw from the study at any point of the interview. Equally important, you are not subjected to say why you are quitting the study.

Further information regarding this study can be obtained from the principal investigator Sylvia Owiny: san17@psu.edu.
Appendix C: Document Review Guide

1. Adult education policy documents in Uganda and Tanzania

2. Uganda’s FAL and Tanzania’s ICBAE documents

3. Published reports available online

4. Primary and secondary data
Appendix D: Interview Guide

Stakeholders (Policymakers and Adult Educators)

1. Is there a specific adult education policy in your country? What is the name of the policy?
2. How is adult education defined in national policies?
3. What is the qualification of adult educator/facilitator?
4. What are challenges facing you as an adult educator/facilitator?
5. How do you recruit participants into the FAL programs?
6. What are challenges facing FAL and ICBAE participants?
7. What is the effectiveness of the FAL and ICBAE programs in meeting learning needs of adult learners?
8. Who does the monitoring and implementation of adult education programs?
9. Any other suggestions you think is important to this study but these questions have not touched?
VITA
Sylvia A. Owiny

EDUCATION

Ph.D., Adult Education and Comparative and International Education, Penn State University, May 2017
Master of Library Science, University at Buffalo, 2003
Bachelor of Science, Cornell University, 1995
Teaching English as a Second Language, Western Australian Institute of Technology, 1982

WORK EXPERIENCE

Associate Librarian (Tenured), Penn State University, September 2005-present.
Supervisor, Africana Library, Cornell University, 1997-August 2005

PUBLICATIONS


PROFESSIONAL ASSOCIATIONS

American Library Association, 2004-present
Comparative International Education Society (CIES), 2013–present
African Studies Association, 2007-