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REASONS FOR NON-PARTICIPATION IN BASIC LITERACY PROGRAMS AND EDUCATIONALLY RELEVANT PROFILES OF ILLITERATE ADULTS IN RURAL AREAS OF IMO STATE OF NIGERIA

By

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1983

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DEDICATION

This Thesis is dedicated to the memory of my late brother, Ignatius Utoh, whose dedication to learning highly influenced my academic pursuits.

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TABLE OF CONTENTS

Page

DEDICATION . . . . . .

ACKNOWLEDGEMENTS . . . . . .

LIST OF TABLES . . . . . .

LIST OF FIGURES. . . . . .

CHAPTER I. 1

BACKGROUND OF THE PROBLEM. 1

Introduction 1
Literacy (Education) and Development 1
Factors Contributing to the Continued High Illiteracy Rate in Nigeria 5
Why is Improvement of Access Imprtant in Utilization of Services?. 12
Who Is Using/Not Using Educational Services? . . . 15
Residencts of Rural Areas As the Educationally Disadvantaged. 15
Whomen As An Educationally Disadvantaged Group . . 16
Why is Improvement of Access of Adults To Education Programs Necessary 18
Definitions and Meanings of Abbreviations. 19

CHAPTER II 23

THE MILEU IN WHICH THE RURAL NIGERIAN ILLITERATE ADULT OPERATES 23

The Bias for the Educated Worker 23
Economic Disadvantages of Rural Life 25
Sociopolitical Disadvantages of Rural Living . . . 26
Adult Education in Nigeria 27

CHAPTER III 40

STATEMENT OF THE PROBLEM AND REVIEW OF RELEVANT LITERATURE 40

Statement of the Problem 40
The Research Questions:. 46

TABLE OF CONTENTS CONTINUED

	Page
Review of Literature:	47
What Do We Know From The Literature Concerning Participation/Non-participation In Adult Education?	47
How Can We Explain The Disinclination Of The Educationally Disadvantaged To Participate In Adult Education Programs?	49
What Would Motivate Illiterate Adults To Become Literate?	51
What Type Of Information Is Needed To Provide Basic Education Programs Which Are Better Suited To The Needs Of Rural Nigeria Illiterate Adults?	54
CHAPTER IV.	59
Research Methodology:	59
Conceptual Framework For Data Presentation And Analysis:	63
Limitations Of The Study:	71
CHAPTER V	74
PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA.	74
Rationale For Presenting The Data Along The	74
Dicotomy Of The Variable, 'Sex'	74
Sequence of Data Presentation	75
Sociodemographic Data On The Subjects:	76
Data Presentation:	77
CHAPTER VI.	113
GENERAL DISCUSSION OF THE MAJOR FINDINGS, CONCLUSIONS AND RECOMMENDATIONS	113
Discussion Of The Major Findings:	113
What Kind of Motivations May Have Been Behind The Subjects' Responses To The Questionnaire?	127
What Conclusing Statements Are Possible From The Study?	130
Recommendations	131
APPENDIXES.	134
Appendix A Form for Interviewing Illiterate Adult Non-participants Of Basic Literacy Education Program	135

TABLE OF CONTENTS CONTINUED

	Page
Appendix B Education Participation Scale Factor Groupings	141
REFERENCES.	143

LIST OF TABLES

Table		Page
1	Adult (15+) Literacy Around 1960 and 1970. . . .	7
2	Literacy Across the Generations in Four Countries (% Literate)	10
3	Expenditures by Levels of Education 1946-1980. .	30
4	National Mass Literacy Statistical Record on Adult Education Centres and Adult Literacy Centres.	36
5	'Reasons' Given by Illiterate Adults (65 Men and 145 Women) for Non-Participation in Adults Basic Literacy Programs.	83
6	What Would Motivate the Subjects (65 Illiterate Adult Men and 145 Illiterate Adult Women) to Participate in Adult Basic Literacy Programmes .	87
7	The Use Which the Subjects (145 Illiterate Adult Women and 65 Illiterate Adult Men) Intend to Make of the Literacy Skills They Would Acquire on Participation in the Adult Basic Literacy Course	88
8	The Time/Period of the Day the Subjects (141 Illiterate Adult Women and 60 Illiterate Adult Men) Perfer Adult Basic Education Classes to be Held/Scheduled	98
9	The Number of Times the Subjects (141 Illiterate Adult Women and 60 Illiterate Adult Men) Would Like Adult Basic Literacy Classes to be Held/ Scheduled in a Week.	100
10	The Length of Time the Subjects (60 Illiterate Adult Men and 141 Illiterate Adult Women) Would Like One Adult Basic Literacy Class Session to Last	102
11	The Mode of Instruction in the Adult Basic Literacy Class Perfered by The Subjects (141 Illiterate Adult Women and 60 Illiterate Adult Men)	104

Table		Page
12	The Subject's (60 Illiterate Adult Men and 141 Illiterate Adult Women) Indication of Whether they Would Perfer Certificates to Be Awarded/Not to be Awarded Them on Their Completion of the Adult Basic Literacy Course.	106
13	The Subjects' (60 Illiterate Adult Men and 141 Illiterate Adult Women) Indication of Whether They Intend to Stop or Further Their Education on Completion of the Basic Literacy Course. . .	108
14	The Subjects' (65 Illiterate Adult Men and 145 Illiterate Adult Women) Indication of Whether or Not They Thought It is Necessary for All Children and Adults in Their Town to Become Literate.	110

LIST OF FIGURES

Figure		Page
i	Percentages of Illiterates in Various World Regions.	6
ii	Group Membership Barriers.	13
iii	Male and Female Adult Illiteracy Rates (Around 1970).	17
iv	'Reasons' Given by 145 Illiterate Adult Women for not Participating in the 'Adult Literacy Program.	79
v	'Reasons' Given by 65 Illiterate Adult Men for not Participating in the Adult Basic Literacy Program.	81
vi	'Reason' Given by All the 'Subjects (145 Illiterate Adult Women and 65 Illiterate Adult Men) for not Participating in the Adult Basic Literacy Program	82
vii	The 'Use' which 65 Illiterate Adult Men Intend to Make of the Literacy Skills They Would Acquire on Participation in the Adult Basic Literacy Program	93
viii	The 'Use' which 145 Illiterate Adult Women Intend to Make of the Literacy Skills They would Acquire on Participation in the Adult Basic Literacy Program	95
ix	The 'Use' Which All the Subjects (145 Illiterate Adult Women and 165 Illiterate Adult Men) Intend to Make of Literacy Skills They Would Acquire by Participating in the Adult Basic Literacy Program	97

REASONS FOR NON-PARTICIPATION IN BASIC LITERACY PROGRAMS AND EDUCATIONALLY RELEVANT PROFILES OF ILLITERATE ADULTS IN RURAL AREAS OF IMO STATE OF NIGERIA

Uchechukwu Anastasia Nedosa

University of Pittsburgh, 1983

The study set out to find illiterate adult's reasons for not participating in adult basic literacy programs and to generate educationally relevant information on illiterate Nigerian adults. One hundred and forty-five illiterate adult women and sixty-five illiterate adult men were interviewed in Igbo in six local government areas of rural Imo State of Nigeria. Each interview lasted 40 to 80 minutes. The questions asked in the interviews were contained in a 23 question oppionnaire.

The main reason why the subjects were not participating in the basic literacy program was that they felt they were 'too old to learn'. The subjects' main motivations for participating in basic literacy classes are, 'acquisition of utilitarian literacy skills' and 'social welfare'. The subjects intend to make practical 'uses' of the literacy skills they would acquire from ABE, eg. to read and write their own letters.

The subjects indicated that they would prefer basic literacy classes to be scheduled twice a week in the late evening period. They would also prefer group tutoring to individual tutoring. Most of the subjects think that one class

session should last for two hours. About two thirds of them would like to be issued certificates on their completion of the basic education course. Also about two thirds of them think that they would stop their education at basic education.

The recommendations of the study are that: 1. ABE campaigns should emphasize that old age does not interfer with learning, 2. the ABE curriculum should emphasize the literacy skills which are their participants' learning goals, and 3. Nigerian ABE programs should have scheduling, time, duration and other organizational alternatives.

CHAPTER I

BACKGROUND OF THE PROBLEM

Introduction:

Two major issues are the concerns of this study. The first deals with 'reasons' why illiterate adults in rural Nigeria do not participate in basic literacy programmes. The second attempts to get 'relevant educational profiles' of illiterate adults in rural Nigeria. Some people might ask "why should non-participation of illiterate adults in literacy programs be an important issue to study; of what importance is information generated from the 'educational profiles' of illiterate adults to the Nigerian educational system or Nigerian policy makers? The answers to these questions will be found by understanding the link between 'literacy' and 'development' in the succeeding sections.

Literacy (Education) and Development:

After the Second World War, the emergent developing nations embraced 'planned development' with the belief that it would lead them to technological advancement or industrilization. For such countries, 'development' in the first development decade (1950-1960), was frequently identified with economic growth (Shannon, 1966; Shamsul Hug, 1975; UNESCO and UNDP, 1976, p. 122-123; Stensland, 1976). Implications of this view of development are: (1) that

development efforts had to be justified in terms of contributions they made to economic growth; (2) the gross national product (GNP) came to be accepted as a good measure of the level of development of a country.

Within this (development is equivalent to economic growth) paradigm, illiteracy came to be identified as part of the tragic cycle of underproduction, malnutrition and endemic disease in the underdeveloped countries of the third world. With respect to this connection between illiteracy and poverty in the third world, UNESCO (1951, p. 7) suggested that underdeveloped areas embark on mass education:

> "...to salvage masses of illiterate adults and children by giving (them) the minimum of education needed to improve (their) way of life, health, productivity and social, economic and political organization."

Gillette (1972, p. 16-20) gave the following reasons why illiteracy should be eradicated:

1. Inability to read and write inhibits the effective exercise of other human rights e.g. the right to equal protection by the law;
2. It inhibits the right of all to education which was guaranteed by the 1948 charter of human rights;
3. Illiteracy limits the free choice of work by the individual condemning him only to exhausting forms of menial work;
4. Illiteracy favours undemocratic government and favours exploitation by restricting access to new ideas and slowing construction of alternative institutions.

5. Illiteracy hinders the ability to store culture.

Eradication of illiteracy in the third world was thus promoted for various reasons by various people. Some saw literacy as an important factor in promoting popular participation in the political life of the community. Others saw literacy as an important factor in enhancing economic growth and modernization. Others again saw it as an indispensable factor for promoting social equity and political and economic independence.

In response to their views of the relationship between 'education' (literacy) and 'development' many developing nations, in their development plans, identified education as the single most important factor in achieving rapid development. Shamsul Hug (1975) cites the development plans of India, Indonesia, Malayasia and Pakistain which reflect this new zeal for education. India's third five year development plan stated:

> Education is the most important single factor in achieving rapid development and technological progress....

Indonesia's first five year development plan stated that:

> Education must always be closely linked with the need as well as the possibilities of economic and social development....

Malayasia's second development plan stated:

> (Then will education) play a vital role in increasing productivity and income of all Malayasians as well as greater urbanization of the Malays....

Parkistan (like the other countries cited above) emphasized education in their development plan:

> The development of manpower resources will be viewed as an investment in human capital ultimately aiming at faster economic growth.

With respect to the 'magic' which education was expected to perform in development, most developing countries placed greater emphasis (than ever before) on the education of their citizens. Part of the new emphasis in education involved redesigning of educational systems inherited from colonial administrations. Many countries expanded their elementary, secondary and higher education and established adult education programs. Among such countries were the U.S.S.R, Cuba, Algeria, Brazil, Columbia, Guatemala, Mexico, Jamica, Peru, Burma, China, Indonesia, Thailand, Vietnam, Cameroon, Ethiopia, Guinea, Somalia, Tanzania, Zambia etc. (Bataille, 1967, p. 18). In Nigeria, the new emphasis in education after World War II resulted in the expansion of education at the primary, secondary and tertiany levels and the launching of adult literacy campaigns (Ukeje and Aisiku, 1982; Omolewa, 1980; Fourie, 1978).

The Nigerian third development plan (1975) indicates that education has continued to enjoy prominence in Nigeria's development planning:

> ...Historically education has enjoyed a high priority in Nigeria's development planning. In the first national development plan 1962-68, it ranked fifth, judged by the magnitude of resource allocation. This implied a sector investment of 10.3 per cent of the gross public sector investment of about ₦ 1.400 billion (₦1 Ω $1.5). In this second plan, the sector attracted more emphasis. Its priority rating by the same criterion improved to a position second only to transport. Out of the gross public sector investment of about ₦2.000 billion, it accounted for ₦77.8 million or 13.5 per cent of the total investment.

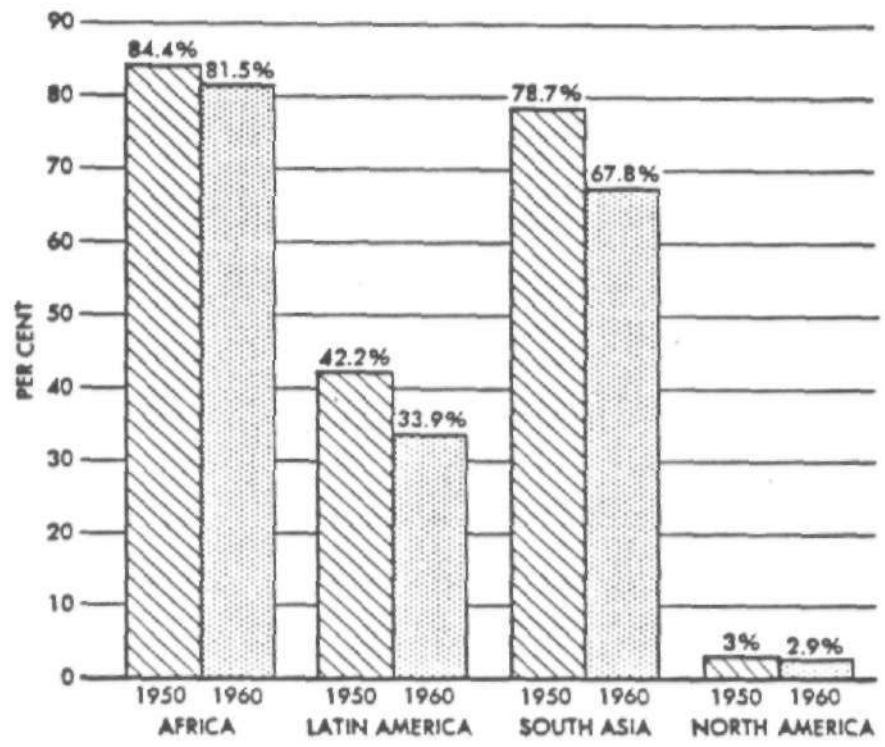
Factors Contributing to the Continued High Illiteracy Rate in Nigeria:

UNESCO (1965, p. 32-33) estimated the illiteracy rate in Africa (Nigeria inclusive) by 1950 to be about 84.4%. (See Figure i). Nigeria's second development plan (1970) asserts that "twenty percent of the urban and five percent of the rural population are literate". This obviously suggests that by 1970, about 80% of the urban and 95% of the rural Nigerian population were still illiterate. In comparison with the figures given for the illiteracy rate in Africa by 1950 (84.4%) and 1960 (81%) (see Figure i and Table 1), Nigeria's illiteracy rate seems not to have declined. This Unabated high illiteracy rate remains despite Nigeria's high emphasis on education in her development planning. According to the third national development plan (1975) "the educational base remains relatively low in the country". Among the factors pointed out by the third development plan (1975), to be contributing to the 'low educational base' are:

1. structural imbalance in the country's educational system;
2. low level of enrollment;
3. shortage of teaching staff;
4. lopsided distribution of educational faculities;
5. (ineffective) adult education and non-formal education.

FIGURE i

PERCENTAGES OF ILLITERATES IN VARIOUS WORLD REGIONS*



SOURCE: *UNESCO, Statistical Yearbook, 1965, New York, 1966, pp. 32-33.

TABLE 1

ADULT (15+) LITERACY AROUND 1960 and 1970

Major regions[a]	Adult population (000)	Literate adults (000)	Illiterate adults (000)	Illiteracy percentage	Adult population (000)	Literate adults (000)	Illiterate adults (000)	Adult population (000)
World total	1,869,000	1,134,000	735,000	39.3	2,287.000	1,505,000	783,000	34.2
Africa	153,000	29,000	124,000	81.0	194,000	51,100	143,000	73.7
Northern America	136,000	133,000	3,300	2.4	161,000	158,000	2,500	1.5
Latin America	123,000	83,100	40,000	32.5	163,000	125,000	38,600	23.6
Asia	982,000	440,000	542,000	55.2	1,237,000	658,000	579,000	46.8
Europe	464,000	439,000	24,500	5.3	521,000	502,000	18,700	3.6
Occania	10,600	9,400	1,200	11.5	13,000	11,400	1,400	10.3
(Arab States)	(52,700)	(9,900)	(42,700)	(81.1)	(68,300)	(18,400)	(49,900)	(73.0)

[a]The world total covers the whole world, including Unesco Member States, non-Member States and non-self-governing territories; Africa covers the entire African continent, including the Arab States of Africa; Northern America includes the United States, Canada, Bermuda, Greenland and St Pierre and Miquelon; Latin America covers the South American continent, Central America, Mexico and the Carribbean, Asia covers the entire Asian region, including the Arab States of Asia; Europe includes the Union of Soviet Socialist Republics; Occania covers Australia, New Zealand and the surrounding islands; the Arab States as a separate grouping are presented in parentheses as they are already included partly under Africa and partly under Asia.

Source: Literacy 1969-1971, p. 22, Unesco, Paris, 1972.

Low level of enrollment

The third development plan (op.cit.) stated that:

> ...National enrollment ratios remain low for each level of education. For general education levels (primary and secondary) in 1971, for example, while every one of three children of primary school age was in school, the corresponding figure for secondary school was one in sixteen. This problem is generically linked with the high illiteracy ratio which has been observed for the country. Given the mood of the country in particular and the larger needs of developing countries in general to telescope their economic take off, it becomes clear that a decisive action should be taken to difuse this problem.

Certainly the fact that two out of every three school aged children, do not enroll in elementary school, will result in 2/3 of these children reaching age 15 without becoming literate. A problem which is closely akin to non-enrollment/non-participation in schooling (though not stated here) is high dropout rate from elementary schooling. Dropouts of elementary schooling soon relapse into illiteracy adding to the high illiteracy rate in the country.

Lopsidedness in the geographical distribution of educational facilities:

The third national development plan (1975) also stated that:

> ...There is lopsidedness in the geographical distribution of educational facilities across the nation. Considerations of justice and equity demand equalization of such opportunitives such that every Nigerian child should have comparable opportunities for self development and fulfillment irrespective of where he lives and the economic and social circumstances into which he has been born....It is also increasingly recongized that there is mal-distribution of enrollment between the sexes. With no obvious restrictions on either of the sexes in so far as access to educational facilities are concerned, no concious effort has thus far been made to assess

> the enrollment distribution between the sexes at the various levels. Empirical evidence would seem to suggest however that enrollment is heavily weighted in favour of the male population. Concious efforts would therefore be made to encourage more enrollment among girls.

The third national development plan (op.cit.) does not specify the nature of the "lopsidedness" in the "geographical distribution of educational facilities." Gillette (1972) pointed out the following factors as those that lead to the increase in the number of illiterate adults in rural areas of developing countries:

1. lack of education facilities in the country side (ie. rural areas);
2. limited access to education for rural young people;
3. survival demands which make families keep their children out of school.

Kelly and Elliott (1982) also contend that in most developing countries, literacy (determined by school participation) is higher among urban than rural residents. This situation is illustrated in Table 2. It would therefore seem that part of the 'geographical' 'lopsidedness' in the distribution of education facilities in Nigeria lies in the rural/urban mal-distribution of these educational facilities. In fact Kawra state second development programme (1975) testifies to the fact that there are less educational facilities in rural than in urban areas of Nigieria.

Ineffective adult education and nonformal education:

The third development plan (1975, p. 244) also indicates that enough efforts have not been made in the provision of adult education in Nigeria:

TABLE 2

LITERACY ACROSS THE GENERATIONS IN FOUR COUNTRIES (% LITERATE)

Country and Year	Age						
	55-64	45-54	35-44	25-34	20-24	15-19	10-14
Morocco, 1971:							
Urban:							
Males	29	31	41	59	77	84	85
Females	8	8	8	19	42	56	62
Rural:							
Males	12	13	16	21	34	37	34
Females	1	1	1	1	3	4	5
Chile, 1970:							
Urban:							
Males	89	91	94	96	96	97	96
Females	84	88	92	94	96	98	96
Rural:							
Males	62	65	72	79	86	90	86
Females	53	60	67	75	85	90	88
ElSalvador, 1961:							
Urban:							
Males	69	73	77	82	85	89	84
Females	48	58	59	68	76	82	83
Rural:							
Males	31	32	35	39	46	47	44
Females	15	18	22	28	38	44	44
Thailand, 1970:							
Urban:							
Males	81	89	94	97	98	98	98
Females	43	64	83	90	96	96	97
Rural:							
Males	67	78	87	91	94	95	96
Females	17	39	72	82	90	92	94

SOURCE: Kelly, Gail P. & Elliott, Carolyn M. Women's Education in the Third World: Comparative Perspectives. State University of New York Press, Albany. p. 14, 1982.

> ...It is also true that adequate attention has not been paid to non-formal education as a necessary part of the educational system designed to fulfill the manpower and socio economic needs of the country.
>
> ...Inspite of past efforts at the federal and state levels, the literacy ratio for the country remains low. Through continued expansion of facilities for formal education, this problem will systematically be reduced over time with respect to younger generations. But the problem remains with a large number of people who have exceeded the age limit for formal education but who nevertheless want to enrich their lives by having some education. For these people, adult education schemes and various other literacy programmes are desirable. Past experience would suggest a tighter organizational arrangement if the system is to register sufficient impact in this area.

All the issues discussed above as contributors to the 'low educational ratio in the country point to one important problem — inequality of access to education in Nigeria. The citations show that access to education may be limited to a Nigerian because:

1. he is a rural and not an urban resident;
2. she is a girl and not a boy;
3. he is an adult and not a child;
4. she is poor and hence can not finance; her schooling etc.
5. he lives in one geographical area of the country and not in another.

It thus becomes evident that one of the main ways to decrese the illiteracy rate in Nigeria, is to increase access to education.

Why is Improvement of Access Important in Utilization of Services?

Participation versus access

Kelly and Elliott (1982) have noted that the "reluctance or refusal of beneficiaries to make use of available schools is illustrated by the Masai in Kenya, the district variations within India and the history of education in Appalachia." They (Kelly & Elliot, op. cit.) thus suggest that "the distinction between provision and utilization is basic for policy especially in less developed countries." A school may be available in a community due to government allocation or as a response to community demand. However such availability of the school does not ensure utilization of the educational services by members of the community.

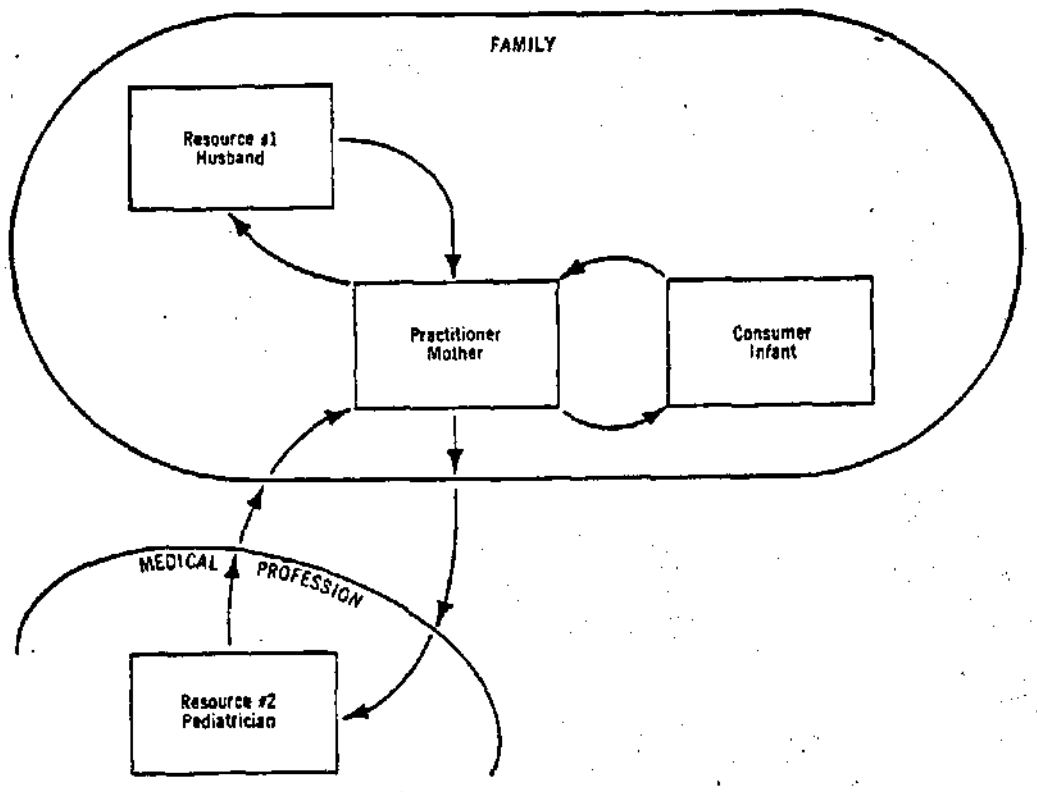
Havelock and Benne (1961) stress that the accessibility of a program (service or facility) to a client, is supported or controlled by many groups and individuals in the larger society. They (Havelock and Benne, op. cit.) call these groups, individuals or subsystems the "administrative structure of utilization." Four aspects of this administrative structure of utilization are: 1) communication, 2) financial support, 3) legal and administrative control, and 4) protection. Blockage of any of these aspects of the administrative structure of utilization, can result in non-utilization of resources.

Figure ii illustrates how group membership can act as a barrier or facilitator in the utilization of an available resource. In the particular example illustrated in

FIGURE ii

GROUP MEMBERHSIP BARRIERS

The diagram below illustrates the practitioner's resource access problem. The most qualified and appropriate resource may be relatively inaccessible because of group membership barriers.



SOURCE: Bennis Waren G; Benne, Kenneth D. and Chin, Robert. Planning of Change. New York: Holt, Rinehart and Winston, Inc., 1961, p.

Figure ii, the utilization of the services of a pediatritian by a sick infant depends on the mother getting permission (or a go-ahead signal) from her husband to take the infant to the pediatrician to obtain the prediatrician's medical services. The husband may grant or refuse to grant this 'permission' or 'consultation' by his wife. The husband's go-ahead signal may in turn depend on whether or not he has money to pay for the services of the pediatrician. Again even after the 'sanction' to take the infant to the pediatrician has been obtained from the husband, the infant might still not receive the services of the pediatrician if the infant's mother does not have 'time' to take the child to the doctor. Thus the utilization of the pediatrician's services by the infant is controlled by his parents ie. his group (family) membership. The pediatrician's services remain inaccessible to the infant unless his utilization of these services are facilitated by his family members.

Kelly and Elliot (1982) similarly argue that "the availability of places is a supply or cost factor for each family in its decision about schooling." World Bank (1980) confirms this position:

> ...obviously participation in schooling is determined not only by the education opportunities that are provided but also by the degree of their use. It is unrealistic to assume that if an educational service is offered, the intended beneficiaries will automatically accept it. For social or economic reasons, some groups may be apathetic toward the education being provided, or not consider it worth the opportunity costs involved. The low demand is evident in many projects where low enrollment rates and high dropout rates indicate that poor people are simply not "buying" the service. The need for

> education, as defined by planners, may not automatically be transformed into effective demand by certain groups for all or some of their children. For instance, certain families do not consider the education of their daughters a basic need; they doubt education will have any positive effect on their daughters' jobs, on their acquiring husbands, on their subsequent domestic life, and on their spiritual qualities. The cost to parents of sending their children to school may also be prohibitive. In India, for example, 40% of the children between the age of 6 and 11 who are not in school must work almost full-time to supplement family income.

Who Is Using/Not Using Educational Services?

Blaug (1973, p. 55-58) and Cross (1981) contend that it is the disadvantaged, underprevilaged and undereducated groups who need education most that participate least in it. The African ministers of education at their Lagos conference (UNESCO, 1970) stated that:

> ...The mere provision of learning opportunities does not ensure the effective participation of all those in need. In particular, the underprevileged may require special support to ensure their participation.
>
> ...If minimum learning opportunities are to be effectively provided to socially deprived groups, careful consideration must be given to ways of identifying these groups. They are to be found in rural areas, in urban slums and shanty towns.

Residents of Rural Areas As the Educationally Disadvantaged:

That residents of rural areas are educationally disadvantaged has been discussed earlier in this chapter. Coombs, Prosser and Ahmed (1973) indicate that rural adults are especially educationally disadvantaged:

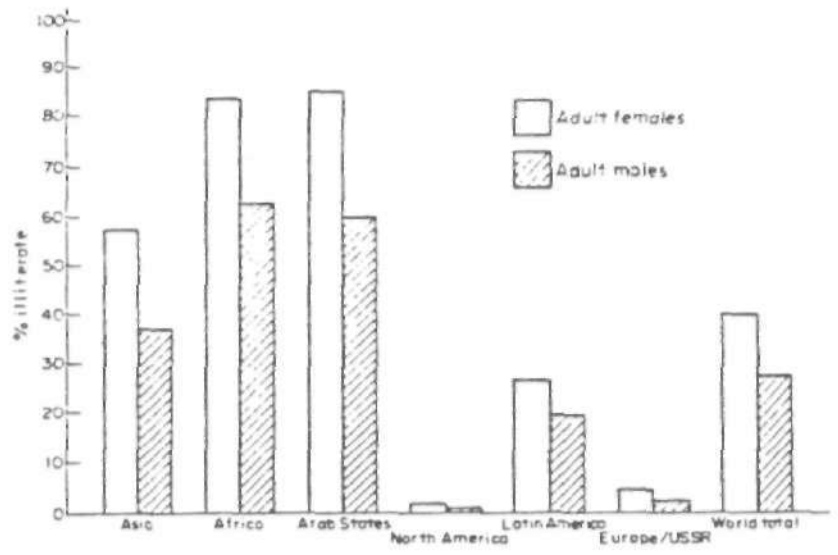
> ...Educational opportunities for adults are almost non-existent in most rural areas of developing countries; and those few that do exist serve only a minute proportion of the adult population.

Women As An Educationally Disadvantaged Group:

Women are the most educationally disadvantaged group. Kelly and Elliott contend that in most developing countries, the participation rate of girls is lower than that of boys irrespective of whether they reside in an urban or rural area. Figure iii and Table 2 illustrate this situation. Nigeria's third national development plan (1975) indicated that "empirical evidence would seem to suggest that enrollment (in schools) is heavily weighted in favour of the male population." Gillette (1972, p. 16) contends that 'illiteracy is particularly widespread among women'. He (Gillette) put the illiteracy rate of women at 40.3% and that of men at 28%. Considering the fact that women constitute half to slightly more than half the population of the world, women's illiteracy is certainly an important world problem. The illiteracy problem is particularly glaring in case of rural women. Kelly and Elliott (1982) contend that "the formal education programs introduced with development, have often failed to involve rural women in significant numbers". To increase the participation of rural women and girls in education, Upper Volta in 1967 started a major non-formal education project. The project was called "The Project for Equal Access of Women and Girls to Education." One of the important objectives of this project was to gather data on 'impediments to the full access of girls and women to education'. The project was also to "initiate experimental programs to overcome the identified obstacles (to full

FIGURE iii

MALE AND FEMALE ADULT ILLITERACY RATES (AROUND 1970)



SOURCE: UNESCO, Learning to Be, Paris, 1972.

access of women and girls to education). My study is similarly aimed at gathering data on 'certain possible barriers' to the full access of rural illiterate adults to basic literacy programs.

Why Is Improvement of Access of Adults To Education Programs Necessary?

Kidd (1959) suggested that the Key influences which affect motivation for learning are:

1. time and money;
2. the needs and goals of the individual;
3. the life experiences of the individual;
4. the individual's aspirations and interests.

By affecting motivation for learning, these factors also affect the individual's decision to participate/not participate in an educational program. Wedemeyer (1981, p. 144-149) pointed out that "for the non-traditional learner (e.g. a participant in adult education), learning is a subsidiary occupation." For such a learner, learning is interrupted by work, family, parenting, societal and other adult roles. He also suggests that such adult learners "follow a largerly self-determined curriculum towards short range goals modified by opportunity and access." Adult learners also usually pay the financial cost of their education by themselves. The behaviour of an adult learner toward participation in learning is thus not completely determined by his personal choice (to participate) alone. His/her choice to participate has to be balanced with the fit of this choice with his execution of his other adult responsibilities.

Improvement of access to adult education programs increases the chances that more adults will participate. Such improvement of access can be done by providing programs which, accommodate (provide for) those factors which act as 'barriers' to participation for the group concerned.

Definitions and Meanings of Abbreviations:

In this section, some terms will be defined as they will be used in the text. The terms to be defined are: "adult education," "basic education," "a literate person," "an illiterate," "ABE," "adult basic education non-participant," "traditional agriculture and subsistence farming," "learning goal," "motivations for becoming literate," Traditional Adult Literacy Programs, Functional Literacy Programs for adults and Post-literacy classes. The meaning of some abbreviations which are used in the test are also included in this section.

Adult education

Adult education is the entire body of organized educational processes (formal or informal) whereby persons regarded as adult by their society develop themselves and enrich their knowledge for professional, social, economic, or cultural development.

Basic education

Basic education encompasses all activities that provide individuals a certain minimum of education considered indispensable and possible for the society concerned, at a given moment (Botti, Carelli and Saliba, 1978, p. 5).

A literate person

Gillette (1972, p. 22) defines "a literate person" as "one who can both read with understanding and write a short, simple statement of his daily life." However, he noted that "in practice, a literate person is also expected to be able to do simple subtraction, addition, multiplication, and division."

An illiterate

An illiterate is an individual who is unable to read with understanding or write a short, simple statement of his daily life.

ABE

Adult Basic Education or Adult Basic Literacy Program.

Adult basic education

Education provided to teach those defined as adults by their society, basic literacy and numeracy skills and which sometimes has a practical skills component.

Adult basic education "non-participant"

An illiterate or undereducated adult who needs basic education but has never attended nor is currently attending basic literacy classes.

Traditional agriculture and subsistence farming

Traditional agriculture is agriculture done without the use of mechanical or animal power. Hence, human power is used to move the farming implements like hoes, knives, etc., used by the farmer. Subsistence Farming is that in which the farmer depends on traditional agriculture for his livelihood.

Learning goal

A learning goal is the end toward which learning effort is directed.

Motivation (for becoming literate)

The individual's incentive for becoming literate.

Traditional adult literacy programs

Basic education programs in which adults are taught elementary reading, writing, and arithmetic skills.

Functional literacy programs for adults

Education programs centered around the occupations of the adult participants. These are usually of two types, one in which the main focus is teaching the adults the skills of their occupation, the literacy component of the program being a subsidiary issue. The second type of functional literacy programs uses words/vocabulary of the occupation of the adult participants to teach reading writing, and arithmetic skills to them.

Post-literacy classes

These can be classes organized to help adults who have completed basic literacy classes to maintain their literacy skills. A second type of post-literacy classes are remedial in nature--helping elementary and secondary school dropouts or graduates of ABE to make up for knowledge which they missed.

A third type of post-literacy classes are vocational/professional courses, usually technically-oriented (e.g., plumbing, welding, carpentry, etc.) which can admit those

with elementary school certificates (or the equivalent) as candidates.

O.E.C.D.

Organization for Economic Co-operation and Development.

UNESCO

United Nations educational, scientific and cultural organization.

UNDP

United Nations Development Programme.

IDRC

International Development Research Center.

CHAPTER II

THE MILEU IN WHICH THE RURAL NIGERIAN ILLITERATE ADULT OPERATES

It is important for the reader to understand some life circumstances under which the rural Nigerian illiterate adult functions. Such an understanding will facilitate an appreciation of both the rationale for and the findings of the study.

The Bias for the Educated Worker:

As already discussed, Nigeria is one of the developing countries which invest heavily in education for the purpose of rapid economic and technological progress. This purpose which education is meant to serve, results in the promotion of the formal school system. It also results in a labour force management system which favoures educated over uneducated workers. Blaug (1974, p. 28-29) contends that the preference of the educated worker (over the uneducated worker) is based on the premise that:

1. education imparts educationally useful skills which are in scarce supply;
2. education acts as a screening device to select the most able people for the best jobs;
3. the better educated workers earn more because they are more productive.

This view of the educated worker is supported by those who

view education as an investment in human capital. Accord- to Harbison and Myers (1964, p. 3-6), Eminent economists who are leading proponents of this view are Adam Smith, Alfred Marshall and Theodore Shultz. According to Blaug (1974) critics of the human 'capital' model argue that the contribution of the education of the educated worker to the final output in production can not be properly assessed without holding all other factors constant. As a critic to the model, Stensland (1976) argues that 'the effect of schooling on employment, on more equitable distribution and on job performance are not demonstrable. There are now emergent alternative views which point to the fact that the availability of work, the distribution of income and the quality of life of the people are as important as economic growth as measures of development. Subscribers to the alternative views of 'development' would argue that employment of both educated and uneducated workers contribute to 'development'.

Despite such counter arguements to the human capital model, the number of years of schooling (ie. academic qualifications) continue to be rewarded in the Nigerian labour market. Hence better educated workers earn higher wages/ salaries than their uneducated counterparts. Because of this employment situation, uneducatd workers become highly disadvantaged. Niehoff contends that this bias for the educated worker results in a situation in which "formal education benefits are perceived in terms of economic advantages and improvement of status it will bring."

Economic Disadvantages of Rural Life:

Apart from problems posed by illiteracy, many Nigerian rural adults (especially illiterates) are further disadvantaged by the fact that they are predominantly engaged in traditional agriculture. According to a report of the Food and Agricultural Organization (FAO) of the United Nations (1966) on agriculture development in Nigeria, "the most striking discrepancy in incomes is that between those engaged in agriculture and those in other occupations." The report indicated that, "Output per head of the economically active population in agriculture is only about 40% of that of other sectors." This is the situation despite the fact that:

1. before Nigeria became an important exporter of petroleum (by 1965), agriculture produced over 60% of the gross domestic product and 70% of the total exports (Helliener, 1966, p. 44);
2. 80% of the Nigerian labor force was employed in agriculture by 1966 (Helliener, 1966) and still largely is today;
3. those engaged in agriculture produce the food which those in the non-agricultural sector depend on;
4. petroleum, which Nigeria's gross national product now depends on, is a non-replaceable natural resource; hence, the stable part of the Nigerian economy is the agricultural sector;
5. the non-agricultural sector is not growing fast enough to be able to absorb most of the educated

labor force (who therefore remain unemployed and dependent on the few who are gainfully employed).

The FAO report (1966) also noted that low economic returns from investment in agriculture acts as a disincentive to farmers to invest further in agriculture. In this gloomy situation; with little or no formal education with which to compete in the non-agricultural labor market and low incomes from investment in agriculture, rural illiterate farmers become doubly disadvantaged.

Sociopolitical Disadvantages of Rural Living.

Illiterate farmers living in rural areas suffer a third major disadvantage due to the insufficiency of modern services and amenities in rural areas as opposed to urban areas. These disadvantages are in the form of:

1. poor educational facilities and services (Kelly and Elliott (1982); Gillette (1972); Coombs, Prosser, and Ahmed (1973); Kawara Second Development Plan 1975);
2. insufficient health amenities and services (Sofuluwe, 1965; National Development Plan 1975-80);
3. lack of rural electrification, piped borne water and central sewage disposal systems, resulting in poor housing (personal observations);
4. migration of the youth to the urban areas in search of non-agricultural jobs and modern amenities, (Usman, 1981).

Harrington (1980) in a lecture presented on "Adult Education and the Nation's Problems," suggested that due to the quickening pace of technological change and the burden

of contemporary social and economic problems, "Adult educators must understand, assist, and work with the have--not--disadvantaged; women; the poor; the handicapped; senior citizens; minorities, the employed and the underemployed." He was thus evidently concerned about the fate of the already disadvantaged groups when their skills are made obsolete by new technologies which they are not familiar with. His concern gives a grim picture of the fate of the rural Nigerian illiterate whose subsistence farming skills are no longer enough to sustain him economically.

In an opening address to the 1980 ninth annual conference of the Nigerian National Council for Adult Education, made on behalf of the Nigerian president (Ahaji Shehu Shagari), Usuman (1981) pointed out similar social and economic problems for Nigerian citizens. He stated:

> ...Today's young citizen is born into a vastly different world from that of his predecessors, a world of constant change, technological, economic, social, and political. His future is unpredictable: he cannot be sure where he will live and work tomorrow, nor what skills he will have to acquire to earn his daily bread....Life moves at a bewildering pace, especially in the cities and even in the rural areas, the villagers are aware of an ever-changing outside world....

The factors (discussed above) which put the rural illiterate adult at a disadvantage also make basic education an indispensable 'commodity' he must purchase to be able to survive in modern Nigeria.

Adult Education in Nigeria:

Some background information on the nature of adult education services in Nigeria is essential for an appreciation

of the basic education opportunities of the illiterate Nigerian adult. Following is therefore a brief treatise of adult education in Nigeria.

Historical Background:

Adult education was started in Nigeria by the missionaries, long before the British imposed colonial administration on Nigeria in the late 1800's. The missionaries used adult education forums to teach Nigerian adults the facts of Christianity and Islam. Christian missionaries added literacy, domestic science, agricultural practice, and industrial work courses to the main religious knowledge being taught in these adult education forums.

It was not until after the second World War that government involvement in adult education started. This involvement followed governmental introduction of mass education. Asiedu (1979) contends that the new government involvement was precipitated by a number of factors, including:

1. the ascendancy of the labor government in Britain and the emrgence of liberalism and Fabian Socialism;
2. the participation of Africans in the second World War;
3. the work of West African students' union in London;
4. the agitation of native Africans;
5. the recommendations of the Advisory Committee on Education in the Cononies.

Asiedu (1979) also noted that Mr. Chadwick and Mr. A. J. Carpenter were prominent in the promotion of adult

education in Nigeria in its early stages. Their efforts were enhanced by the visit of Dr. Frank Laubach to Nigeria in 1948, "to assess the illiteracy situation in West Africa and to recommend measures for implementing the colonial government's policy on the education of natives in the colonies." Dr. Laubach helped develop literacy primers in various West African languages. These first efforts on the provision of adult education were strengthened between 1950 and 1956 when the central board of education endorsed a national policy on education. Statistics on government expenditures on education since 1946 show that adult education received its highest support from the national government (in the period between 1946 and 1980) in the 1950's (see Table 3). Ever since the second half of the 1950's, financial support of adult education by the federal government has dwindled and sometimes tends to zero. This was the situation with adult education, even though the federal and state governments have since the 1950's been devoting a high proportion of their annual budget to education.

Mass Literacy as a 'National Priority':

As a recognition of the high illiteracy rate which still existed in the country by the 1970s, the federal government declared mass literacy as a 'national priority'. To this end, a mass literacy campaign was launched in 1982. Provision was also made in the third development plan (1975) for the establishment of a Centre for Adult Education at the cost of ₦1 million (approximately $1.5 million). It is expected

TABLE 3

EXPENDITURES BY LEVELS OF EDUCATION 1946-1980

	Primary	Secondary Gram. & Tech.	Teacher Educ.	Higher Educ. Including Tech.	Adult Educ.	Others	Total
	Naira	Naira	Naira	Naira	Naira	Naira	Naira
1946	-	-	-		608,140 6 %	-	10,348,386
1962-68	6,246,000	2,350,000	1,662,000	39,300,000	-	10,404,000	59,962,000
1970-74	67,876,000	56,000,000	26,390,000	106,618,000	1,460,000	18,642,000	277,800,000
1975-80	301,083,000	1,055,372,000	344,492,000	440,551,000	6,958,000, 0.3 %	297,866,000	2,446,322,000

Source: Nigerian Federal Government: First, Second and Thrid National Development Plans, Lagos.

that the centre will run correspondence and adult education courses. The centre when fully functional, will also conduct research into various aspects of adult and non-formal education. The 1982 mass literacy campaign were based on these objectives of the national policy on adult education:

1. to provide functional literacy education for adults who have never had the advantage of any formal education;
2. to provide functional and remedial education for those young people who prematurely dropped out of the formal school system;
3. to provide further education for different categories of completers of the formal education system in order to improve their basic knowledge and skills;
4. to provide in-service and on-the-job vocational and professional training for different categories of workers and professionals in order to improve their skills;
5. to give the adult citizens of the country aesthetic, cultural, and civic education for public enlightenment.

Organization of Adult Education in Nigeria:

Uwaka (1979) contends that adult education in Nigeria is the responsibility of various government ministries, the universities, departments of education, social welfare, rural and community development, co-operatives, etc.

The Role of Universities:

The universities play a big role in the promotion of adult education (e.g., assisting in the generation of adult education policies), and in the provision of adult education services in the local communities.

Provision of Extramural Classes:

Most of the departments of adult education in Nigerian universities started as departments of extramural studies. Extramural classes are part of university extension services run in the communities. Of all adult education programs extramural classes have received the highest attention. Extramural class conducted by the University of Ibadan for example, include:

1. experimental literacy classes organized in Ibadan in which the students are made to have the equivalent of a six-year primary school in three years;
2. post-primary classes run in Ibadan, Ikeja, and Lagos, where adults are given liberal education or education for external examinations conducted by educational examining bodies;
3. a post-primary program for the Army in Ibadan.

The University of Nigeria Nsukka organizes extramural tutorial classes for candidates preparing for various external examinations in 8 zones located in Imo and Anambra states (in Nsukka, Enugu, Abakaliki, Onitsha, Okigwe, and Umuahia). Extramural classes are essentially geared towards helping already literate adults get more paper qualifications.

The Training of Adult Educators:

The universities train high level and middle manpower that run the country's adult education services (both in the field of literacy education per se and in other fields like agricultural extension services). The University of Ibadan offers certificate, diploma, Bachelor and higher degrees. The University of Nigeria Nsukka offers Bachelor's degrees. Salau (1979) indicated that Ahmadu Bello University was on the verge of starting a certificate course in adult education by 1982.

Other Activities in Support of Adult Education:

The universities support the following bodies which promote adult education in Nigeria:

1. the Nigerian National Council for Adult Education;
2. the African Adult Education Association;
3. non-formal education committee of the joint consultative committee;
4. adult education divisions of the ministries of education.

The universities also constantly organize seminars, conferences, and workshops on special adult education topics and issues.

Role of the States in the Organization of Literacy Programs:

Adult education in Nigeria is a federal government concern and is frequently organized under the auspices of the Federal Ministry of Education. It is, however, usually executed on the state level.

For administrative convenience, most states use local government areas as the administrative unit for the operation of adult education programs. These local government units are often supervised by the Ministry of Education and the Comunity Development Division of the Ministry of Local Government and Chieftaincy Affairs. Other ministries like the Ministry of Health, the Ministry of Agriculture, etc., often have adult education components in their services.

Literacy programs organized on the state level are often of three types:

1. Traditional literacy programs: In literacy classes of the traditional type, rudiments (and often the equivalent of an elementary school education) of reading, writing, and arithmetic skills are taught. In many programs of this nature, social studies e.g., geography, history, nature study, hygiene and current affairs) are taught in the higher grades.
2. Functional literacy programs: Classes organized under these programs are work-oriented and are planned to fit into the occupation of the learners. Niger State, for example, had pilot schemes on rice farming with literacy components, for rice farmers (Tagwai, 1981). Kaduna State has a home crafts program for housewives (Masanawa, 1981).
3. Post-Literacy classes: Some states organize post-literacy classes for adults who have had the

equivalent of a primary school education. Post-literacy classes usually afford persons who are primary or secondary school dropouts or graduates of adult literacy classes opportunities to make up their deficiencies. Some vocational and professional schools at the state level are open to those with the equivalent of elementary school education (including graduates of adult literacy classes). Courses available in such schools include: mechanical engineering, motor mechanics, plumbing, building, television mechanics, electrical engineering, welding, etc.

Literacy Programs in Imo State of Nigeria:

Imo State, where this study was conducted, is a state created in 1976. A mass literacy campaign was launched in the Multipurpose Hall, Owerri, the capital of Imo State, on September 8, 1982. The state has 445 adult literacy centers, of which 414 are basic literacy centers and 31 are post-literacy centers. These literacy and post-literacy centers are located in local government areas as shown in Table 4.

Problems Encountered in the Organization of Adult Education in Nigeria:

Marginal status:

The constant shift of the unit or division in charge of adult education from one ministry to another tends to relegate it to a marginal status. The following statement made by Masanawa (1981) about the adult education division in Kaduna State illustrates this point:

TABLE 4

NATIONAL MASS LITERACY STATISTICAL RECORD ON ADULT EDUCATION CENTRES AND ADULT POST LITERACY CENTRES
IMO STATE - 1983

Serial Number	Zone	Local Government Area	Number of Adult Literacy Centers	Number of POST Literacy Centres
1	Abe	Aba Urban	18	7
		Obingwa	8	-
		Osisioma	-	-
		Etiti Ngwa	5	-
		Isiala Ngwa	7	1
		Ikeala Ngwa	7	-
		Ndoki	9	-
		Asa	9	-
		Total =	63 Centres	7 Centres
2	Owerri	Mbaukwu	-	-
		Ikeduru	7	2
		Ohoma	20	-
		Oguta Urban	1	1
		Ngor Okpuala	-	-
		Uratta	4	-
		Mbaitoli	32	5
		Aboh Mbaise	-	-
		Egbema	7	-
		Ohaji	8	8
		Ahiara	2	-
		Owerri Urban	8	3
		Ezinihitte	5	-
		Ekwereazu	4	-
		Total =	98	19
3	Umuahia	Bende	-	-
		Umuahia Urban	14	-
		Aro/Ihe/Ututu	27	-
		Ikwuano	5	-
		Ohaofia	7	-
		Umunna	-	-
		Odidanyanwu	9	-
		Ana	19	
		Total =	81 Centres	-

TABLE 4 CONTINUED

NATIONAL MASS LITERACY STATISTICAL RECORD ON ADULT EDUCATION CENTRES AND ADULT POST LITERACY CENTRES IMO STATE -1983

Serial Number	Zone	Local Government Area	Number of Adult Literacy Centers	Number of Post Literacy Centres
4	Okigwe	Nneochi	18	-
		Afikpo	18	-
		Edda	13	-
		Isiala Mbano	-	-
		Onuimo	-	-
		Okigwe Urban	9	-
		Ehime	-	-
		Obowu	5	-
		Isuikwuato	-	-
		Uboma	2	-
		Ihitte	4	-
		Uturu Chieze	-	-
		Mbaa	3	-
		Ivo	10	-
		Nsu/Umunumu	-	-
		Anioma	-	-
		Obiocha	-	-
		Esu	24	-
		Total =	82 Centres	-
5	Orlu	Orlu	20	-
		Oru East	2	2
		Isu	3	-
		Ngwangele	4	-
		Nkwerre	-	-
		Oru	6	-
		Ideato	14	1
		Orsu	17	-
		Arondizuogu/ Akokwa	-	-
		Njaba	-	
		Nwabosi	4	-
		Total =	90 Centres	3 Centres

> ...The adult education division in Kaduna State has experienced many transfers from one ministry to another. In 1968, it was attached to the Military Governor's Office of the State. By 1969 it was taken to the Ministry of Information. When the defunct Ministry of Social Development was created in 1974, it was again taken there. By 1976, it found itself in the Ministry of Education, which is still its present position.

Such continuous shift from one ministry to the other is certainly likely to disturb the oneness of purpose of the adult education division and the continuity of their services.

Adult education per se also holds a marginal status in the programs of those other agencies like the Ministry of Agriculture, Ministry of Health, Ministry of Labor, etc. which offer some adult education as part of their services to the public. Uwakah (1979) pointed out that "adult education holds a marginal status in the programs of the Agricultural Extension Service in Nigeria." He reiterates:

> ...By rejecting literacy education as a program function, agricultural extension seems to defeat its own goal and purpose of altering the quality of rural life.

Poor funding:

Literacy programs are organized under the auspices of the federal government. Organizers of literacy programs on the state and local level complain that their greatest setback is poor funding by the federal and state governments (Masanawa, 1981; Oyediji, 1979; Egerega, 1981). Table 3 illustrates the fact that the federal government has been allocating very meager sums of money for the operation of adult education programs since the 1950's. Poor funding of

the programs invariably results in the lack or scarcity of equipment and personnel with which to implement the programs.

Lack of literature for the newly literate:

In Nigeria there is generally very little in terms of readable materials the newly literate individuals can read to sustain their literacy. In addition to this, there are very few towns in Nigeria which have libraries where the newly literate can borrow even children's story books to read.

Absence of workers' education schemes:

There are no laws which mandate that workers, especially the semi-skilled and unskilled ones, are assisted (by their employers) in attaining basic literacy (i.e., the equivalent of an elementary school certificate). As a result, illiterate adult workers (with busy schedules) might find it very difficult to attend basic literacy classes.

participants in selected Ohio adult basic education program;

4. a major Iranian research conducted by the International Council for Adult Education (1979), to determine how to make adult education programs more accessible to women;
5. a study of the 'education and training needs of educationally deficient adults' done by the United States Office of Education (1969) etc.

Many studies or projects are specifically aimed at more efficient ways of attracting adult students. Two examples of such are:

1. the study done by Goodnow (1970) on adult students in Dupage Community College Chicago, in which he suggested 'benefit segmentation' as a better way for 'increasing enrollments' and serving your institutions audiences';
2. the 'Project for the Equal Access of Women and Girls to Education' which was initiated in 1967 in Upper Volta (Kelly and Elliott, 1982).

The above listed and many more studies and projects show that many providers of adult education want to find out how to increase enrollment, participation and persistence in adult education programs.

Nigeria has had more than three decades of federal government provision of education through the formal and nonformal education systems. Yet the second national development plan (1970) stated that by 1970, "twenty percent

of the urban and five percent of the rural population are literate." This statement suggests an urban illiteracy rate of 80% and rural illiteracy rate of 95%. It also suggests that not much success has been achieved in terms of making the Nigerian population literate. Egerega (1981) confirmed this position with respect to adult basic literacy education:

> ...In Nigeria, traditional literacy, which was introduced by the colonialists, has not made much significant impact on the education of the illiterate adult population.

Part of the lack of success of adult basic literacy programs is due to the failure of the federal government to provide adequately for their successful implementation. This fact is borne out by, the third national development plan (1975).

> ...It is also true that adequate attention has not been paid to non-formal education as a necessary part of the educational system designed to fulfil manpower and other socioeconomic needs of the country.

However there is evidence that the main provider of adult basic literacy education in Nigeria, the federal government has now (more than ever before) appreciated the importance of mass literacy compains in modern Nigeria. The new appreciation of the need for greater commitment to provision of mass literacy education was fully expressed by Usman, 1981. Speaking on behalf of the Nigerian President Alhaji Shehu Shagari, to the Nigerian Council on Adult Education, Usman (1981) (the minister of state in the federal ministry of education) stated:

> ...Year by year the migration of people from the farms and villages to the towns increases. Lagos,

for example is the second fastest growing city in Africa. This migration interacts with the technological, economic and social changes already noted, to produce a host of problems and at the same time speeds up that very process of change. The cities' facilities are overwhelmed by the incoming flood of young, people. We see the inevitable results in the growing numbers of unskilled unemployed, in the growth of slums and the rise in the crime rate. Furthermore, the rural society has been drained of its most active, young able-bodied adults. A situation has arisen in which fewer, less able-bodied farmers are expected to produce enough food to satisfy an ever-growing number of mouths in the non-food producing cities. Herein lies the challenge facing our national planners....Experience has taught that technological and scientific advance alone are not enough and that we must take a global view of development in which technological, economic and social factors are each given their due consideration....

...As we are all aware, mass literacy is a prerequisite to any large scale technological development. It is basic to the widespread acquisition of knowledge and skills in every sector of the economy....As you know, the Federal government, concerned about the country's increasing reliance on food imports, has embarked on the Green Revolution to improve agricultural productivity. We know that this can only be achieved by modernization and mechanization. Unfortunately the average farmer's understanding of the scientific application of new techniques and farm imputs (including agricultural credit facilities) and of the working of modern agricultural machinery, is limited by his lack of education. There is a limit to the number of farmers who can be reached by agricultural extension officer's for face to face instruction. Dissemination of up-to-date agricultural knowledge can be greatly simplified if use could be made of the written word....

...It is thus imperative that all citizens, whether they are in rural or urban areas, should receive some basic education. For this reason, the Federal Government regards adult literacy as a national priority and is committed to the launching of a National Mass Literacy Campaign in 1982....The time has come for turning our dreams and visions into reality. First, must come detailed appraisal of our needs and resources for mass literacy.

The present study is intended to be one response to the minister's call for 'a detailed appraisal of our needs' for mass literacy. The national government is concerned about the low productivity of farmers which stems from their lack of knowledge of modern farming techniques and the fact that most of them are illiterates. Literacy is thus seen in this light to be a necessary factor in boosting agricultural production.

On another note, many educators suggest that participation in adult education by lower socioeconomic groups should be facilitated because participation is 'power'. Such educators argue that education enahnces the participation of lower socioeconomic and disadvantaged groups in democratic government. To this end, UNESCO (1972); Edgar, (1972); O.E.D.C., (1975); and more recently World Bank (1980) promote the notion that lifelong education is of the same status and importance as food, health care and a roof over one's head.

In line with the federal governments new zeal for the promotion of 'mass literacy' as 'a national priority', it seemed appropriate in this point in time to conduct a kind of 'needs assessment' study which will:

1. discover reasons why illiterate adults in rural Nigeria have not been participating in adult basic literacy programs. (Personal observations show that when basic literacy programs are operative most illiterate adults do not participate in them).

2. Collect some educationally relevant information on/ from illiterate adults in rural Nigeria.

A study of the type conducted here was carried out in a functional literacy project in Malagasy (Madagascar) near Befandriana (IDRC; 1979). The study tried to find out the learning needs of illiterate adults in twenty villiages in the zone of Farafangana. From the surveys conducted, the research group found out that the villagers wanted to read (1) family letters, (2) books in general, (3) agricultural, brochures in particular, (4) newspapers, (5) official letters and (6) 'stuff from the town hall". These villiagers also wanted to add up and calculate: (1) prices, (2) distances, (3) surface areas, (4) capacities, and (6) lengths. The villagers also wanted to learn about 'the means of production', 'healthy living' and 'to be able to communicate with the outside world'. Such information on the learning needs/ goals of illiterate adults are indispensable to adult basic education program providers, who want to provide programs that are suited to the needs of their students. Tomori (1979) had done a fairly similar needs assessment study on Nigerian illiterate adults in 1964. This survey was conducted on "why illiterate adults wanted to read and write." The study found that illiterate Nigerian adults wanted to read and write for practical necessity, economic advantage, status symbol, religious motives and civi responsibility. Tomori's study was done in 1964, close to the first decade of massive government involvement in mass literacy. Twenty

years after Tomori's study and with the federal government's declared fresh commitment to mass literacy the present study seemed appropriate. The present study also asks why illiterate adults in rural Imo state want to be literate. However this study goes beyond this question to ask other questions aimed at generating information which will be useful for improving access/increasing participation in basic literacy programs in rural Nigeria.

The Research Questions:

The main research questions posed by the study are:

1. What are the reasons illiterate adults give for not currently/previously participating in the adult basic education program?
2. What do illiterate adults say are their main motivations for participating in adult basic education?
3. To what use do illiterate adults intend to put the literacy skills they would aquire if they participate in ABE?
4. What are the prospective (illiterate) adult student's preferences with regard to:
    1. ABE class time;
    2. ABE class scheduling;
    3. Availability of individual or group tutoring;
    4. The award/non-award of certificates on ABE course completion;
    5. Stopping or furthering his/her studies on completion of the basic literacy course?

Review of Literature:

What Do We Know From The Literature Concerning Participation/Non-participation In Adult Education?

Many studies on participation in adult education show that it is the educationally disadvantaged adults who participate least in adult education. From a review of 40 state and regional studies conducted between 1975 and 1978, Cross (1980) concluded that:

> ...It is the already-well-educated who are seeking further educational opportunities; the poorly educated, whom policymakers and many educators would most like to reach, fall farther and farther behind.

While analyzing the determinants of participation, satisfaction, and persistence in American adult education, Anderson and Darkenwald (1979) also noted that "adults who enroll in basic education and high school completion programs are four times more likely to drop out than other adult education participants." In other words, the more educated adults are more likely to stay on and complete their education than the less or undereducated ones.

Uwaka (1979) made similar observations about agricultural extension service in Nigeria:

> ...Agricultural extension programs in Nigeria tend to attract the middle-aged adult farmer of about 30 years of age and over who is relatively above average in terms of size of farm, educational level, and income. People in lower socio-economic levels are generally less apt to participate. Many subsistence village farmers and their families almost never participate.

There seems to be some difference in the attitudes and behavior patterns of participants and non-participants of adult education programs. Lynn and others (1978) reviewed

ten years' documents on adult learners' perceptions of their educational needs and their patterns of participation in adult education. From this review they found that non-participants exhibit:

1. a high rate of functional illiteracy;
2. lower educational achievement;
3. less mobility;
4. less willingness to give spare time to learning.

On the other hand, the same review showed that participants enjoy:

1. more job training;
2. a higher occupational prestige;
3. are active in community organizations.

These findings seem to suggest that "success begets success," i.e., the more the individual is rewarded by success, prestige, or other rewards, the more he is motivated to participate in adult education programs to get even greater rewards. This position is strengthened by the results of an interview of forty completers and forty non-completers of adult education life-coping skills programs (in Maine) conducted by Davie (1978). He found:

1. that completers had a significantly higher level of education than non-completers;
2. that completers had a strong trend to enroll for reasons of cognitive interest than non-completers;
3. that completers were more likely to have completed academic courses if they had completed a life-coping skills course.

How Can We Explain The Disinclination Of The Educationally Disadvantaged To Participate In Adult Education Programs?

Cross (1980) cited the following as reasons pointed out in the literature for non-participation of adults in adult education programs:

1. low educational level of non-participants compared to the high educational levels of participants;
2. the age of the individual (older persons tending to participate less than younger persons);
3. lack of time;
4. cost of education (high cost being a barrier to participation for some people).

On examining the sociodemographic determinants of participation, satisfaction and persistence in American adults education, Anderson and Darkenwald (1979) made some observations which are similar to those cited by Cross above. These findings are:

1. that the amount of formal schooling is the most important predictor of participation in adult education;
2. that the second most important predictor of participation in adult education is age;
3. that income and racial status have no effect on participation.

Anderson and Darkenwald's findings, however, disagree with Cross's in one major way--whether or not the ability to pay for education (economic status) is an important factor in non-participation in adult education. A New York study

(ibid., p. 82) lends support to the fact that income can be an important determinant in participation in adult education. The findings of this New York study indicate that non-participants are:

1. not as likely to pay a high rate of tuition as participants;
2. not as likely to have private transportation as participants;
3. not available as many seasons of the year or days of the week as participants.

Miller (1967) has, however, tried to explain ability to participate or not to participate from another dimension. He applied force field analysis to adult education and noted that participation (in adult education) occurs as a function of interactions between personal needs and social structures. He suggested that when both personal needs and social structures "push" the participant towards an educational objective, he/she is likely to participate in programs relevant to that objective. He also suggested that if personal needs are low and social structures (pushing the individual to participate) are strong, participation will be high but will drop off after an initial period. Based on Miller's suggestions; age, educational level, and income will tend to inhibit participation in adult education if personal needs and social support structures are not strong. A question thus arises--what would motivate adults to become literate?

What Would Motivate Illiterate Adults To Become Literate?

According to the evaluators of the experimental world literacy program, its major lesson is that "there is a need for more modesty" than in the past "on the part of those planning literacy work" in the way they plan literacy programs and the way they interpret illiterates' motivations for literacy acquisition (UNDP, 1976). Kidd (1959) suggests that "What people will or can be persuaded to attend to depends on their interests, their attitudes, and their motivations for engaging in the activity." The voluntary nature of adult education and the fact that adult learners are part-time learners (Wedemeyer, 1981) complicates explanation of participation in terms of "choice" alone. Wedemeyer has noted that adult learners have to fulfill learner as well as other adult roles (family, job, societal, etc.) at the same time as they are learning; hence their choices are constrained by these role statuses. Cross (1981) developed a model of adult motivation for learning based on the assumption "that participation in a learning activity is not a single but the result of a chain of responses based on the evaluation of the position of the individual in his/her environment."

Eberle (1980), in "The Adult Illiterate Speaks Out," points out that "motivation for many illiterate adults is related to a new awareness that the effort invested in learning will be directly applicable to problem-solving in everyday life."

Boshier (1971a), in an attempt to determine reasons why adults participate in education, developed an education participation scale whose structure resembles Maslow's description of growth and deficiency motivation in the process of self actualization. Boshier saw reasons for participation in education as having to do with whether the individual is life-chance oriented or life-space oriented (life-chance oriented people participate "because of their need to survive and acquire utilitarian knowledge, attitudes or skills and usually are trying to expand their social and vocational horizons," while life-space or growth individuals "participate in adult education for expression rather than in an attempt to cope with some aspect of their life"). Boshier (1973) showed participation in education as a function of an interaction between internal psychological and external environmental variables. Participation depends on "intra-self and self-other congruence." In his education participation scale, he identified six factors which can account for motivation for participation in education. These factors are: (1) professional advancement, (2) social welfare, (3) escape/stimulation, (4) social contact, (5) cognitive interest, and (6) external expectations (see Appendix A for details on the items included in the factors of Boshier's education participation scale).

Most studies dealing with reasons for non-participation in adult education (like the ones cited above) have

been done with those who have had some form of formal education. This is why "the amount of formal schooling is the most important predictor of participation in adult education" (Anderson and Darkenwald, 1979). However, Kidd (1959) Wedemeyer (1981); Cross (1981); Eberle (1980); Miller (1957) and Boshier (1971, 1973) (op. cit.) have all suggested alternative factors which could determine an adult's participation or non-participation in adult education. It thus becomes less easy for one to predict from the literature why a certain group of illiterate adults do not participate in literacy programs. Most illiterate adults have not had any form of formal schooling. Hence, the level of formal schooling' cannot be a predictor of their participation in literacy programs. In many cases, illiteracy itself puts the illiterate adult in a disadvantaged position. Why, then, do many illiterate adults in rural Nigeria not take advantage of literacy programs to become literate? This question is the main concern of this study. Should we explain the apparent complacency of the rural Nigerian illiterate adult towards literacy acquisition by suggesting that his/her personal needs are low or that social structures surrounding him are weak? Hopefully the findings of this study will throw some light on the issue. Luckily the study focused on the illiterate adults themselves and attempted to find out from them why they fail to participate in literacy programs (even though they are the ones who need literacy most). The importance of social structures

in participation in adult education does however, point to a socio-cultural component which can vary across cultures, among different ethnic or racial groups, and even according to whether the group of people in question is located in a developed or developing nation. However, knowedge generated from a particular group of people is bound to be useful cross culturally.

What Type of Information Is Needed To Provide Basic Education Program Which Are Better Suited To The Needs Of Rural Nigeria Illiterate Adults?

MacNeal (1972), in a paper entitled "Talking with the Poor," pointed out that "if change is to be effected among the disadvantaged, it must include effective, honest communication at all levels of the society." She also pointed out that communication for change with the disadvantaged must be based on a thorough knowledge of their needs. Knowles (1978) in his andragogy model of adult learning posits that a set of procedure for involving learners must include:

1. diagnosing the needs for learning;
2. formulating program objectives (ie. content) that will satisfy these needs;
3. designing a pattern of learning experiences based on these objectives.

Niehoff (1966) noted that "people will be better motivated to adopt change if that change arose out of their 'felt-need' (arising out of their own values and wants) than out of those of a 'change agent'." It is not uncommon to find

program providers who define their clients' needs and proceed to provide them. For example, Boonyanata (1979, p. 112-113) found some discrepancies between the perceptions of Tachai villagers (of Thailand) and those of the development agents (working with them) regarding needs of the villagers on the following issues:

1. earning a living;
2. raising a family.

While the Tachai villagers saw their problems as lack of money to purchase costly fertilizers, how to use fertilizers, how to eliminate crabs and wild rats on their farms, and how to get more money from their rice marketing; the development agents saw the villagers' problems as due to lack of knowledge of modern farming.

Uwaka (1979), in his paper on the agricultural extension service in Nigeria, pointed out that:

> ...The methods and mass communication media employed (by the agricultural extension services) tend to be those best suited to the behavior patterns of the middle class group and therefore unsuited to the lower socioeconomic levels which most need education that agricultural extension can provide. This neglect of those who need education most is a factor of program content and method. There is certainly an urgent need to design special programs and special methods that would effectively reach all the rural poor.

In the writer's view, one of the ways of reaching the rural poor as well as designing programs to suit them is by involving them in the formulation of program goals/objectives and in the planning and implementation of programs in which they are the beneficiaries. As a com-

mitment to this line of action, part of this study was concerned with finding out from the illiterate adults what they intend to do with literacy skills they would acquire. Tomori (1979) conducted a survey in 1964 on Nigerian illiterate adults which showed that they wanted to read and write for the following reasons:

1. Practical necessity: ability to read and write one's own letters without looking for a helper; awareness of one's location during a journey by reading sign posts; ability to give the dates of birth of one's children in a clinic or primary school.
2. Economic advantage: ability to read invoices, do simple arithmetic, read weights on produce, and so on.
3. Status symbol: so that others may know that the person is not an illiterate.
4. Religious motives: ability to read the Bible at home and so on.
5. Civic responsibility: ability to read one's name or the name of one's prospective representative in a voter's list.

It is not clear to the writer whether the illiterate adults surveyed by Tomori were from an urban or rural area.

The findings of Tomori's study was used by the university of Ibadan to develop a diploma course in adult education

and community development. It is similarly hoped that the information generated in the present study will be used by organizers of basic literacy programs in Imo State and other states in Nigeria to make their programs better suited to the needs of rural illiterate adults.

ABE Program Characteristics Preferred By Prospective (Illiterate) Adult Students.

Botti, Carelli and Saliba (1978, p. 62) stressed that "one of the desired characteristics of basic education is flexibility in terms of objectives, organization, content, methods, timing, service modalities, personnel profile, etc." Sometimes non-participation in a program by the beneficiaries occurs as a result of the unsuitability of certain program characteristics to them. The recommendations of the UNESCO General Conference on 'Adult Education Methods and Means' (Townsend Coles, 1976, p. 157-184) and Blaug (1974) indicate that, to be successful, adult education programs must have the following characteristics:

1. must be of short duration;
2. must be of short cycle;
3. must be open to people of all ages;
4. must not have educational qualification requirements as pre-conditions for admission;
5. must be of low cost;
6. must have flexible operating time schedules;
7. must be environment based;
8. must permit local participation in the planning and implementation of the program, etc.

Part of the study attempted to find out from the subjects their preferences concerning certain adult basic literacy program characteristics (eg. ABE class duration, scheduling mode of instruction etc.)

CHAPTER IV

RESEARCH METHODOLOGY, AND CONCEPTIONAL FRAMEWORK FOR DATA PRESENTATION

The research methodology and the conceptual framework for data organization will be presented in this Chapter. The Limitations of the Study will also be discussed at the end of the present chapter.

Research Methodology:

Research subjects:

From a pilot study done in Uratta and Mbaitoli local government areas, involving the interviewing of fourteen illiterate adult women and six illiterate adult men, the researcher realized that more illiterate adult women were available for interview than men. Hence, during the main study, twenty four illiterate adult women and eleven illiterate adult men were interviewed in each of five towns. These five towns areas are Ikeduru, Ohoma, Uratta, Ahiara and Ekwereazu. In the sixth town involved in the study, Ezinihitte twenty-five illiterate adult women and ten illiterate adult men were interviewed. A total of 35 subjects were therefore interviewed in each town and a sum total of two hundred and ten subjects were interviewed in the study (minus the twenty people who were interviewed during the pilot study). The six towns involved in the study were located in six local government areas. The local government

areas are Ahiara, Uratta, Ohoma, Ikeduru, Ezinihitte and Ekwerazu (see Table 4). Those interviewed were of two categories:

1. those who have never had any form of schooling and hence have never before learned to read and write;
2. those who some time in the past have had a few years of primary schooling but are still unable to read and write.

Age:

Only Nigerian citizens of 15-85 years of age living in the rural areas of Imo State where the study was conducted were eligible for inclusion in the study. At the time the study was being conducted, August-early September 1983, the country was conducting national elections into federal and state government seats. The researcher found the voters' list a useful guide with which to locate subjects to be interviewed. Every tenth family was selected from the voters' list as a way of identifying the research subjects. A maximum of two illiterate adults were interviewed in each family included in the list. Those families which were on the list which had no illiterate adults resident in them or available for interview, were dropped from the list.

Data Collection Technique

Interviewing technique was chosen as the research technique in this study because the researcher views rural Nigeria illiterate adults as:

1. whole persons who are actively participating in their own evironment;
2. architects of their own development;
3. the best informants on their own educational needs.

About 40% of the research population accepted to be interviewed without previous appointments. Time of the interview had to be scheduled with the other 60% before they could be interviewed (because most of the interviewees had busy schedules). With a few of the subjects the time for the interview was changed two or more times. The interviewees generally were hospitable in their reception of the interviewer. The interviews lasted 40 minutes to 1 hour, 20 minutes.

The Instrument for Data Collection

The questions which the interviewees were asked during the interview were contained in a questionnaire which had eight open-ended and fifteen structured questions (ie. a total of 23 questions) (see Appendix A). The construction of the questionnaire was guided by the "Manual on Writing a Survey" written by Stacey and Moyer (1982).

The Question Formats

The question format used in the open-ended part of the questionnaire is such that the interviewee is asked a question which indicates that he is expected to give several responses as it applies to him. An example of such a question is:

Could you give me the reasons why you are/have not been participating in the ABE program?

Possible responses to such questions were provided in the questionnaire to aid the recording of the responses given by the interviewees. Two question formats were used in the structured part of the questionnaire. In one question format, many possible answers which the interviewees might give were suggested. The interviewer used these as a guide to record the interviewee's responses which were similar to the suggested responses. Other responses which were dissimilar to the ones suggested in the questionnaire were recorded separately in the questionnaire. An example of this (structured) question format is:

Into which of the following does your age range fall?

___ Under 15 years
___ 15-25 years
___ 26-35 years
___ 36-45 years
___ 46-64 years
___ over 65 years

In the second structured question format, the respondent is asked a question to which he/she is expected to reply by saying a "yes" or "no" depending on which applies to him/her. Example: Do you attend ABE classes?

___ NO ___ Yes

Each interviewee was asked all the questions in the questionnaire (except if s/he declined to answer a question) and his/her responses recorded in the questionnaire. Those

responses which were dissimilar to those suggested in the questionnaire were usually recorded under the category 'Other'.

Conceptual Framework for Data Presentation and Analysis:

Anderson and Zelditch (1968, p. 19) contend that 'ungrouped observations are hard to interpret'. Hence they suggest that 'the first step in dealing with observations is to assemble and organize them' The second step is to summarise and condense the data. Blommers and Forsyth (1977) noted that once data is so organized it is easy to make descriptive statements about the group or subjects investigated.

Stevens (1968) contends that there are four types of scale used for measurement in science: nominal, ordinal, interval and ratio. (Ordinal Variables involve knowledge of the relative quantity of the property present in each individual observed. Interval Variables involve knowledge of how much more of a given property is possessed by one individual than another). The measurements in the study were of the nominal type.

Norminal scale:

Stevens (1968) pointed out that norminal scales are used as measures of identity. Such a scale may use numbers to identify items or classes. It may also classify subjects into categories. Downie and Heath (1974, p. 14) gave the following as an example of the use of norminal scale: a sample of people being sorted into categories on the basis

of their religious preference. The example Downie and Heath used was sorting people into the following categories: (1) Protestant; (2) Catholic; (3) Jewish; (4) Other. According to Downie and Health (1974) simple statistics like the number, proportion, or percentage of cases are used with norminal data.

Anderson and Zelditch (1968) contend that organization of norminal data only require the researcher to be able to perform the following two operations:

> 1. He must be able, for each and every member of his sample or population, to distinguish between the presence or absence of the property in which he is interested.
>
> 2. He must be able to count, in particular, to count the number of times that he observed each property to be present and the number of times he observed it to be absent.

These two simple operations noted above by Anderson and Zelditch, (op. cit.) will be used for the organization of the data obtained in the study.

The non-response problem:

Anderson and Zelditch (1968, p. 22) pointed out that:

> ...In most practical research situations, it is difficult or even impossible to determine the presence or absense of a characteristic for every individual studied. When people are interviewed, they will occassionally refuse to answer a question or will not remember some piece of information. An interviewer will occassionally forget to record the response or will make an obvious mistake in writing it down. Some interviews will be terminated before all the questions have been asked and the respondent will not be home when the interviewer returns later to finish the interview. In these and many other ways, observations may be missing

> from the raw data. Obviously, the researcher should make every effort to keep these missing observations to a minimum but even the most careful scholar faces the problem of non-response.

There was no actual problem of non-response in the study. However not all the subjects responded to all the questions. Four women and four men who indicated that they would not like to participate in adult basic education even if they had the opportunity (due to old age, lack of interest etc.) did not respond to parts of the questionnaire requiring subjects (prospective students) to indicate ABE program characteristics they would prefer to have if they participate in ABE.

Secondly, even though subjects were asked to give their reasons' for not participating in adult basic education, each of them gave only his/her main reason for not participating in ABE. Probably, the subjects felt that other 'reasons' for not participating in ABE were subsidiary to this main reason.

Construction and use of frequency distributions for data presentation and analysis

Walker and Lev (1958, p. 20) contend that 'one of the simplest and most revealing devices for summarizing data and presenting them in a meaningful fashion is the statistical table'. They point out that:

> ...'A well planned table is a unified, coherent and, in a sense, complete story about some aspect of a set of data'. Elements of the data are set up in rows and columns so as to indicate important relationships. The story is carried by the title and suitable phrases which describe the actual numbers in the rows and columns.

Frequency distribution table will be used extensively in the presentation and analysis of data collected.

Frequency distribution tables:

Bloomers and Forsyth (1977) contend that one way to organize nominal data to facilitate their examination, is simply by indicating the number of people who gave the particular 'response'. This number is called the frequency of that response. For example, Bloomers and Forsyth (1977, p. 20) in their Table 3 presented below, indicated the opinion of the group of 100 parents regarding the influence that participation in athletics has on moral character:

RESPONSES OF 100 PARENTS TO STATEMENT REGARDING INFLUENCE OF ATHLETICS ON MORAL CHARACTER

Response	Frequency of Response
Strong positive influence	30
Slight positive influence	35
No influence	20
Slight negative influence	10
Strong negative influence	5

Frequency distribution tables of this type constructed by Blommers and Forsyth (op. cit.) will be used to analyse data collected on most of the questions in the in the study.

Proportions and percentages of the frequency distribution:

Anderson and Zelditch (1968, p. 25) contend that although the condensation of raw data into the form of a table with categories and frequencies makes data much easier to

visualize and work with the distribution, the process must be carried one step further to make it really easy to handle. They suggest that:

> ...an absolute number such as any one of the frequencies in a table is very difficult to interpret by itself. In order to interpret a number, we usually need to compare it to another number...generally speaking, comparison means either (1) subtracting one number from another or (2) dividing one number by the other. When we subtract one number by the other, we are able to tell which of the two is larger and by how much. When we divide one number by another we generate what is called the relative size of the number...When we consider frequencies, division is generally preferred because the absolute size of a frequency or even the absolute difference between two frequencies depends so much upon how many observations we happened to make...The fundamental problem in comparing one frequency with another, is to make a sensible choice of the other frequency. Ratios, proportions and rates represent three different solution to this problem.

Proportions and percents

Proportions and percents will be used for the further analysis of the data after the data has been presented in frequency distribution tables. A proportion is a fraction of the total. Anderson and Zelditch (1968, p. 27) contend that if for a group of subjects involving both male and females, the number of males is compared with the total size of the group, we have what is called a proportion thus:

$$\text{Proportion male} = \frac{\text{Males}}{\text{Total People}}$$

$$\text{Hence, Proportion male} = \frac{\text{Males}}{\text{People}} = \frac{\text{Males}}{\text{Males + Females}}$$

(where total people is equivalent to the total number of males and females).

Similar computation of the 'proportion' of the frequency of each response presented in the frequency distribution tables will be made. The proportion of the frequency of a response then will be:

$$\text{Proportion of frequency response} = \frac{\text{Frequency of response}}{\text{Total number of people interviewed on that response.}}$$

(because total number of responses of the category expected on that question is equivalent to the total number of people interviewed on that response).

To base the example on the present study, let us assume that "A" is the reason some respondents gave for non-participation in ABE (in a research question "Y" in which respondents were asked to give reasons why they do not participate in ABE). The frequency of reason "A", i.e., the number of times this reason "A" was given as the response to "Y" over the total number of people interviewed on the question "Y" is the proportion for the reason "A." Let the reason "A" appear 15 times as the answer to question "Y". Let the number of people interviewed on question "Y" be 80. Then the proportion of the response "A" to the number of people interviewed is $\frac{15}{80}$. Anderson and Zelditch (1968) noted that "Proportions and percentages are sometimes referred to as relative numbers or relative frequencies". The 'proportion' of the frequency of a response is thus also the relative frequency of that response.

Percentage of the relative frequency distribution or percentage of the proportion of the frequency distribution:

Anderson and Zelditch (1968, p. 27) stated that "A proportion multiplied by 100 is called a percent". Hence the percentage of males in the previous example is: Proportion of males X $\frac{100}{1}$. Percentages of the relative frequency of the 'responses', will form part of the statistical analysis table. The determination of the percentage of the relative frequency of a response in the study would proceed as follows:

Still using the example cited above, let the proportion of the frequency distribution for reason "A" be $\frac{15}{80}$.

On obtaining the proportion of the frequency for a response, this proportion will be miltiplied by 100 to get the percentage of the frequency of reason "A" to the total number of 'reasons' "A" which the subjects could have given (during the interviews) in answer to question 'Y'.

In the example given here the percentage of the reason "A" would be $\frac{15}{80} \times \frac{100}{1} = \frac{150}{8} = 18.75\%$.

Using Histograms to Identify Common forms of Frequency Distribution:

Walker and Lev (1958, p. 35) pointed out that 'graphs are used to make relationships among statistical data vivid'. Brown, Amos and Mink (1965) contend that "the two most common graphs used to illustrate frequency distributions are the frequency polygon and the histogram". Blommers and Forsyth (1977, p. 29) suggest that 'histograms and polygons are usually constructed for the simple purpose of displaying

in the most readily interpretable manner an overall picture of the way the scores are distributed along the score scale'.

Histograms will be used to visually represent the relative frequency distribution of only the responses in the study which have more than six categories. Analysis of classes of data (in the study) that belong to six or less categories can easily be done by visually reading the relative frequency distribution tables. The percentage (and not the proportion) is the form of the relative frequency distribution that will be used for the construction of the histograms. According to Brown, Amos and Mink (1965) when the frequency distribution is illustrated in the form of a histogram, the scores and their frequencies are designated by rectangular boxes. In the graphs presented in this text, the height of the rectangular boxes indicate the frequency of the 'response' represented. Brown, Amos and Mink (1965) contend that it is customary to use the ordinate (vertical axis) to designate the frequency and the abscissa (horizontal axis) to represent the 'scores' (Direction of increase for the frequency on the ordinate axis is upward and for the scores on the abscissa is left to right).

The histograms illustrated in Chapter V were constructed as described in the following example:

Let the question "Y" (cited above) have five possible answers. Let these answers be "A", "N", "O", "P" and "Q". Let the percentages of the relative frequency distribution of the responses "A", "N", "O", "P". amd "Q" be 21%, 35%, 10%, 60%, and 40%.

Then a histogram is constructed to represent the relative frequency distribution of the answers "A", "N", "O", "P", and "Q" by ploting these percentages (21%, 35%, 10%, 60%, and 40%) on the ordinate axis and the responses on the abscissa. By looking at the histogram, one can visually tell which of the responses, "A", "N", "O", "P", and "Q", was given by the greatest or least number (as the case may be) of the respondents.

Limitations of the Study:

The study was done by an individual under financial constraints; hence, only two hundred and ten illiterate adults were involved in the study. With better funding the research population could have been larger.

A second limitation of the study is that the research population are illiterates and hence had to be interviewed in their first language (native language), Igbo. Nigeria is a country of many ethnic groups. The culture, economic conditions, social life and lifestyles of an ethnic group may affect the way their illiterate adults view literacy acquisition. The responses of Igbo illiterate men and women (living in rural areas of Imo State) may thus vary slightly from the responses of illiterate adults of other ethnic groups in Nigeria.

Thirdly, due to financial constraints, problems of accommodation, and transportation during the period of data collection, the study was limited to six towns in six local government areas in Owerri Zone (see Table 2).

Despite the ethnocultural limitations mentioned above, rural residents all over Nigeria share many common problems and experiences (problems of rural living discussed in Chapter I). Interview data collected from illiterate adults in one rural area of Nigeria will in many ways be representatives of the fears, hopes and desires of rural illiterate adults in Nigeria.

The study focuses on environmental and programme characteristics which may be acting as barriers to participation in ABE. Egerega (1981); Tagwai (1981), Masanawa (1981) contend that the successful implementation of adult education programs in Nigeria are hindered by:

1. lack of adequate funds from federal and state governments;
2. lack of adequate infrastructure and equipments;
3. acute shortage of personnel.

These institutional factors' which may be resulting in the provision of inadequate ABE programmes (which may in turn affect participation/nonparticipation in ABE) were in this study, held constant. This action itself is a limiting factor on the study.

The study was conducted in rural settings where the respondents' occupations, income, social status, life styles, educational status etc. are fairly homogenous. It therefore seemed unrelatistic to look for correlations between the subject's responses and his personal/sociodemographic characteristics. In an urban setting where what a

lawyer thinks might be very different from what a carpenter, a housewife or a businessman thinks, correlational, item, and other kinds of statistical analysis aimed at making causal inference may be more appropriate. The variable of 'sex' was therefore the only one used in the analysis of data obtained in this study.

CHAPTER V

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

An attempt will be made in this chapter to present, analyse and interprete the data collected in the study. Data presentation will follow the guidelines given in the conceptual framework for data presentations discussed in Chapter IV.

Rationale For Presenting The Data Along The Dicotomy Of The Variable, 'Sex':

In Chapter I, it was indicated that women in developing countries (especially rural women) have less educational opportunities than their male counterparts. The author thus felt that it will be interesting to organize the data collected with respect to the sex of the respondents. It was hoped that this kind of organization will emphasize the problems and special literacy needs of each the two sexes. Direct comparison of the responses of the men with those of the women is hindered by the fact that there were twice as many women as men in the research population. Since the group interviewed was fairly homogenous, use of personal or sociodemographic characteristics to arrive at certain predictions about the group, was considered unnecessary for the purpose of the present text.

Sequence Of Data Presentation:

The data are presented in the same sequence in which the questions appear in the questionnaire in Appendix 'A'.

Sociodemographic Data On The Subjects:

Of the 210 illiterate adults interviewed in the study, 145 were females and 65 were males. 107 of the women were married, 37 widowed, and one (of age 15-25) was single. In the case of the men, 59 of them were married and six (of age 15-35) were single.

Religion:

143 of the women were Christians while 2 of them practiced traditional religion. Among the men, 62 practiced Christianity while 3 belonged to Igbo traditional religion.

Residence:

All the men and women in the study resided in the towns in which the study was conducted, (these towns were located in Ahiara, Ohoma, Ikeduru, Uratta, Ezinihitte and Ekwerazu local government areas).

Age Of The Interviewees:

Of the 65 men interviewed, 2 were 15-25 years of age; 8 were 26-35 years of age; 21 were 36-45 years of age; 28 were 45-65 years of age; and 6 were over sixty five years of age. The largest group of men interviewed were thus middle aged adults of 36-65 years of age. Out of the 145 women interviewed, 13 were of age 15-25; 36 were of age 26-35; 30 were of age 36-45; 6o were of age 46-65; and 6 were over 65 years of age. Like the men most of the women

respondents (90 of them) were again middle aged adults of 36-65 years of age. However, a good number of the female respondents (49 in number, i.e., 33.79%) were young adults of 15-35 years of age.

Occupations Of The Subjects:

Among the women, 102 did both subsistence farming and trading (selling their surplus farm products or some other commodities which they purchased or processed). Such women did not regard either trading or farming as their major occupation. Twenty-five of the women, carried on trading (in their market stalls) as their main occupation. These women also carried on some subsistence farminig to provide farm produce for their families. Sixteen of the women, regarded wage labor as their main occupation though they also did subsistence farming. Two of the older women, did only light farm/housekeeping work (because of poor health and old age). The occupations of the male respondents varied slightly from those of female respondents. Eighteen of the men had farming as their main occupation. Trading/commercial enterprise was the occupation of 23 of the men. One of the men had a white collar job, i.e., a job in the non-agricultural sector of economy. Ten of the men were artisans (carpenter, mason, painter, etc.) Twnety of the men did subsistence farming and wage labor while the remaining 2 men (older men) only did some light farm work around the house.

Language Spoken And Understood Well By The Respondents:

All the interviewees spoke and understood Igbo well. Four women and 4 men could also speak some pigeon English. Two of the women could speak some Yoruba (language) and one woman could speak some Housa (language). All the men spoke and understood Igbo well. One of the men could also speak some Yoruba.

Amount of Formal Education Had By The Subjects:

All the respondents (both men and women) indicated that they could not read and write, even though a few of them had had some previous elementary schooling. None of the respondents had had an elementary school certificate or its equivalent. Also, none of those interviewed was participating in ABE.

Knowledge About The Existence Of The ABE In The Town/Local Government Area:

Most of the respondents (64 of the men and 143 of the women) knew that the ABE program was operative in their town and local government area.

Interest In Participation In ABE Program:

One hundred and fourty one of the 145 women and sixty of the 65 men interviewed indicated they would be willing to participate in the ABE program in the future.

Data Presentation:

Reasons For Not Currently Attending/ Participating In The ABE Program:

It was anticipated that at least thirty possible 'reasons' might be given by the subjects for not

participating in the ABE program. However, to the great surprise of the interviewer, only the following 12 'reasons' were given by the respondents as their 'reasons' for not participating in the ABE program:

1. 'engagement with my occupation during the time ABE classes are held';
2. 'feeling that I am too old to be able to learn what is taught in ABE classes';
3. 'engagement with my domestic duties during ABE class time';
4. pregnancy/child care problems;
5. shyness/other psychological factors;
6. procrastination (have been postponing going to register for ABE classes);
7. 'feeling that I am too old to benefit from schooling';
8. 'I didn't know when ABE classes started';
9. 'I am unable to pay for ABE classes';
10. 'I do not want to attend/participate in ABE';
11. health or illness reasons;
12. 'busy with either my occupation or my domestic duties during ABE class period.'

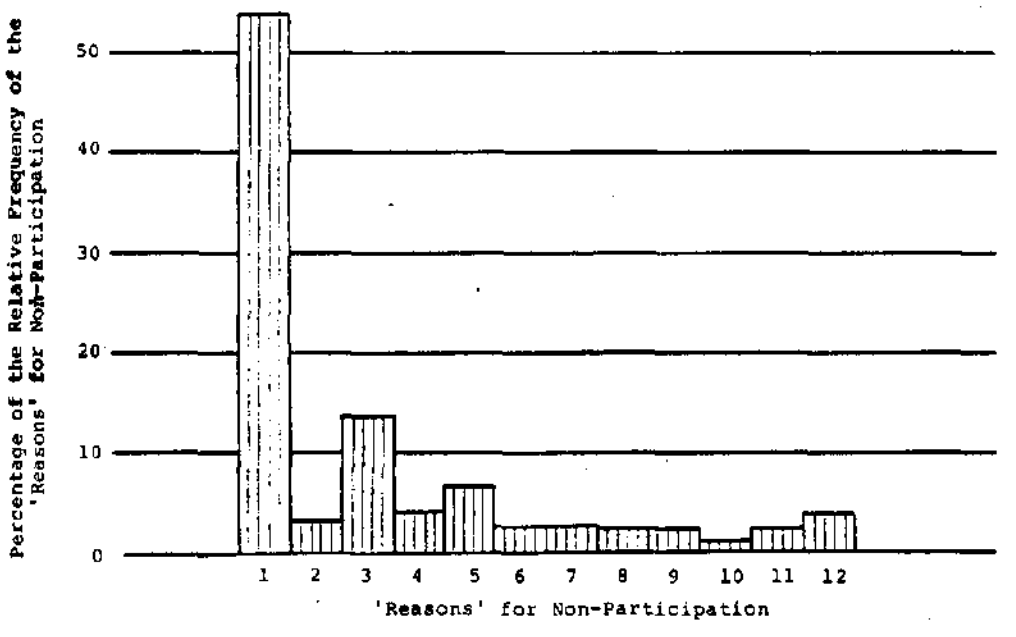
Interpretation of the Data Collected on the 'Reason' the Subjects Gave, for not Participating in ABE Programs:

Figure iv shows that the most important reason why the women interviewed were not at the time/have not been participating in ABE was reason (1), i.e., because they felt that

FIGURE iv

'REASONS' GIVEN BY 145 ILLITERATE ADULT WOMEN
FOR NOT PARTICIPATING IN THE 'ADULT LITERACY PROGRAM

1. Too old to learn.
2. Engagement in domestic duties.
3. Engagement in occupation.
4. Pregnancy/childcare problems.
5. Shyness and other psychological factors.
6. Procastination.
7. Too old to benefit from 'schooling'.
8. Lack of knowledge of when ABE classes started.
9. Inability to pay for ABE tuition and books.
10. Do not want to attend ABE classes.
11. Health/illness reasons'.
12. Busy with either domestic duties or occupation.



they are "too old to be able to learn what is taught in ABE classes." This reason was given by 53.79% of the female respondents. The rest of the reasons given for non-participation by the women were not significant because none of them was given by up to 15% of the women.

The men had two fairly important reasons for not taking part in the ABE programs (see Figure v). The first reason, which was given by 40% of the male respondents, is "feeling that I am too old to be able to learn what is taught in ABE classes." Also 9.23% of the men felt that they are "too old to benefit from schooling." Hence, a total of about 50% (i.e., half of the men) felt that they were either too old to learn what is taught or too old to benefit from "being educated." The other reason which was fairly important for the men was 'engagement in my occupation during ABE class period', which was cited by 33.85% of the men. This means that about 1/3 of the men interviewed were busy with their occupation during ABE class period. Apparently the women were more prepared to regard engagement in occupation at ABE class time as a negotiable factor (since this 'reason' was given by only 14% of the women as their main reason for not participation in the ABE program

When we look at the frequency distribution of the "reasons" for non-participation for both men and women (see Figure vi, and Table 5), it becomes evident that the most important reason for both men and women is "feeling that I am too old to learn what is taught in ABE classes'. Comparison

FIGURE v

'REASONS' GIVEN BY 65 ILLITERATE ADULT MEN FOR NOT PARTICIPATING IN THE ADULT BASIC LITERACY PROGRAM

1. Too old to learn.
2. Engagement in domestic duties.
3. Engagement in occupation
4. Pregnancy/childcare problems.
5. Shyness and other psychological factors.
6. Procastination
7. Too old to benefit from 'schooling'.
8. Lack of knowledge of when ABE classes started.
9. Inability to pay for ABE tuition and books.
10. Do not want to attend ABE classes.
11. Health/illness reasons'.
12. Busy with either domestic duties or occupation.

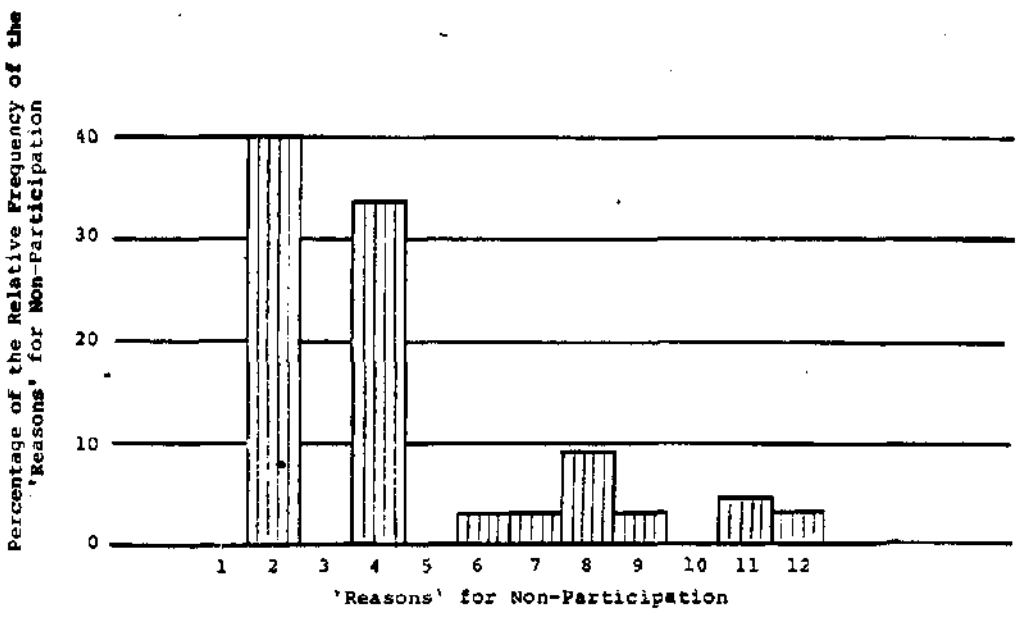


FIGURE vi

'REASONS' GIVEN BY ALL THE 'SUBJECTS (145 ILLITERATE ADULT WOMEN AND 65 ILLITERATE ADULT MEN) FOR NOT PARTICIPATING IN THE ADULT BASIC LITERACY PROGRAM

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1. Too old to learn.
2. Engagement in domestic duties
3. Engagement in occupation.
4. Pregnancy/childcare problems.
5. Shyness and other psychological factors.
6. Procastination.
7. Too old to benefit from 'schooling'.
8. Lack of knowledge of when ABE classes started.
9. Inability to pay for ABE tuition and books.
10. Do not want to attend ABE classes.
11. Health/illness reasons'.
12. Busy with either domestic duties or occupation.

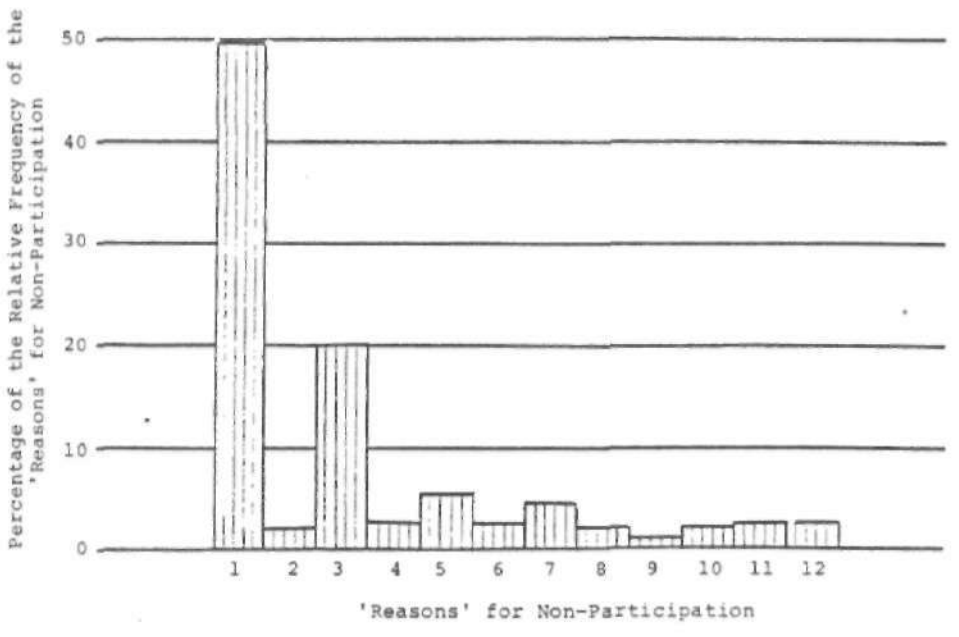


TABLE 5

'REASONS' GIVEN BY ILLITERATE ADULTS (65 MEN AND 145 WOMEN) FOR NON-PARTICIPATION IN ADULTS BASIC LITERACY PROGRAMS

	Frequency of the 'Reasons'			Percentage of the Relative Frequency of the Reasons'		
Reasons for non-participation	Women	Men	Both	Women	Men	Both
1. 'Feeling that I am too old to be able to learn what is taught in ABE classes'.	78	26	104	53.79	40.00	49.52
2. Engagement in domestic duties during ABE class time.	5	9	5	3.45	00.00	2.38
3. Engagement with occupation during ABE class period.	20	22	42	13.79	33.85	20.00
4. Pregnancy/child care problems.	6	0	6	4.14	00.00	2.86
5. Shyness/other psychological factors	10	2	12	6.9	3.08	5.71
6. Procrastination of when to enroll for ABE class.	4	2	6	2.76	3.08	2.86
7. 'Feeling that I am too old to benefit from schooling'.	4	6	10	2.76	8.23	4.76
8. Lack of knowledge of when ABE classes started.	3	2	5	2.07	3.08	2.38

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TABLE 5 CONTINUED

'REASONS' GIVEN BY ILLITERATE ADULTS (65 MEN AND 145 WOMEN)
FOR NON-PARTICIPATION IN ADULT BASIC LITERACY PROGRAMS

	Frequency of the 'Reasons'			Percentage of the Relative Frequency of the 'Reasons'		
Reasons for non-participation	Women	Men	Both	Women	Men	Both
9. Unable to pay for ABE tuition and books.	3	0	3	2.07	0.00	1.43
10. Do not want to attend ABE classes.	2	3	5	1.38	4.62	2.38
11. Health/illness reasons.	4	2	6	2.76	3.08	2.86
12. Busy with either my occupation or my domestic duties during ABE Class period.	6	0	6	4.14	0.00	2.86

of the frequency distribution of the 'reason' 'too old to learn' with that of 'engagement in occupation at ABE class period' shows that the latter 'reason' is less important for the whole group of my subjects. Reason (3) (engagement in occupation at ABE class period) was only given by 20% or 1/5 of the subjects, while reason (1) ('too old to be able to learn what is taught in ABE classes) was given by 49.52% or 1/2 of the subjects. The rest of the 'reasons' are numbered 2, 4, 5, 6, 7, 8, 9, 10, 11, and 12), for details of what these numbers stand for, see page None of these residual 'reasons' was given by up to 6% of the subjects; hence, none of them could be said to be an important reason for non-participation in ABE for the subjects interviewed in the study.

Responses to the Question "What Would Be Your Main Motivations for Participating in ABE?"

When the subjects were asked the question, "What would be your main motivations for participating in ABE?," they gave responses which were grouped according to whether they belonged to one of these categories:

1. professional advancement;
2. escape/stimulation;
3. social welfare;
4. social contact;
5. cognitive interest;
6. external expectations;

For the full meaning of and nature of classification of these categories into which the responses were grouped

see Appendix B. Note, however, that the meaning for "Cognitive Interest" changes in this study to "Cognitive interest to acquire utilitarian literacy skills." This change was necessary because the subjects who gave "Cognitive Interest" as their response indicated that they also tied their quest for cognitive knowledge (i.e., literacy skills) to particular goals. These goals, will be dealt with in the next section (where the subjects indicated the uses they would make of literacy skills they would acquire by participating in ABE).

The relative frequency distribution of the subjects' main motivations for literacy aquisition are shown in Table 6.

Interpretation of the Data Collected on the Subjects' Main Motivations for Participating in ABE:

The female subjects' main motivations for participating in ABE are:

1. cognitive interest;
2. social welfare;
3. professional advancement.

Table 7 shows that 99.29%, 97.87% and 59.57% (respectively) of the women interviewed gave these responses.

The men, on the other hand, had "social welfare" as their first motivation for participation in ABE. Their second and third motivations would be "cognitive interest" and "professional advancement" respectively. (see Table 6).

For the whole group of my research subjects, "cognitive interest" tops the list, followed closely by social

TABLE 6

WHAT WOULD MOTIVATE THE SUBJECTS (65 ILLITERATE ADULT MEN AND 145 ILLITERATE ADULT WOMEN) TO PARTICIPATE IN ADULT BASIC LITERACY PROGRAMME

The Subjects' Motivations	Frequency of the 'Motivations'			Percentage of the Relative Frequency of the 'Motivations'		
	Women	Men	Both	Women	Men	Both
1. Prorfessional advancement.	84	32	116	59.57	53.33	57.71
2. Escape/stimulation.	0	0	0	00.00	00. 0	00.00
3. Social welfare.	138	58	196	97.87	96.66	97.51
4. Social contact.	0	0	0	00.00	00.00	00.00
5. Cognitive interest.	140	57	197	99.29	95.00	98.00
6. External expectations.	0	0	0	00.00	00.00	00.00

TABLE 7

THE USE WHICH THE SUBJECTS (145 ILLITERATE ADULT WOMEN AND 65 ILLITERATE ADULT MEN) INTEND TO MAKE OF THE LITERACY SKILLS THEY WOULD ACQUIRE ON PARTICIPATION IN THE ADULT BASIC LITERACY PROGRAM

	Frequency of the Intended 'Use' of Literacy Skills			Percentage of the Relative Frequency of the Intended 'Use' of Literacy Skills		
The Subjects'Intended 'Use' of Literacy Skills.	Women	Men	Both	Women	Men	Both
1. To write own letters.	105	57	162	72.41	87.69	77.14
2. To improve sales records and transactions	98	38	136	67.59	58.46	64.76
3. To exercise civil rights which require literacy for their execution.	95	59	154	65.52	90.77	73.33
4. To read highway codes and road direction information.	84	56	140	57.53	86.15	66.66
5. To read the Bible.	93	16	109	64.14	24.61	51.90
6. To be able to read and write in public and avoid the 'shame' of not being able to do so.	123	54	177	84.83	83.07	84.29
7. To scrutinize and help with one's childrens' school work.	32	10	42	22.07	15.38	20.00

TABLE 7 CONINUED

THE USE WHICH THE SUBJECTS (145 ILLITERATE ADULT WOMEN AND 65 ILLITERATE ADULT MEN) INTEND TO MAKE OF THE LITERACY SKILLS THEY WOULD ACQUIRE ON PARTICIPATION IN THE ADULT BASIC LITERACY PROGRAM

The Subjects' Intended 'Use' of Literacy Skills	Frequency of the Intended 'Use' of Literacy Skills			Percentage of the Relative Frequency of the Intended 'Use' of Literacy Skills		
	Women	Men	Both	Women	Men	Both
8. To get a job with basic literacy qualification.	56	49	105	28.62	75.38	50.00
9. To read and use information in pamphlets, posters, books magazines etc.	89	13	102	61.38	20.00	48.57
10. To speak and understand English well.	72	35	107	49.66	53.85	50.95

Welfare and lastly by professional advancement (see Table 6). Hence the interviewees would participate in ABE for the general purpose of acquiring cognitive utilitarian literacy skills as well as to maintain or improve their social position (i.e., for social welfare).

To What Use Would Illiterate Adults Put The Literacy Skills They Would Acquire By Participating In The ABE Programme?

The subjects indicated that they intend to use the literacy skills they would acquire (by participating in ABE) in the following ways:

1. "to maintain privacy in correspondence with family members/relatives/friends; by reading and writing my own letters by myself'. 'To write my own letters without looking for someone to write them for me';
2. 'to record my daily sales, give correct change in monetary transactions, and avoid being cheated by ('unscrupulous',) people';
3. 'to be self-reliant in exercising my rights (including basic human, civic, legal etc. rights.): eg. being able to lodge a written complaint against an offender in a police station or being able to make and sign legal contracts and agreements; being able to recognise and vote for candidates of my choice during elections into public offices etc.'
4. 'to read road direction and highway codes and use them to locate my route during journies, while moving about in the cities etc.'

5. 'to read the Bible by myself or follow what other people are reading in the Bible in my own book';
6. 'to excape the shame that arises from being illiterate, e.g., not being able to write one's name, sign one's signature, or read one's name from a list, in public;'
7. 'to help my elemntary school children with their school work/scrutinize their school work, read their report cards, etc.';
8. 'to get employment in a job position which requires some basic literacy for its execution/performance';
9. 'to read and understand information which will be useful for daily life eg. instructions for use on medicine bottles and manufactured goods; information for public enlightenment in posters, newspaper, magazines etc; subjects of interest in books, periodicals etc.
10. 'to express myself in and understand English well; so as to be able to use English for transactions which necessarily have to be made in English and not to fill out of place or neglected when other people are conversing in English'

Each respondent gave a variety of uses he intends to make of the literacy skills he would acquire by participating in ABE. The frequency and relative frequency distribution of these responses are shown in Table 7. Each response was

counted on its own merit. Hence all the answers which belong to the same category were counted together to form responses "1" to '10'.

Interpretation of the Data Collected on the Uses Which Illiterate Adults Intend to Make of the Literacy Skills They Would Acquire from ABE.

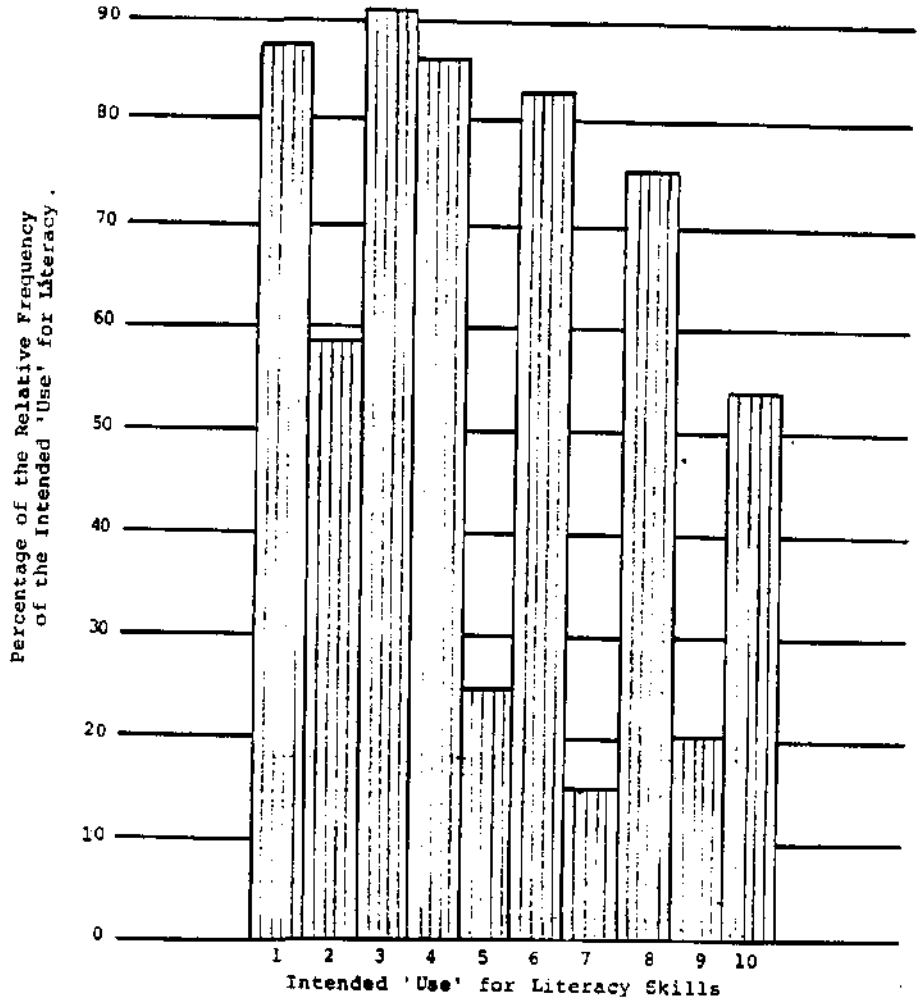
Literacy acquired from participation in ABE would be useful to the men interviewed in seven main ways as illustrated in Figure vii. The uses of the "literacy" for the men in order of importance are:

1. It will help the men to be self-reliant in exercising their rights (basic human, civic rights, legal rights, etc.).
2. On acquiring literacy they would be able to read and write their own letters.
3. Literacy will enable them to read information on posters and signboards and thus enable them to travel unaided in unfamiliar places.
4. They will escape the "shame of being illiterate" which they now put up with.
5. With literacy skills they would be able to get some jobs they wouldn't get as illiterates.
6. They would use literacy skills to improve on their daily sales in their trade and business enterprises.
7. On acquiring literacy, the men would be able to express themselves in English and also understand English spoken by other people.

FIGURE vii

THE USE WHICH 65 ILLITERATE ADULT MEN INTEND TO MAKE OF THE LITERACY SKILLS THEY WOULD ACQUIRE ON PARTICIPATION IN THE ADULT BASIC LITERACY PROGRAM

1. To write and read own letter.
2. To improve own sales transactions.
3. To exercise own rights (legal etc.)
4. To read road signs/ directions.
5. To read the Bible.
6. To read and write in public.
7. To supervise ones children's school work.
8. To get a job.
9. To read and use information in books, pamphlets, etc.
10. To speak and understand English.



An analysis of the women subjects' responses indicates that what they hope to do with literacy skills appeared in a different order of importance from those of the men subjects (see Figure viii). The womens' responses showed that eight issues were of greater concern to them than the remaining two. These eight uses to which the women subjects would put literacy skills they would acquire from ABE, in order of importance are:

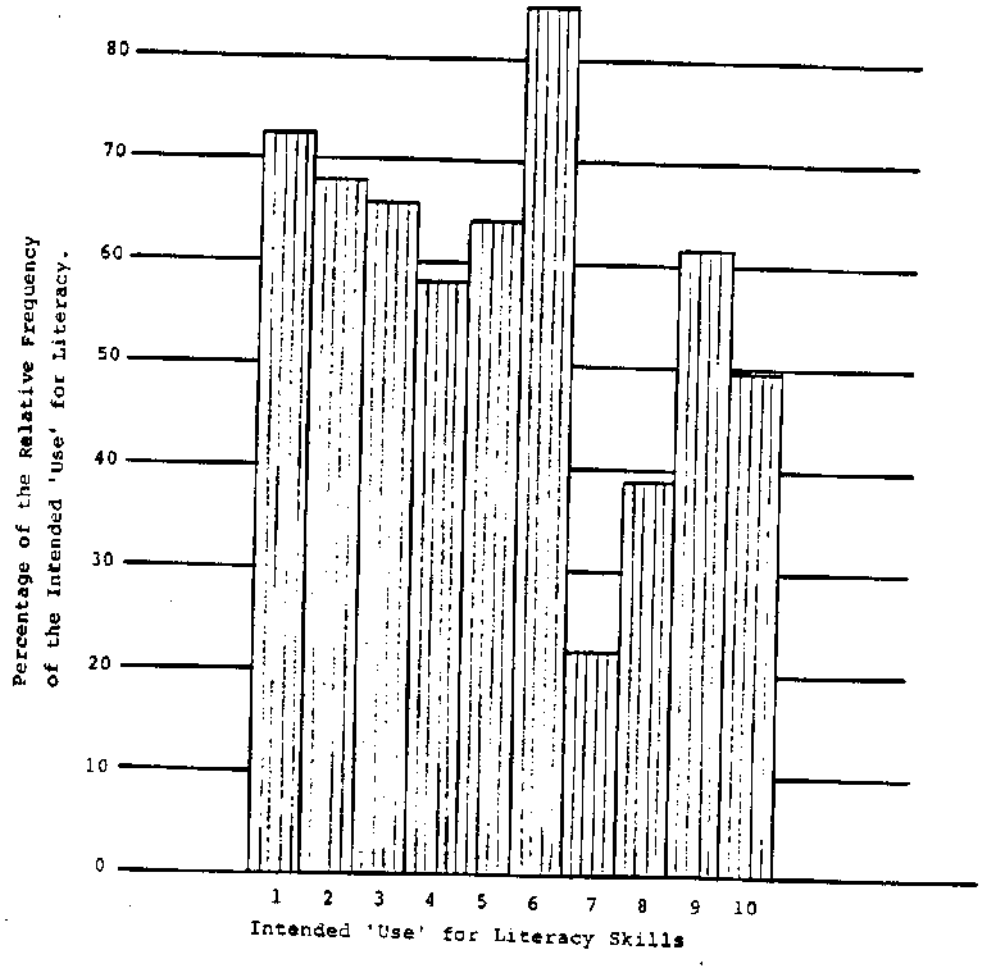
1. 'avoid/escape from the shame of being an illiterate;
2. being able to write "my own letters;
3. being able to use literacy to "improve my daily sales;
4. being self-reliant in exercising "my (human, legal, and civic) rights;
5. being able to read the Bible "by myself";
6. being able to read and understand information useful for daily/family life from books, posters, magazines, newspapers, pamphlets, (eg. directions of use on manufactured goods) etc;
7. being able to read and use information on road sign/ route and direction boards and posters;
8. being able "to express myself in English" and 'to understand English spoken by others'.

When the percentage of the relative frequency distribution of the uses which the subjects intend to make of literacy they would acquire in ABE is rank ordered for the whole subjects (both men and women), the order of importance of the

FIGURE viii

THE USE WHICH 145 ILLITERATE ADULT WOMEN INTEND TO MAKE OF THE LITERACY SKILLS THEY WOULD ACQUIRE ON PARTICIPATION IN THE ADULT BASIC LITERACY PROGRAMME

1. To write and read own letter.
2. To improve own sales transactions.
3. To exercise own rights (legal etc.)
4. To read road signs/ directions.
5. To read the Bible.
6. To read and write in public.
7. To supervise ones children's school work.
8. To get a job.
9. To read and use information in books, pamphlets, etc.
10. To speak and understand English.



responses changes from what it was for the men or women (when they were considered separately) (see Figure ix). The order of importance of the responses for the whole group is:

1. avoid/escape from shame of being illiterate;
2. being able "to write and read my own letters;"
3. being able to exercise "my (legal, human, and civic) rights (in aspects in which literacy is a prequisite or facilitator) without help;"
4. being able to read and use information on sign posts/posters;
5. being able to use literacy to improve sales (in trade and business enterprises);
6. being able to read the Bible;
7. being able to understand and speak in English.
8. being able to get a job with a basic literacy certificate qualification;
9. being able to read and use information useful for daily/family life from literacy materials (newspapers, books, periodicals, pamphlets;
10. being able to use literacy skills to assist family members who are in elementary school.

What Time (period of the day) Would The Interviewees Prefer The ABE Classes To Be Held?

The subjects were asked this in question 16. The responses obtained in answer to the question are distributed as shown in Table 8. The responses were chosen by the

FIGURE ix

THE 'USE' WHICH ALL THE SUBJECTS (145 ILLITERATE ADULT WOMEN AND 165 ILLITERATE ADULT MEN) INTEND TO MAKE OF LITERACY SKILLS THEY WOULD ACQUIRE BY PARTICIPATING IN THE ADULT BASIC LITERACY PROGRAM

1. To write and read own letter.
2. To improve own sales transactions.
3. To exercise own rights (legal etc.)
4. To read road signs/ directions.
5. To read the Bible.
6. To read and write in public.
7. To supervise ones children's school work.
8. To get a job.
9. To read and use information in books, pamphlets, etc.
10. To speak and understand English.



TABLE 8

THE TIME/PERIOD OF THE DAY THE SUBJECTS (141 ILLITERATE ADULT WOMEN AND 60 ILLITERATE ADULT MEN) PERFER ADULT BASIC EDUCATION CLASSES TO BE HELD/SCHEDULED

Period of the Day' for ABE Class	Frequency of the 'Period of the Day'			Percentage of the Relative Frequency of the 'Period of the Day'		
	Women	Men	Both	Women	Men	Both
1. Morning period.	0	0	0	0.00	0.00	0.00
2. Late afternoon period.	112	38	150	79.43	63.33	74.63
3. Late evening period.	21	14	35	14.89	23.33	17.41
4. Late night period.	0	0	0	0.00	0.00	0.00
5. Anytime of the day class is scheduled.	8	8	16	5.67	13.33	7.96

subjects from the following alternatives provided in the questionnaire. Morning period; late afternoon period; late evening period; late night period, any time of the day class is scheduled.

Interpretation of the data collected on the time of the day the subjects would prefer ABE classes to be held.

From Table 8, it is obvious that most of the subjects (both men and women) prefer the ABE classes to be held during the late afternoon period. Some of the respondents mentioned 3 PM to 5 PM or 4 PM to 6 PM as the time they would like the classes to be held (they were not required to give this information). A few (14.89% of the women and 23,33% of the men) would like the classes to be held in the late evening period. Some of the people in this group mentioned 6 PM to 8 PM or 7 PM to 9 PM as the ABE class period they would prefer. None of the respondents wanted the classes either in the morning hours or in the late night hours.

Responses To The Question: "If You Were To Participate In ABE, How Many Times a Week Would You like ABE Classes To Be Scheduled or Held?"

A variety of answers were obtained from the subjects in response to this question. Their answers were chosen from these response categories given for question 17: Once a week, twice a week, daily, any number of times per-week (ABE classes are) scheduled by organizers. The frequency and relative frequency distribution of the subject's preferences for ABE class scheduling per week are shown in Table 9.

TABLE 9

THE NUMBER OF TIMES THE SUBJECTS (141 ILLITERATE ADULT WOMEN AND 60 ILLITERATE ADULT MEN) WOULD LIKE ADULT BASIC LITERACY CLASSES TO BE HELD/SCHEDULED IN A WEEK

'Number of Times' of ABE Class Per Week	Frequency of 'The Number of Times'			Percentage of the Relative Frequency of 'The Number of Times'		
	Women	Men	Both	Women	Men	Both
1. Once a week.	6	9	15	4.26	15.00	7.46
2. Twice a week.	126	37	163	89.36	61.66	81.09
3. Daily	0	2	2	0	3.33	1.00
4. Any number of times per week classes are scheduled.	9	12	21	6.38	20.00	10.45

Interpretation of data collected on how many times a week the subjects would like ABE classes to be scheduled in a week.

According to Table 9, most of the subjects (89.36% of the women, 61.66% of the men, and 81.09% of all the subjects) would like ABE classes to be scheduled/held twice a week. Twenty percent of the men and 6.38% of the women would like to leave the scheduling to ABE providers. Some of the men (15% of them) and a few of the women (4.25% of them) would like ABE classes to be scheduled once a week. Three percent of the men would be prepared to attend ABE classes daily. Table 9 shows that the most important choice for the men, women and all the subjects is that ABE classes be scheduled twice a week.

Responses To The Question: "How Long would You Like One ABE Class Session To Last, If You Were To Participate In The ABE Program?

The response categories in this question were:

1. one hour at a time;
2. two hours at a time;
3. three hours at a time;
4. four hours at a time;
5. any length of class time fixed by the providers/ organizers of ABE.

The frequency and relative frequency distribution of the choices made by the subjects are as tabulated in Table 10.

Interpretation of the responses on how long the subjects would like an ABE class session to last:

A few of the female subjects (4.96% of them) and a few of the male subjects (13.33% of them), prefer an ABE

TABLE 10

THE LENGTH OF TIME THE SUBJECTS (60 ILLITERATE ADULT MEN AND 141 ILLITERATE ADULT WOMEN) WOULD LIKE ONE ADULT BASIC LITERACY CLASS SESSION TO LAST

	Frequency of 'The Length of Time'			Percentage of the Relative Frequency of 'The Length of Time'		
The 'Length of Time' for One ABE Class Session	Women	Men	Both	Women	Men	Both
1. One hour at a time.	0	0	0	0.00	0.00	0.00
2. Two hours at a time.	134	50	184	95.03	83.33	91.54
3. Three hours at a time.	7	8	15	4.96	13.33	7.46
4. Four hours at a time.	0	0	0	0.00	0.00	0.00
5. Any length of time fixed by ABE providers.	0	2	2	0.00	2.33	1

class session which would last for three hours. Only 2.33% of the men were prepared to accept any length of time ABE providers allocated to an ABE class session. Most of the respondents (95.03% of the female respondents, 83.33% of the male respondents and 91.54% of all the respondents) prefer an ABE class session to last for two hours.

The Mode Of Instruction (In The ABE Class) Prefered By The Respondents:

The subjects interviewed were expected to chose between: individual instruction and group instruction as 'the mode of instruction they would like to have in the ABE class, if they participate in ABE. There were also "don't know" and "no preference" alternative answers. The frequency and relative frequency distribution of respondents' preferences are tabulated in Table 11.

The Nature Of The Relative Frequency Distribution Of The Mode Of Instruction Chosen By The Subjects:

As shown in Table 11, most of the respondents (97.16% of the women, 96.66% of the men, and 97.01% of all the subjects) would prefer to be taught by "group instruction" than by "individual instruction", when they participate in ABE. Only 2 out of the 60 male subject's and 4 out of the 141 female subjects would like to be tutored by "individual instruction", (see Table 11). All the men and all the women, knew what type of instruction they would like to have when they participate in ABE since none of them chose "Don't know", or 'No preference as his response to the question'.

TABLE 11

THE MODE OF INSTRUCTION IN THE ADULT BASIC LITERACY CLASS PERFERED BY THE SUBJECTS (141 ILLITERATE ADULT WOMEN AND 60 ILLITERATE ADULT MEN)

Mode of Instruction in ABE Class	Frequency of the Perfered 'Mode of Instruction'			Percentage of the Relative Frequency of the Perfered 'Mode of Instruction'		
	Women	Men	Both	Women	Men	Both
1. Individual instruction.	2	4	6	3.33	2.84	2.99
2. Group instruction.	58	137	195	96.66	97.16	97.01
3. No preference.	0	0	0	0.00	0.00	0.00
4. Don't know.	0	0	0	0.00	0.00	0.00

Do The Subjects Prefer To Be Awarded Or Not To Be Awarded Certificates On Completion Of The ABE Course?

The subjects were asked whether they prefered to be awarded a certificate; not to be awarded a certificate; didn't care whether or not a certificate was awarded; on their completion of the ABE course. Table 12 shows the frequency and relative frequency distribution of the subjects' preferences for certification or non-certification on ABE course completion.

How are the subjects' preferences for the award/non-award of certificates to them on ABE course completion, distributed?

According to the relative frequency distribution of the subjects' preferences in Table 12, a greater number of the women interviewed on this question (68.79% of them) would like to be given a certificate at the end of the ABE course. Many of the women in this group gave this type of response: "I would like to be awarded a certificate if it could be provided."). About 1/3 of the women (31.21% in Table 12) don't care whether or not a certificate is awarded to them on their completion of the ABE course. (Some members of this group of women said things like, "Provided I become literate/know how to read and write on completion of the ABE course, I don't care whether or not I am awarded a certificate to designate my accomplishment."

For the men, about equal numbers of them (33 and 27 out of 60, respectively) want the certificate as don't care whether or not they get a certificate on completion

TABLE 12

THE SUBJECT'S (60 ILLITERATE ADULT MEN AND 141 ILLITERATE ADULT WOMEN) INDICATION OF WHETHER THEY WOULD PREFER CERTIFICATES TO BE AWARDED/ **NOT** TO BE AWARDED THEM ON THEIR COMPLETION OF THE ADULT BASIC LITERACY COURSE

	Frequency of the Subjects' Preferences			Percentage of the Relative Frequency of the Subjects' Preferences.		
Subjects' Preferences	Men	Women	Both	Men	Women	Both
1. To be awarded a certificate.	33	97	130	55	68.79	64.68
2. Not to be awarded a certificate.	0	0	0	0	0.00	0.00
3. Don't care whether or not a certificate is awarded.	27	44	71	45	31.21	35.32
4. Don't Know	0	0	0	0	0.00	0.00

of the ABE course. However, a slightly greater percentage (55% as against 45%) prefer to be given a certificate on ABE course completion ("If a certificate is available," many of them said).

Do The Subjects Want To Stop Or Further Their Education On Completion Of The ABE Course?

The subjects were asked to indicate whether they would like to stop their education on completion of the ABE course or to further their education beyond basic education. There was also a third alternative answer of "Don't know which I prefer" for those who didn't know their preference at the time of the interview. The subjects' preferences as indicated in their responses to the questions are distributed as represented in Table 13.

Interpretation of the data generated from the subjects' indication of whether to stop or continue their education on completion of the ABE course.

A greater percentage of those interviewed on this question (65.96% of the women, 65% of the men and 65.67% of the whole subjects) think they would stop their education at basic education. About a third of the women (26.24%) and of the men (30%) and also about a third of all the subjects (precisely 27.36% of them) think they would like to further their education beyond basic education. There were quite a few of them (6.96% of the subjects) who were not sure of whether they would/would not like to further their education beyond basic education (see Table 13).

TABLE 13

THE SUBJECTS' (60 ILLITERATE ADULT MEN AND 141 ILLITERATE ADULT WOMEN) INDICATION OF WHETHER THEY INTEND TO STOP OR FURTHER THEIR EDUCATION ON COMPLETION OF THE BASIC LITERACY COURSE

	Frequency Distribution of the Subjects' 'Intentions'			Percentage of the Relative Frequency Distribution of the Subjects' 'Intentions'		
The Subjects' 'Intentions'	Men	Women	Both	Men	Women	Both
1. To stop education on completion of ABE.	39	93	132	65	65.96	65.67
2. To further education beyond basic literacy education.	18	37	55	30	26.24	27.36
3. Don't know.	3	11	14	5	7.80	6.96

Do The Subjects Think That It Is Necessary For All Children And Adults In Their Town, To Become Literate?

The above question was not part of the main research questions. It was rather a question used to find out what the subjects thought about the general importance of basic education/literacy to all Nigerian citizens. This question therefore asked each respondent, "do you think that it is necessary for all children and adults in this town to become literate?" Respondents' answers were grouped according to whether they indicated a "yes" or a "no" or "don't know." A "yes" meant that the interviewee felt that it is necessary for all adults and children in the town to become literate and a "no" had the opposite meaning. Table 14 is a representation of the frequency and relative frequency distribution of the subjects' responses.

Interpretation of the information gathered, on what the subjects thought about the necessity of basic education to all children and adults in their town.

From Table 14 it is clear that most of the subjects (91.03% of the women, 87.69% of the men, and 90% of all the respondents) think that it is necessary for all adults and children in their town to become literate. A small percentage of the respondents (8.51% of the women and 10% of the men) don't know whether it is necessary for everybody in their town to become literate. A good number of people in this "don't know" group indicated that the decision for literacy acquisition should be left to individual choice. A much smaller percentage of the subjects (0.17% of the

TABLE 14

THE SUBJECTS' (65 ILLITERATE ADULT MEN AND 145 ILLITERATE ADULT WOMEN) INDICATION OF WHETHER OR NOT THEY THOUGHT IT IS NECESSARY FOR ALL CHILDREN AND ADULTS IN THEIR TOWN TO BECOME LITERATE

The Response Categories	Frequency of the Subjects' Reasonses.			Percentage of the Relative Frequency of the Subjects' Reasonses.		
	Men	Women	Both	Men	Women	Both
1. Yes.	57	132	189	87.69	91.03	90.00
2. No.	2	1	3	3.33	0.71	1.49
3. Don't know.	6	12	18	10	8.51	8.96

of the women, 3.33% of the men, and 1.49% of the whole subjects) think that it is not necessary for all children and adults in their town to become literate.

Why Do The Subjects Think That It Is Necessary/Not Necessary For All Children and Adults In Their Town To Become Literate?

The respondents were asked to give reasons why they think/do not think that it is necessary for all children and adults in their town to become literate. Those who think that literacy is necessary for everybody in their town gave a variety of reasons to support their answer. Among the reason they gave are the following:

1. "liteacy is necessary for survival in modern life;
2. literacy will help our townspeople to have better job opportunities;
3. literacy will help our townspeople to earn more money and thus improve their lives;
4. literacy will help our people who are traders/ businessmen and women to better manage their business;
5. by becoming literate, our people will be in a better position to be their own spokesmen in government and legal matters;
6. literacy will help all adults and children in this town to be more progressive;
7. If everybody in our town becomes literate, our town will have more chances of having modern development," etc.

Those who said that it is not necessary for all children and adults in their town to become literate (1 out of the 145 female subjects and 2 out of the 65 male subjects) felt that it was not practically possible for everyone to become literate.

Twelve women (out of 145) and 6 men (out of 65) felt that it was not within their power of jurisdiction to say whether all children and adults in their town should become literate. They suggested that this decision should be left to individual choice. Three of the women and 2 of the men in this last category felt that varying circumstances will dictate whether an individual or all the people in the town would become literate. The interviews ended after the respondent aired his/her views on the necessity of basic education for all children and adult in his/her town.

CHAPTER VI

GENERAL DISCUSSION OF THE MAJOR
FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

The major findings of the study will be discussed in this chapter. These findings will be discussed sequentially as they were presented in Chapter V. From the discussions, some conclusions will be arrived at. Any recommendations which arise from the discussions and conclusions, will be made at the end of the chapter.

Discussion Of The Major Findings:

Reasons Given By The Illiterate Adults Interviewed For Not Participating in The Adult Basic Literacy Program:

Four years prior to this study two women had individually told the author (personal communications) that they were discouraged from participating in the ABE programme by their husband. One of the women said that her husband felt that the ABE teacher was not a qualified teacher and hence would not be able to teach her properly. The second woman said her husband objected to her participation because he felt that she didn't have enough time in her busy daily schedule to participate in the ABE programme. Because of these husband's objection-based reasons for non-participation in ABE ABE (which the women pointed out), the author while setting out for this present study expected that the female subjects would give reasons like:

1. "My husband disapproves of my participation in the ABE program.

2. My husband didn't give me 'permission' to participate;
3. My family frowns at my participating in a program that takes place at night;
4. Childcare problems (for my young children) prevented me from participating;
5. I am afraid of walking to and from the ABE class in the dark;
6. I cannot afford ABE school fees;
7. I don't like the way the ABE class is organized etc."

The author similarly anticipated that the male subjects would give reasons like:

1. "I don't like the way the ABE classes are organized;
2. The ABE class site is too far from my residence;
3. I wouldn't like to participate in ABE classes which are taught by poorly qualified teachers;
4. I don't like the fact that the ABE classes are organized at night" etc.

Since there is usually no electrification in rural areas, the writer expected that darkness/night would be major issues around which 'reasons' for 'non-participation' would be centred. Again, most rural residents have poor incomes. The writer therefore expected that inability to pay the ABE tuition fees and purchase book and other materials (which would be required of participants) would be another major 'reason' which would be given by non-participants of the ABE program (who are rural inhabitants) for 'non-participation'.

It was therefore surprising but interesting to note that none of the researchers expectations were met with respect to the main reasons given by the subjects for not participating in the basic literacy programme. Instead of the reasons anticipated by the author 'reasons' which were important for the subjects, were,

1. 'feeling that I am too old to learn what is taught in ABE classes;'
2. 'engagement in my occupation during ABE class period.'

The reason 'engagement in my occupation during ABE class period' was not given by as large a percentage of the subjects as one would expect of villagers who spend most hours of the day trying 'to make ends meet' (this 'reason' was given by 14% of the women, 34% of the men and 20% of the whole subjects - (see Table 5)). The most important reason for the whole group of the subjects is 'feeling that I am too old to learn'. This reason becomes even more important when another related reason "feeling that I am too old to benefit from 'schooling' (ie literacy aquisition)' is merged with it. Feeling or thinking that one is 'too old to learn' probably stems from the fear of the possibility of experiencing 'failure' in the learning situation. Other factors may also contribute to the generation of this thought in the mind of the illiterate adult. One such would be physical handicaps of old age, for example poor sight, loss of hearing, etc. Again, since the mass education movement of the early 1950's in Nigeria, formal education has been more

associated with the youth than with older people. Older people may thus not have confidence that they would succeed in 'schooling' (even if it is of the most basic type). Whatever may be responsible for making illiterate adults think that "they are too old to learn" should be easily conquered by proper publicity campaigns. Such campaigns should explain to the generality of the people that one can learn at any age (to the best of my knowledge, no research has demonstrated that old age interfers with the ability to learn). Only 20% of the subjects indicated that they did not participate in ABE because of engagement in their occupation during ABE class time. Proper basic literacy publicity campaigns can also motivate illiterate adults to adjust their work schedule to accommodate participation in the ABE programme.

What Would Motivate Illiterate Adults To Participate In The Basic Literacy Program?

The subjects were required to state what would be their main motivations for participating in the ABE programme. Boshier (1973) posited six main 'categories of reasons' why adults would like to participate in education. These categories are: professional advancement; social welfare; escape/stimulation; social contact; cognitive interest and external expectation. Our respondents' answers fell only within three categories. These are professional advancement, social welfare and cognitive interest. When the response categories into which the respondents' answers fell were ranked in order of the magnitude of the number of people whose responses belonged to the categories; cognitive

interest topped the list, followed closely by 'social welfare' and lastly by professional advancement. It is thus evident that our subjects would participate in ABE classes first and foremost to learn some 'cognitive' reading and writing skills. This is why their first motivation for participation in ABE would be "cognitive interest." The choice of cognitive interest as the main motivation for participation in ABE was made by 99.29% of the women, 95% of the men and 98% of all the subjects (see Table 6). In Table 7, 84.29% of all the subjects indicated that the first use they would make of literacy acquired by participation in ABE is "to escape from the shame of being an illiterate." This being the case, it is not surprising that 97.87% of the women, 96.66% of the men and 97.51% of the whole group, mentioned 'social welfare' (improvement of their social position) as a major motivation for participating in ABE. Almost the same number of people who mentioned 'cognitive interest' also mentioned 'social welfare' as their major motivation for taking part in ABE (197 of the 210 subjects gave 'cognitive interest while 196 of the 210 subjects gave 'social welfare as their main motivation for wanting to become literate).

A lesser number of people cited "professional advancement" as the major motivation for which they would participate in ABE. Possibly those who cited this reason were refering to the boost literacy would give to the management of their commercial enterprises. Those who did not opt for this alternative were probably thinking of the almost near impos-

sibility of using ABE qualification to become a well paid worker in the non-agricultural sector of the Nigerian labour market.

None of the subjects gave escape from boredom or stimulation to overcome the frustration of daily living, as his/her motivation for anticipated participation in ABE. None of the subjects would also participate in ABE because he/she wanted 'social contact', or because of 'external expectation'. These findings are also not surprising because from the sociodemographic data and data on reasons for non-participation in ABE, it was clear that the subjects are very busy active adults who are not in want of 'stimulation.' or 'social contact'. The personal 'social welfare' which the illiterate Nigerian adult would derive from participation in ABE, rule out the need to participate to please 'others' (ie. for 'external expectations').

At this juncture, it seems reasonable to conclude that the majority of the subjects would participate in ABE for 'cognitive interest' and to improve their social relationships/position.

What Use Do Illiterate Adults Intend To Make Of The Literacy Skills They Would Acquire By Participating In The Adult Basic Literacy Program:

The data collected on answers to this question show that the greatest concern of the whole subjects was psychic feeling of inferiority which illiteracy caused them to have. For most of the subjects therefore, the first

important usefulness of being literate is "shaking off this yoke" of inferior status (in comparism to those who are literate) which illiteracy puts on them. This desire to 'shake off illiteracy' was so important for the group that 84.29% of them gave "avoid/escape from the shame of being unable to read and write in public" as the most important use they would make of the literacy acquired from participation in ABE.

Other uses which the illiterate adults hope to make of literacy skills acquired from ABE are:

1. to write their own letters;
2. to improve their sales (their occupation);
3. be self-reliant in exercising their rights (legal, civic, human rights etc);
4. to be able to read and use information on sign posts and highway route direction boards;
5. to be able to read the Bible by themselves;
6. to be able to read and use information in books, newspapers, public posters, pamphlets accompanying manufactured goods etc.

All these six uses which illiterates wish to derive from the literacy they would acquire from participating in ABE also point to their secret longing for the "independence" (from literate or educated people) which being literate will confer on them. They hope that, armed with the newly acquired literacy they would acquire, they would be able to do things (which require literacy skills for their execution) for themselves. In their illiteracy state they would have

to depend on literate people to carry out such activities/ functions for them. Seeing literacy as a 'passport' to 'independence' is closely knit to the hope that literacy will cast off "the shame of being an illiterate" for them. The hope that literacy will help them "give correct change in money transaction," 'record their daily sales, 'write invoices' etc. on the face value seems to indicate that the illiterate adults see literacy as a factor which will lead to an increase of the income from their trade. One would thus be tempted to suggest that these illiterate adults view basic education from the economic benefit it would bring them. However, at a close look, this wish for economic advancement is meshed with the desire to become more efficient, more self-reliant and surer of the accuracy of their imput in financial transactions. This aspect is clearly a desire for 'independence' as discussed earlier.

In the order in which the responses given by all the subjects were ranked, the last three uses which illiterate adults hope to make of literacy they would acquire from ABE are:

1. to understand and speak English well;
2. to get a job;
3. to scrutinise as well as help with their children's (elementary) school work.

It is interesting to note that these last mentioned uses are more externally oriented than the first six. The first six were oriented towards the illiterate adult himself

or herself. Hence it seems reasonable to suggest here that when the newly literate individual must have used her/his literacy to solve his personal problems, he would then think of using it to help others. English is the official second language in Nigeria, hence it is not surprising that out of the externally oriented 'uses of literacy' (mentioned by those interviewed), the wish to use English to communicate with other people came first. Each of the various Nigerian ethnic groups has a first language. To be able to communicate with people of other ethnic groups who cannot speak one's own language, one needs to be fluent in English. However, this problem is lessened by the ability to speak in and understand Pigeon English which is an adulterated form of English developed during cross-cultural communication between European English speakers and native Nigerian language speakers (during the British colonial administration of Nigeria). Pigeon English can be picked up and used colloquially by those who cannot speak good English. (Pigeon English or Pigeon as it is sometimes called, is spoken in various forms all over English speaking Africa).

The hope that literacy skills/ would be used 'to get a job', appeared among the last four 'uses' for literacy given by the subjects. Perhaps some of the subjects feel that they are too old to benefit from the job access/status/ economic advantage which formal education gives to the highly educated in Nigeria. Some others may have thought that the chances of their getting a 'job' with basic education are slim.

Intention to use literacy skills to improve daily/family living was indicated by 48.57% of my subjects (see Table 7). In comparison to the first ranked six uses, this 'use', was not very popular. It is possible that a good number of the subjects felt that:

1. they can get information on daily/family life orally from interpersonal communications and radio broadcasts in their native language without needing to read such information from written documents and books;
2. When they know how to read and write, they can read most things anyway, so information on family/daily life will just be one kind of information to read. Use of literacy skills to help one's children with their school work came last in the list. The reason for this is probably because the subjects (being illiterate at the time of the interview) were not sure whether they would be educated enough (when they must have graduated from ABE) to be able to supervise their children's school work.

What Period/Time Of The Day Do The Subjects Think That ABE Classes Should be Held/Scheduled?

The majority (74.63%) of the subjects would like the ABE classes to be held during the late afternoon period (see Table 8). The occupation of the subjects ranged from farming, to trading to wage labour. These jobs occupy them from the morning to the late afternoon period. Participation in ABE in the late afternoon time (say between 4pm and 6pm) would mean that the illiterate adults stopped working at their other occupations in

time to attend the classes. On return from the classes, they would have their evening meal..chat for an hour or two and take their night rest. A few of the respondents (17.49%) think that the late evening/early night hours would be the best time to schedule ABE classes. These people were probably concerned about having more time to run their daily businesses, hence pushing the ABE class to about 5pm, 6pm or 7pm. Such people probably either didn't think of other inconveniences such a schedule might bring like having to eat/cook a late dinner, to walk to and from the class in the dark etc., or were prepared to accommodate such inconviences.

How Many Times A Week Would The Subjects Want ABE Classes To Be Scheduled, If They Were To Participate In ABE?

Findings on this question showed that most of the subjects - 163 out of 201 (Table 9) would like ABE classes to be held twice a week. It is possible that these respondents felt that once a week would be too short for them to learn much reading or writing skills. On the other hand, they felt that because of their various other commitments (family, job, village etc.) it will be unwise to suggest that ABE classes be held daily. Those few who were prepared to attend ABE classes 'as many times as it is scheduled during the week (presumably 3 or 4 times a week) were either not as busy as the rest of the people or very eager to participate in ABE. Another possible rationale for their choice of that category might be that they felt that it will be more realistic to allow the ABE providers to decide how many times a week they can provide the classes.

How Long Would The Subjects Like One ABE Class Session To Last?

In response to this question, the majority of the subjects (91.54% of them) inidcated that they would like an ABE class session to last for two hours. This group of respondents probably felt that one hour was too short for covering "the business of the day." On the other hand, this group possibly also felt that the attention span of the participants would wane after two hours (since most of them are bound to have had a busy day before coming to the ABE class). The 7.46% of the subjects who would like the ABE class to last for 3 hours probably felt that a lot more work would be covered in three hours (than would be covered in one or two hours). The 1% of the subjects who are prepared to have any length of class period fixed by the ABE providers may again be those who are either very eager to participate in ABE or don't want to be bothered with the problem of being asked to make decisions about the duration of an ABE class session.

What Mode Of Instruction Would The Subjects Want To Have In The ABE Class, If They Participate In ABE?

On the question of what mode of instruction the subjects would like to have in their ABE class, 97.01% of them prefered group instruction to individualised instruction (Table 11). Many of those who opted for group instruction hinted that:

1. It will be easier to learn in the midst of other people;

2. Other students' failures and successes will be a supportive experience for an individual member of a group instructed class;
3. That discussions and peer tutoring which are likely to occur in a group instructed class, will be very useful to the individual student.

The few who opted for individual instruction (2.99% of the subjects) (Table 11) indicated that they are shy about their illiteracy. Hence they wouldn't like other people to know the actual level of their illiteracy. The two women who opted for individualized instruction saw it as a cover up for them because only their tutor and themselves would know the state of their illiteracy and what transpires between them during the learning/tutoring periods. Co-operation/group togetherness and group ownership are emphasized in the Igbo culture (infact in all Nigerian cultures). It was therefore not surprising that 97% of the subjects perferred group insturction to individualized/individual instruction.

Would The Subjects Perfer To Be Awarded Or Not To Be Awarded Certificates On Their Completion Of The ABE Course?

In responses to this question we find that 64.68% of the subjects would like to be awarded a certificate at their completion of the ABE course ("if one is available" most of them would say). This group of people probably would like to keep their certificate as a "mark of achievement." In the westernished world (of which Nigeria is fast becoming one) which is achievement concious, this desire for a certificate as a mark of attainment of a goal, is not unexpected.

The 35.32% of the subjects which "don't care whether or not" a certificate is given to them on completion of their ABE course, is the one that gives one food for thought. This group apparently thinks that literacy acquisition in and of itself is self rewarding. To them, once they have learnt to read and write and to perform some elementary mathematical computations, these achievements themselves act as the 'golden fleece' which they have captured. The award/non-award of a certificate to them thus makes little difference.

Would The Subjects Prefer To Stop Or Further Their Education (beyond basic education) On Completion of the ABE Program

The findings from the responses to this question show that about 2/3 of the subjects would like to stop their education at basic education. This group apparently felt that their commitments (earning a living, family, parenting, societal etc.) and their 'age' would not permit them to pursue education beyond basic education about two thirds of the subjects 27.36% however, would like to continue their education beyond the elementary school level (if it is practically possible many of them said). The subjects who made such remarks were apparently taking into consideration the high financial and time investment entailed in pursuing education beyond the elementary or basic literacy skills level. From the findings one can conclude that the majority of the subjects (65.67% of them) think that they would stop their education at basic education) while the minority (27.26% of the subjects) think that 'all things being equal', they would like to pursue their studies beyond ABE.

What Kind Of Motivations May Have Been Behind The Subjects' Responses To The Questionnaire?

Eberle's (1980) suggested that "motivation for many illiterate adults is related to a new awareness that the effort invested in learning will be directly applicable for problem solving in everyday life." The findings of the study seem to suggest that Eberle's suggestion, holds true for many of the subjects in the study. The majority of the subjects saw literacy acquired from ABE as the 'tool' with which to solve their everyday life social, political and economic problems. Such subjects are certainly the type Boshier (1971a) called 'life chance oriented people. Boshier (1971a) suggested that for life chance oriented people reason for participation in education has to do with "their need to survive and acquire utilitarian knowledge, attitudes and skills and to expand their social and vocational horizons." But as Miller (1967) pointed out, both personal needs and social structures are required to "push" the participant towards an educational objective. Perhaps, if social structures in rural Imo State were not such that the illiterate adult saw himself/herself as an 'underdog,' many of the literacy goals/objectives which the subjects pointed out would not have come up. Hence being 'life chance oriented' was not enough to cause our subjects to indicate that they desire acquisition of utilitarian literacy skills. Social structures (in which the illiterate adult functioned vis-a-vis his educated counterpart) must have provided a fertile ground for the literacy

goals (which our subjects pointed out) to precipitate. Thus, Cross's (1981) assumption that "participation in a learning activity is not a single but the result of a chain of responses based on the evaluation of the position of the individual in his/her environment" holds even truer in the case of these subjects (than explaination based on Eberle's or Boshier's propositions.)

Thus I suscribe to Cross's (1981) proposition that the environment of the prospective learner has a lot to do with whether or not he/she eventially participates in learning. This being the case, it is appropriate to ask, "to what extent did the subjects' feeling that they are too old to learn stem from the environment? It is difficult to say whether the fact that western education has been promoted mainly for children and the young in Nigeria, is responsible for this feeling on the part of illiterate adults. Certainly the autentic belief among the Igbo's (and other Nigerian groups) is "the older the wiser" i.e. the older person is more knowledgeable than the younger person. This is why old age is respected in Nigerian culture. Feeling that old age would be a hindrance in learning reading, writing and numeracy skills might just be an aspect of the influence of western culture on Nigerian culture. What is learnt in schools is largely western scientific and literary culture. It is thus understandable that the older Nigerian could be apprehensive of participation in education (schooling). S/he thus faces the double dilema of wanting to participate

in education (because literacy is a prerequisite for successful life in modern Nigeria) and not having enough confidence in himself that he will succeed in learning what is taught in the schools.

To what extend were the other responses of the subjects influenced by their position vis-a-vis their environment? For example, the subjects indication that they could not participate in ABE because of 'engagement in their occupation', 'engagement in their domestic duties', 'pregnancy', 'parenting' etc. It seems to me that these other reasons for not participating in ABE, were environment influenced too, because they stemmed from their adult (job and family) roles. Their choices for the scheduling of ABE classes in the late afternoon, for two hours a session and twice a week, were also influenced by their attempt to fit the ABE class in their other schedule of adult duties. Hence the majority of the responses of the subjects in this study were influenced by "environmental" considerations. Even their choice of whether or not to stop their education on completion of the ABE course were based on the fitness of this desire with their other adult responsibilities. For example they may have to stop their own education so as to work full time at their job to make enough money to pay for their children's education. The choice of 'group' as against 'individual' instruction was also 'environmental' because the Igbo cultural preference for group activity (over individual job execution) influenced the subjects' choice.

What Concluding Statements Are Possible From The Study?

From the findings of the study presented and discussed in Chapter V and VI, I arrived at the following conclusions:

1. The illiterate adults interviewed have multiple adult responsibilities (job, family, parenting etc).
2. Almost all the subjects are willing to participate in basic literacy education (141 out of 145 women and 60 out of 65 women interviewed).
3. Most of the subjects are afraid that they would not be able to learn what is taught in ABE classes because of their 'old age'.
4. The majority of the subjects would like to become literate to escape the handicapping and hence shameful effects of illiteracy on them.
5. For the majority of the subjects, cognitive interest and social welfare would be their main motivation for participating in the 'adult basic literacy programme.
6. A greater number of the subjects would like ABE classes to be scheduled twice a week in the late afternoon period (of the day).
7. Almost all the subjects (97.01% of the subjects) prefer to be taught by group instruction method instead of individualized instruction method) when they participate in the ABE programme.
8. About 2/3 of the subjects would like to stop their education at basic education. Of the remaining 1/3

7% don't know whether they would stop their education on completion of ABE or not; while 27% think that they would like to continue their education beyond ABE.

9. About 2/3 of the subjects would like to be given certificates as a mark of completion of the ABE course while the other 1/3 don't care whether or not a certificate is given them at ABE course completion.

10. Ninety percent of the interviewees think that it is necessary for all children and adults in their town to get basic education (i.e. to become literate). Of the remaining 10%, 9% felt that they can't say categorically whether all children and adults in their town should become literate. The last 1% (of the subjects) indicated that they don't think that it is necessary for all children and adults in their town to become literate.

Recommendations:

The findings of the study seem to indicate that some useful information was generated on the educational needs of illiterate adults in the towns of rural Imo State where the study was conducted. Needs assessment studies of this nature will be informative and useful to local, state and federal governments in Nigeria which provide adult basic literacy education. More studies of this nature are therefore advised for other states of Nigeria. Armed with the type of information generated in this study and information from needs

assessment studies on institutional (organizational) factors, it is hoped that the federal and state governments in Nigeria will provide adult basic literacy programmes which will be more geared to the objectives, time constraints and other needs of the illiterate adults. Hence, studies on the organizational and resource needs of adult basic education in Imo State and various states of Nigeria are also recommended as an adjunct to the type of study which I have conducted in rural Imo State. Information on the needs of illiterate adults without comparable information on how (institutional variables) to provide the basic literacy program to them; will not be very helpful. Nigerian universities which are already playing a leading role in adult education in Nigeria can also do a lot in terms of providing research data base for the providers/implementers of adult literacy education in Nigeria. If indeed (as was the case in this study), most illiterate adults do not participate in basic literacy program because they are afraid that 'old age' might prevent them from learnig what is taught, then an essential part of literacy campaigns would be to emphasize that age has nothing to do with the ability to learn. Infact, older people should learn the basic education curriculum easier than children because they have a lot in their store of adult experiences to enhance their learning.

Another recommendation from this study is that the content of basic literacy curriculum should emphasize all those literacy skills which illiterate adults most wish to acquire e.g. how to write different forms of letters; how

to recognize pictures, symbols and letters/words on posters and sign boards; how to read the Bible; how to speak correct English; how to file a complaint in the police station or sue an offender in court; how to recognize their prefered electoral candidates and cast ballot papers during elections; how to read and use information on manufactured goods, newspapers, pamphlets, books, magazines; how to write sales invoices etc. If possible, the basic literacy program should be organized in a course system such that there is a letter writing course; a course on how to write sales accounts etc. With this type of course system, individual illiterate adults can opt for what they want to learn at a particular time, once they have learnt how to read and write the alphabet words, pharases and sentences.

Most people interviewed want a two-day a week ABE program scheduled in the late afternoon period. They also chose group instruction as the prefered mode of tutoring. However, it was also realized that there was a minority of the subjects who differed from the rest in their choice of the time of the day, the duration, the mode of instruction etc. for the ABE class. Effective attempts at attracting a large number of participants in the adult basic literacy program in rural Nigeria, call for flexibility in the timing, scheduling and other organizational arrangements for the adult basic literacy program.

APPENDIXES

APPENDIX A

Form for interviewing illiterate adult non-participants of basic literacy education program

Name of Local Government Area: _____
Name of Interviewer: _____
Duration of the Interview: _____

Please mark X for any item stated in the questionnaire that corresponds to the response of the person being interviewed. Use the suggested responses to aid the recording of the interviewee's matching responses and record the rest of his/her responses as "others".

Note: ABE in this form is a short form for "Adult Basic Education".or Adult Basic Literacy Program.

1. Sex: _____Female _____Male

2. What is your marital status?
_____Married _____Single _____Divorced
_____Separated _____Other

3. What is your Religion?
_____Traditional Religion _____Christianity
_____Moslem Religion _____Other

4. What is your place of residence?
_____This town _____this local government area
_____another town _____another local government area

5. Into which of the following age ranges does your age fall?
_____Under 15 years _____36-45 years
_____15-25 years _____46-65 years
_____26-35 years _____over 65 years

6. What is your occupation?
_____Farming
_____Trading/private business management
_____White collar job
_____Artisan (e.g., carpenter, mason, painter, plumber, etc.)
_____Other

7. What language do you speak well (completely)?
_____Igbo _____Pigeon English
_____Housa _____English
_____Yoruba _____Other

8. Can you read and write well in any language?
_____No _____Yes

9. What is the last level of education you completed?
_____None _____Secondary School
_____Elementary _____Other

10. Is there an ABE program in this town/local government area?
_____Don't Know _____No _____Yes

11. Are you a participant in the ABE program?
_____Yes _____No

12. Would you participate in ABE if you had the opportunity?
_____Yes _____No

13. Could you give me the reason why you are not currently attending/have not been participating in the adult basic education program?

	No	Yes
1. My wife/husband's disapproval of my participation in the ABE program.	_____	_____
2. The clash of my domestic duties with the time ABE class is scheduled.	_____	_____
3. Engagement with farm work, trade (or other occupation mentioned in (6) at ABE class time.	_____	_____
4. Cultural expectation that I obtain permission from someone else before undertaking an activity like taking ABE classes.	_____	_____
5. Feeling that I am too old to learn what is taught in ABE classes.	_____	_____
6. Cultural expectation that I should not engage in an activity that takes place at night.	_____	_____
7. Concern for the possibility of earning a bad name for participating in an activity that takes place at night.	_____	_____
8. Inhibited by the fact that I am a woman/man.	_____	_____
9. Being afraid to walk to and from the ABE class site in darkness.	_____	_____

13. Could you give me the reason why you are not currently attending/have not been participating in the adult basic education program? continued.

		No	Yes
10.	Concern for how to provide child care for my child/children while I am attending ABE classes.	____	____
11.	Shyness or other psychological factors.	____	____
12.	Concern for possible misbehavior of ABE teacher.	____	____
13.	Concern for possible misbehavior of other ABE students.	____	____
14.	Concern that thieves might break into my house while I am attending ABE class.	____	____
15.	I am deterred by the far distance of the ABE class site from my house.	____	____
16.	Health/illness reasons.	____	____
17.	Absence of ABE program in my town.	____	____
18.	Duration of ABE class time (it is too long/short).	____	____
19.	Problem with the time of day ABE is held (morning/afternoon/night).	____	____
20.	I don't like where ABE classes are held (in a school, church, private place, etc.).	____	____
21.	Lack of knowledge of when ABE school year starts.	____	____
22.	Inappropriateness of the season of the year the ABE program/course is run (rainy/dry seasons).	____	____
23.	Concern with the qualification of the ABE teacher.	____	____
24.	Concern about how the classes are organized.	____	____
25.	The ABE course is too long/short.	____	____

13. Could you give me the reason why you are not currently attending/have not been participating in the adult basic education program? continued.

		No	Yes
26.	ABE program objectives do not coincide with my learning goals.	____	_____
27.	I object to the lack of involvement of the villagers in ABE program organization.	____	_____
28.	I don't like the award/non-award of certificates in the program.	____	_____
29.	I feel that I have a normal, happy life as an illiterate.	____	_____
30.	I am unable to pay the ABE school fees.	____	_____

31. Other reasons: _____
_____
_____
_____

14. What would be your main motivations for participating in ABE

1. Professional Advancement - to gain knowledge, attitudes, and skills which will facilitate job advancement. _____

2. Escape/stimulation - to get relief from boredome, to provide a contrast to the rest of one's life. _____

3. Social welfare - to acquire knowledge, abilities and skills which can be applied to achieving social or community objective. _____

4. Social contact - to meet new friends, remedy deficiencies in social life and enjoy group activities. _____

5. Cognitive interest - to learn just for the sake of learning, not tied to any particular goal, just for the inherent joy of participation and learning. _____

6. External expectation - to carry out the recommendation/expectations of some one with or without formal authority. To take part in an activity which is customary in the circles in which one moves. _____

15. What use do you intend to make of literacy skills you would acquire if you participate in the ABE programme?

_____to write/sign my name.
_____to write and read a letter.
_____to read information in sign boards and posters.
_____to fill forms like application forms.
_____to read knowledge useful for improving my job.
_____to be able to converse in English.
_____to read books, magazines, newspapers etc.
Other: _____
_____
_____
_____

16. If you were to participate in the ABE program, in what period of the day would you like ABE classes to be held/ scheduled?

1. morning _____
2. late afternoon _____
3. late evening _____
4. late night _____
5. any time ABE class is scheduled by ABE providers. _____

17. If you were to participate in ABE, how many times a week would you like ABE classes to be scheduled?

1. once a week _____
2. twice a week _____
3. daily _____
4. any number of times per week classes are scheduled by the ABE providers. _____

18. How long would you like one ABE class session to last if you were taking part in adult basic literacy classes?

1. one hour at a time _____
2. two hours at a time _____
3. three hours at a time _____
4. four hours at a time _____
5. any number of hours allocated to a class session by ABE providers. _____

19. What mode of instruction would you perfer to be instruted by in the ABE class, if you were to participate in ABE?

1. Individual insturction _____
2. Group instruction _____
3. Don't know _____

20. At ABE course completion would you prefer to be awarded or not to be awarded a certificate?
    1. to be awarded a certificate. _____
    2. not be awarded a certificate. _____
    3. don't care whether or not I am awarded a certificate. _____
    4. Don't Know _____

21. On completion of the ABE course, would you prefer to stop or further your education beyond basic educaton?
    1. To stop my education. _____
    2. To further my education beyond ABE. _____
    3. Don't know which of (1) or (2) I prefer. _____

22. Do you think that it is necessary for all children and adults (i.e., everybody) in this town to become literate?
    _____ Yes _____ NO

23. Why do you think so?
    _____
    _____
    _____
    _____
    _____

This brings the interview to an end. Thank you.

APPENDIX B

EDUCATION PARTICIPATION SCALE FACTOR GROUPINGS

Factor I

Professional Advancement

3. To get professional advancement
10. To give me higher status in my job
11. To add to a narrow earlier education
13. To get knowledge to help with other educational courses
15. To keep up with competition
16. To increase my job ability
20. To help me earn a degree, diploma, or certificate
32. To meet formal requirements

Factor II

Social Welfare

4. To become more effective as a citizen
9. To be accepted by others
19. To gain insight into my personal problems
22. To prepare for community service
23. To gain insight into human relations
29. To improve my ability to serve mankind
31. To improve my social relationships
33. To maintain or improve my social position
39. To improve my ability to participate in community work

Factor III

Escape/Stimulation

5. To get relief from boredom
8. To overcome the frustration of day to day living
12. To stop myself from becoming a "vegetable"
16. To escape the intellectual narrowness of my occupation
21. To escape television
27. To provide a contrast to the rest of my life
28. To get a break in the routine of home or work
34. To escape an unhappy relationship
35. To provide a contrast to my earlier education

Factor IV

Social Contact

14. To fulfill a need for personal associations and friendships
17. To participate in group activity
24. To have a few hours away from responsibilities
26. To become acquainted with friendly people
38. To make new friends

Factor V

Cognitive Interest

1. To seek knowledge for its own sake
7. To satisfy an inquiring mind
25. To learn just for the joy of learning
37. To learn just for the sake of learning

Factor VI

External Expectations

2. To share a common interest with my spouse or friend
6. To carry out the suggestions of some authority
36. To comply with the suggestions of someone else
40. To comply with instructions from someone else

Source: Boshier, Roger W. Motivational Orientations of Education Participants: A Factor Analytic Exploration of Houle's Typology. Adult Education J., Vol. 21, 1971(a), p. 3-26.

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