AN INQUIRY INTO THE DYNAMICS OF INTERGENERATIONAL LEARNING IN URLCODA'S ADULT LITERACY CLASSES IN ARUA DISTRICT, UGANDA

BY

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SUBMITTED AS THE DISSERTATION COMPONENT IN PARTIAL FULFILMENT OF THE ACADEMIC REQUIREMENTS FOR THE DEGREE OF MASTER OF EDUCATION (ADULT EDUCATION) IN THE SCHOOL OF COMMUNITY DEVELOPMENT AND ADULT LEARNING, FACULTY OF COMMUNITY AND DEVELOPMENT DISCIPLINES, UNIVERSITY OF KWAZULU-NATAL, DURBAN

ALL WORK FOR THIS DISSERTATION WAS COMPLETED AT THE FORMER UNIVERSITY OF NATAL
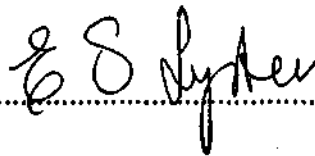
2004

DECLARATION

I, Willy Ngaka, hereby declare that this dissertation, which was prepared and written under the competent guidance and supervision of Dr. Elda Lyster, is my original piece of work that has not been submitted to the University of Natal-Durban or any other Institution of Higher Learning elsewhere for any award.

Signature of the Author...

Date......April 2004

Signature of the Supervisor..

Date ......April 2004

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DEDICATION

This piece of work is dedicated to my son Adrodri Saviour Jr. who was painfully brought to this world through a Caesarean birth at Mulago Hospital, Kampala while I was away attending a module at the University of Natal, Durban and toiling to collect literature for the piece of work that has today, taken the shape of this dissertation. Thanks to the Almighty God that you and your mum were saved and are still alive to see the dissertation and read it.

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LIST OF ABBREVIATIONS/ACRONYMS USED IN THE STUDY

CADD	=	Community and Development Disciplines
CBO	=	Community Based Organisation
CODAL	=	Community Development and Adult Learning
CSOs	=	Civil Society Organisations
DCD	=	Department of Community Development
DVV	=	German Adult Education Association
EFA	=	Education For All
EPRC	=	Education Policy Review Commission
EWLP	=	Experimental World Literacy Project
FAL	=	Functional Adult Literacy
FBOs	=	Faith Based Organisations
FSSP	=	FAL Sub-Sector Policy
GoU	=	Government of Uganda
IIZ	=	Institute for International Co-operation
INFOBEPP	=	Integrated Non Formal Basic Education Pilot Project
LABE	=	Literacy and Adult Basic Education
LLL	=	Lifelong Learning
MoE	=	Ministry of Education
MoFPED	=	Ministry of Finance, Planning and Economic Development
MoGLSD	=	Ministry of Gender, Labour and Social Development
NAEA	=	National adult Education Association
NALSIP	=	National Adult Literacy Strategic Investment Plan
NGOs	=	Non Governmental Organisations
NRM	=	National Resistance Movement
OAU	=	Organisation of African Unity
PACE	=	Parents and Child Education
PEAP	=	Poverty Eradication Action Plan

PRB	=	Population Reference Bureau
PTTCs	=	Primary Teacher Training Colleges
SFC	=	Save the Children Fund
SOCADIDO	=	Soroti Catholic Diocese Development Organisation
UBOS	=	Uganda Bureau of Statistics
UNDP	=	United Nations Development Programme
UNESCO	=	United Nations Educational Scientific and Cultural Organisation
UNFPA	=	United Nations Fund for Population Activities
UNICEF	=	United Nations International Children's Emergency Fund
UPE	=	Universal Primary Education
URLCODA	=	Uganda Rural Literacy and Community Development Association
UWONET	=	Uganda Women's Network
WEP	=	Women Empowerment Programme
WUS	=	World University Service
YMCA	=	Young Men's Christian Association
YWCA	=	Young Women's Christian Association
ZPD	=	Zone of Proximal Development

OPERATIONAL DEFINITIONS OF THE TERMS/CONCEPTS USED IN THE STUDY

Different terms may mean different things depending on the context in which they are used. For the purposes of this study, I have made used of some terms and concepts whose usage must strictly be within the context of this study. They include the following:

Literacy

Literacy has no universally accepted definition. However, in the study the term is used to refer to a process of learning in a formal or semi-formal setting, the skills of reading, writing and arithmetic in order to create the necessary conditions for the acquisition of a critical consciousness, stimulation of initiative and effective participation in creation of projects for the purpose of human development.

A child learner

This term is used to refer to any young person who is five or more years old, but less than 15 and is still dependant upon the guidance of the parents as far as her/his needs including major decisions are concerned.

An adult learner

Any person who is 15 years old and above, and is assumed to have responsibilities and be capable of taking independent decisions on matters concerning him/her. The age 15 is a reflection of the perception of the people in the research area where people get married and begin to assume adult responsibilities as early as when they are 15 years old.

Intergenerational literacy

This term is used to refer to a programme, which is intended to facilitate the process by which people of different generations are trying to learn the skills of reading, writing and arithmetic so that they can function properly and

contribute towards personal and community development. That is to say, a situation in which the interactions between people of different ages in a given group either intentionally or unintentionally results in learning experiences. This can either be intentional and formal or unintentional and informal. The distinction between the two is given below.

A formal intergenerational literacy

This is a literacy programme in which the processes of enabling individuals of different generations to acquire the skills of reading, writing and arithmetic is made through a deliberately structured or semi-structured programme based on a pre planned curriculum to be accomplished in a specified place, time and duration. Here learning is intentionally or deliberately structured.

An informal intergenerational literacy programme

This is a literacy programme in which the processes of enabling individuals of different generations to acquire the skills of reading, writing and arithmetic is unintentional, unstructured and without a pre-planned curriculum, specific venue, time and duration.

Movement political system

This is used to refer to a kind of political system used in Uganda since 1986, which is based on no party democracy where the aspiring political leaders are elected to office, based on their individual merit, but not based on affiliation to a given political party.

Lugbara

This is used to refer to an ethnic group that occupies the largest part of Arua district. It can also be used to refer to the language of the Lugbara people.

A district

This is the largest political unit into which Uganda is currently divided. For example, at the moment Uganda is divided into 56 districts for political and administrative purposes.

A county

This is also used to denote the largest political unit into which a district is divided. For example at the moment, Arua district is divided into seven counties namely: Ayivu, municipality, Madi-okollo, Terego, Vurra, Maracha and Koboko.

A village

This concept is used here to denote a small group of people who share common ancestry, socio-economic conditions, geographical boundary, etc. It is not used to denote a political division or unit because the people of Micu are divided into two parishes, which is one of the smallest political divisions in Uganda today.

A household

This is used interchangeably to refer to a family headed by a father and a mother or at least one of them. In polygamous situations, there may be a father and more than one mother.

ABSTRACT

This study, conducted in Uganda, was set up to observe, record and analyse the pattern of interactions among the participants of URLCODA's adult literacy programme which has taken a semi-formal intergenerational form. Inspired by Vygotsky's ideas on mediation, more 'capable peers' and the Zone of Proximal Development, it was thought that intergenerational interactions in URLCODA's literacy programme could be harnessed to maximise learning among the participants which could become an alternative model for promoting literacy across the board regardless of age, sex, race, location and social status.

The main research question that guided the study was: what happens in the intergenerational interactions in URLCODA's adult literacy programme attended by children in Arua district of Uganda and what are the motivational, enabling and limiting factors in such a teaching and learning arrangement?

The study, which adopted a qualitative design, used observation, interviews, documentary analysis and photography to collect data from a sample of 32 participants. These were purposively selected from URLCODA's intergenerational literacy programme. It was important to conduct the study because URLCODA's adult literacy programme attended by children is rare and has not, to the best of my knowledge, been reported on anywhere in Uganda. The study was unique because the learning relationships between the adult and child learners were the reverse of the Vygotskian concept of mediation that interested me to undertake the study. This is because in the formal literacy and numeracy skills lessons, it was the child learners who played the role of 'more capable peers' and not the adult learners.

The data collected revealed that the teaching methods were conformist in nature, the learners depended entirely on the instructors for the teaching/learning and reading materials, the participants were motivated by

various factors of which personal, social and economic ones outweighed the rest, such as political and environmental ones, the intergenerational interactions appeared to be beneficial to both adult and child learners who all appeared to be enthusiastic about the programme, and the greatest challenge to the programme lay in the area of lack of resources on the part of the organisers and poverty on the part of the literacy learners

The study concluded that the interaction between the adult and child learners is beneficial for exchange of ideas, experiences, skills and beliefs which helps in shaping their behaviour in the class and outside the class. The programme has serious resource limitations and design deficiencies, especially in terms of the content of the curriculum that needs to be addressed urgently.

The study recommended that URLCODA should seek support from the government and charitable organisations, liase with other organisations to institute credit schemes to support and strengthen the livelihood or functional nature of the programme, solicit and provide reading materials to the learners, put in place post-literacy programmes, further develop the intergenerational nature of the programme, offer training opportunities for the instructors, balance the curriculum to ensure that the programme meets the needs of all the participants and embark on fund-raising and other resource mobilisation drives to enable the programme achieve its intended goals.

Finally the study identified a number of areas for further research. These include: the assessment of the impact of such an intergenerational programme on the performance of children in the primary schools in case of those attending Universal Primary Education (UPE), the assessment of the impact of the programme on the behaviour of children outside the literacy class and whether such a learning arrangement can create a democratic situation for the two groups to freely share information for enhancing learning opportunities and promoting the concept of lifelong learning.

CHAPTER ONE: BACKGROUND TO THE STUDY

1.1 Introduction

Attempts to eradicate illiteracy globally are not new (Lind & Johnson 1990). In fact, illiteracy situations should be looked at from the perspective of related developments worldwide. Omolewa et al (1998) maintain that in recent times, the attention of the world has been drawn to the persistent problem of illiteracy and that spirited efforts have been made through a variety of agencies to address it. They acknowledge that more and more approaches are needed to replicate activities, remove learner rejection and reluctance, and promote various forms of learner empowerment. Seemingly, efforts in that direction in most developing countries tend to consider literacy provision for adults and children under separate arrangements. This is why there are primary schools to take care of literacy provision for children and non-formal and basic education programmes for the adults.

However, there are educational or learning situations requiring interventions in which adults and children may need to collaborate. It should be noted that in some developed countries, such interventions have taken the form of formal or semi-formal family or intergenerational literacy programmes. Formal family or intergenerational literacy programmes are an emerging educational intervention that needs to be viewed realistically and as one piece of a comprehensive system to support families in their schools, neighbourhoods, and communities (Connors 1996). They are deliberate measures taken to involve participants of different generations in educational or learning activities for the mutual benefit of the generations involved.

Available literature on family or intergenerational literacy programmes such as the ones reported in Connors (1996); Desmond (2001); Hanks and Icenogle (2001); Harrison (1995); Imel (1991); Kerka (1991 & 2003); Loewen (1996) and Shively (n.d.) all seem to suggest that family or intergenerational literacy has not been taken seriously in Africa, as is the case in Europe, North America

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and Australian. However, this does not mean that there are no informal intergenerational literacy practices between adults and children in Africa. In fact, the acquisition and uses of literacy in African families have always been intergenerational and informal in nature. For instance, Ssekamwa (1999) suggests that in African indigenous education people learnt different things from different people irrespective of their ages. He adds that a child of ten years could, for example, learn something expected to be learnt at the age of twenty and vice versa. This therefore means that intergenerational interactions can result in significant educational gains for both adults and children engaged in an intergenerational learning programme.

Unfortunately such programmes seem to be rare in our vicinity. Their relative absence might be attributed to the belief that adult learners and child learners are distinctively different and should therefore be taught separately using different methods and theories (Knowles 1982; Rogers 1977, 1986 & 2002). The theoretical debates on how adults learn in relation to children are still going on without concrete agreements on the significant differences between the two categories of learners and how they should be taught (Hanson 1996).

However, despite the differences between adult and child learners mentioned above, and the tendency among many people to believe that the two groups of learners should be taught separately, an adult literacy programme managed by Uganda Rural Literacy and Community Development Association (URLCODA), a Community Based Organization (CBO) operating in Arua district of Uganda has exhibited the contrary. The programme accommodates children as well as the adult learners for whom it was initially intended. Amongst other things, one therefore wonders what could be involved in teaching such literacy learners, what motivates the participants to take part in the adult literacy programme, what challenges the instructors and managers of the programme meet and what the prospects are for the stake holders.

Accordingly, this study, whose focus was on the dynamics of intergenerational learning in the adult literacy programme of URLCODA, was undertaken in Micu village situated in Arua district of Uganda. Arua is a rural district and its exact geographical location is as shown in Appendix B.

Thus, the study aimed at observing the intergenerational interactions that occur in URLCODA's adult literacy classes with a view to describing and analysing the pattern of interactions in light of different learning theories, approaches and methods for teaching literacy, the motivational factors attracting the participants and challenges for the literacy instructors/managers and prospects for learners in such a unique learning arrangement.

Hence, this chapter gives an overview of the general background to the problem and the socio-economic and political context in which the study should be placed. It also explains the rationale for the study, states the key research questions and summarises the major issues raised.

1.2 Background to the problem

This section gives the background to the problem that made it necessary to undertake the study. It particularly focuses on the International/global perspective of the efforts to promote literacy, the background to the socio-economic and political conditions in Uganda that influence literacy provision, and the background to URLCODA's adult literacy programme

1.2.1 The international/global perspective of efforts to promote literacy

Illiteracy, unemployment and poverty have continued to pose a formidable challenge to the governments of developing countries. Although illiteracy does not directly lead to poverty (Lyster 1992a), they are closely linked. Despite the fact that the continued debate on the effect of illiteracy on development

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has never been concluded, its negative impact on the population and development has been implied in writings of many scholars such as Lyster (1992 a); Hamilton (1992); Hunter and Harmon (1979) and Kozol (1985). This possibly explains why most countries have launched nation-wide literacy programmes or campaigns to reduce the illiteracy level amongst their population.

For example, the world conference on Education For All (EFA) held in Jomtien in 1990 and the world education forum held in Dakar in 2000 both recognised basic education as a crucial factor in the struggle to reduce poverty (EFA 2002). This seems to suggest that all possible ways that can enable people to attain basic education and use it as weapons in the fight against poverty should be sought.

In response to the worrying levels of illiteracy and in a bid to make arrangements to achieve the goals of EFA, many countries have at one time or the other adopted massive literacy campaigns. Examples include the national literacy campaigns of Tanzania, Cuba, Nicaragua, and the Experimental World Literacy Project (EWLP) supported by the United Nations Development Programme (UNDP).

However, the tendency in these global attempts to provide literacy for all as seen in the Jomtien and Dakar Declarations concerning EFA has always been that of putting in place parallel arrangements for literacy provision for children and adults. A typical example of such a parallel arrangement for literacy provision can be seen in Uganda where the Ministry of Gender, Labour and Social Development (MoGLSD) is implementing the Functional Adult Literacy (FAL) programme for adults on the one hand, and the Ministry of Education (MoE) is implementing Universal Primary Education (UPE) for children on the other. (Okech et al 1999; Etonu 2003; MoGLSD 2002 and WUS & LABE 1998).

It should be pointed out here that despite the above attempts, the provision of literacy and access to it is influenced among other things by the strength of the economy of a given country, wars, religion, and global trends in international politics and economy. The socio-economic and political contexts in different countries act as the determinants of the success of some of the efforts towards alleviating the problems. The following sub-section gives a description of the context/situation on the ground in Uganda against which the analysis of the phenomenon exhibited by URLCODA's adult literacy programme should be understood.

1.2.2 Background to the socio-economic conditions that influence the state of literacy in Uganda

Uganda is one of the three sister countries of the East African region. It has a total land area of 241,038 sq. km. (Phillips 1996). The Population Reference Bureau (PRB) estimates its mid 2003 population to be 25.3 million people (PRB, 2003).

The Poverty Eradication Action Plan (PEAP) of the Ministry of Finance, Planning and Economic Development (MoFPED) of Uganda indicates that more than 80% of Uganda's population is rural (MoFPED 2002 and UNFPA 2002). The population is divided into about 40 distinct ethno-linguistic groupings with the Bantu constituting the largest. The population is mostly youthful.

Historically, Uganda attained political independence from Britain in 1962 and went through a nasty experience of political upheavals, state sponsored terror, economic decline and civil wars in the 1970s and 80s (Brett 1992). The state of affairs described had negative implications for the promotion of literacy in Uganda.

The country is divided into 56 districts (Appendix B) under a 'movement' political system and decentralised governance. A 'movement' is a political

system in Uganda, which is based on no party democracy whereby political leaders are elected on the basis of their individual merit and not political party affiliation. In fact, the regime in power in Uganda is called the National Resistance Movement (NRM).

Since 1986, the NRM government has made a lot of progress in trying to rebuild the economy (Brett 1992). These include the various policy reforms that brought about improvements in socio-economic infrastructure, agriculture, education, health, empowerment of the people through decentralisation, and generally, liberalisation of the economy.

However, there are some obstacles to this progress. There are high levels of corruption at all levels of governance. The report by Transparency International that ranked the country the world's second most corrupt (Mucunguzi 2001) and a recent statement by president Museveni in his speech read to the participants by the Minister for Presidency at the time of opening the Pan African Reading For All conference at Kampala International Conference Centre on 18th August 2003 both seem to confirm the corruption claim. Jjuko (2003, p.4) quoting Museveni on corruption had this to say:

> *Illiteracy should share the blame for the rampant corruption and*
> *failure of government programmes at different levels of governance.*

President Museveni made this comment in his speech because government has devoted a lot of money to improve the living conditions of the local people through community development projects, and yet the results on the ground are disappointing. His comments on the role of illiteracy in fanning corruption in Uganda implies that because of illiteracy, the ordinary people, the majority of whom are non-literate, are not in a position to monitor the progress of the implementation of the development projects meant to benefit the communities. This means the non-literates have no voice and therefore cannot question what the bureaucrats are doing as far as the implementation of community development projects are concerned. This leads to

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misappropriation of public funds intended to benefit the people. The overall impact can be felt in terms of the worsening poverty and illiteracy levels in the country.

Furthermore, the greater part of the northern region has remained under rebel insurgence for the last 17 years with a disastrous impact on the local population. These have negatively frustrated the efforts to promote economic growth and development of the country.

Socio - economically, Uganda is one of the poorest countries in the world ranked on the United Nations Development Index to be 158th of the 174 poorest countries of the world (Kaleeba et al 2000). The external debt burden is enormous and the natural resources as well as the social services are becoming inadequate for the estimated 25.3 million people (PRB 2003). 75% of the population depends on agricultural production (Okech et al 1999). 35% (7.7 million people) of the population lives below the poverty line (i.e. poverty line refers to a measure of the amount of money that an individual needs to meet certain basic needs like food, shelter, clothing and medical care). The situation is worse in the rural areas and has continued to rise, especially in the north where two out of every three people are poor (MoFPED 2002).

The literacy rate recorded in the report on the poverty status in Uganda by the MoFPED in 2001 (cited in MoGLSD, 2002) is 63%. The literacy rates vary from place to place. For example, the rate for the urban population is 87% while that of the rural areas is 59%. There are also glaring disparities between sexes and region. For instance the rate among women is 51% and that of men is 77%, while in the north where this study was carried out, it is 47% as compared to 77% in the central region (Okech et al 1999 and MoGLSD 2002). These figures for selected areas are summarised in Table 1 below.

Table 1. Literacy rates by gender and place/region

Sex or place or region	Percentages (%)
Among women	51
Among men	77
In rural areas	59
In urban areas	87
In northern region	47
In central region	77

Source: Adapted from MoGLSD (2002, p.3)

From the above table, it can be noted that the literacy levels in the northern region are lowest and there are disparities between the different sectors of the population, regions or places. It is therefore possible that Uganda's claimed literacy rate of 63% indicated above may not be accurate due to the glaring disparities depicted in Table 1. The high levels of illiteracy among the Ugandan population reported in different sources (Musamali 2003; Okech et al 1999; Kuria 1988 and MoGLSD 2002) serve as evidence of the lack of confidence in the 63% literacy rate reported for Uganda.

It is in light of the above background that the Government of Uganda (GoU) had to take steps towards providing literacy for its people. It made a strong constitutional provision concerning literacy and education as a right to all its citizens. This is clearly reflected in the 1995 constitution (GoU 1995).

According to MoGLSD (2002), illiteracy is seen as a dimension of poverty, inequality and social exclusion among the people. It impacts negatively on the distributive aspects of social, economic and political opportunities and poverty eradication measures. Hence there is an urgent need to pursue and fight illiteracy in its own right, at any cost and by any means.

For instance, in recognition of the above facts and with the desire to pursue the principles of 'EFA', 'UPE' and 'Lifelong Learning' (LLL), which are not competing visions, but processes whose goals must be pursued simultaneously, and whose dynamics are closely linked (MoGLSD 2002), the government of Uganda launched an Integrated Non Formal and Basic Education Pilot Project (INFOBEPP) in 8 districts in 1992. Three years later, this pilot project was turned into a nationwide programme code-named FAL and expanded to cover 19 districts. By 2001, 37 out of the 56 districts were already covered by the programme. To date, all the districts are now implementing it.

FAL was intended to meet the literacy needs of adults and out of school youth who were not willing to go back to formal primary schools. In other words it can be said to be literacy provision for adults. Thus, literacy centres were opened throughout the country to meet the growing demand for literacy among the population.

World University Service (WUS) and Literacy and Adult Basic Education (LABE), (1998) have indicated that the underlying idea behind FAL was to integrate literacy skills with a variety of themes such as: poverty, health and nutrition, family planning, and civic education. These efforts by government have always been complemented by Non-Governmental Organisations (NGOs), Faith Based Organisations (FBOs) and Community- Based Organisations (CBOs) operating in the area of literacy throughout the country. There is considerable variation in the approaches and methods employed by the government and other voluntary agencies in providing literacy to the people.

In addition to the above FAL programme, the government of Uganda also introduced free UPE for four children per family in 1997 (Museveni 1996 & 2001). Etonu (2003) maintains that due to the complications in defining a family in Uganda, the UPE programme was allowed to accommodate every

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primary school age child. This has now enabled six million children to access primary education as compared to two million before 1997 (Etonu 2003).

However, MoGLSD (2002) reports that this encouraging level of primary enrolment has already dropped from 83.3% in 1997 to 76.5% overall in 2000. This drop in enrolment level, coupled with the complaints coming from the general public concerning the decline in standards and quality of UPE such as in Etonu (2003) are raising concerns amongst educationalists in the country and abroad. Thus it is important to mention here that whereas every effort was made to put in place the two learning arrangements for children and adult learners, issues relating to manpower, instructional materials, inadequacy of infra-structure, abject poverty among the local population and insecurity in certain parts of the country have remained a formidable challenge to the government.

For example, the majority of the northern part of the country is still under threat of rebel insurgence. Regions such as West Nile, which are not directly under rebel interference, are affected because of frequent ambushes on the convoy of vehicles that take goods to the region. Sometimes the road to the region is blocked, thus cutting it off from the capital city. This means the people in the region cannot get supplies such as educational materials from the capital city. This makes work hard for educators and literacy workers.

Where rebels operate, both the public and private schools cannot run because they have either been destroyed by the war or the people are on the run for their dear lives. They cannot get time to dig or engage in productive business. The majority of the population lives in abject poverty with no hope of affording education for their children, let alone securing basic necessities of life. This has continued to complicate the already existing problems in the UPE programme such as high rates of dropouts, negative attitudes towards UPE, non-attendance, and deteriorating standards. This means we might end up with a situation where there are many UPE dropouts or poorly prepared

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UPE graduates who cannot read and write properly (Etonu 2003). This is why an alternative method of literacy provision as recommended by Omolewa et al (1998), which will both complement and supplement UPE and FAL will be welcome.

Hence, the literacy programme of URLCODA which hitherto has never been reported on anywhere in Uganda should be analysed in light of the above background to the UPE and FAL programmes.

1.2.3 Background to URLCODA's adult literacy programme

URLCODA is a community-based organisation (CBO) legally registered with the MoGLSD of Uganda to promote rural literacy and community development at local levels. Its area of operation is Arua district situated in the West Nile region of Uganda. Its mission is to ensure a literate society that fosters sustainable grassroots development with recognition and incorporation of gender issues in development amongst the local communities. The motto is 'Literacy for sustainable development.'

URLCODA has six literacy centres each with three levels or classes namely: Beginner readers' class, Basic class, and I Intermediate class. Lessons take place twice a week, specifically on Tuesdays and Saturdays from 2:00 – 6:00pm. According to the officials of the CBO, these are market free days in which learners feel they can find some time to go to learn. There are 24 literacy instructors participating in the programme as volunteers. This means each learning centre has up to four volunteer instructors.

According to URLCODA officials, their literacy programme started running alongside the FAL programme of the MoGLSD in 2002. The officials pointed out that in Micu village where URLCODA started its work, they found out that the FAL classes had collapsed. This also occurred in the other villages like Alivu, Kamuli, Robu and Aliba. However, Aliba and Robu each had a centre left though with few learners.

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The instructors specified amongst other things: lack of motivation of instructors, interference from the local politicians and poor mobilisation of the learners as some of the factors responsible for the collapse of FAL classes in the village. Hence, the learning needs of the people in Micu village were not being completely met and this gap was filled by URLCODA when it introduced its adult literacy programme.

Unlike the FAL classes run by the MoGLSD in which there are relatively fewer men than women participating, the adult literacy programme run by URLCODA has a considerable number of men participating. Appendices E and F in which one photograph from a FAL class is compared with two others from URLCODA classes is very suggestive of the evidence and illustrates this claim. This comparison of the number of male learners in the adult literacy programmes of MoGLSD on the one hand, and URLCODA on the other, should however, be understood in light of the fact that the sample for this study was small.

Secondly, under normal circumstances, FAL classes were meant to attract adult learners and out of school youth while young children were supposed to take part in UPE, which has not been the case with URLCODA's six literacy centres where primary school age children are actively participating. According to the management of URLCODA, the participation of the children in the literacy classes was not planned and initially it was thought they would get discouraged and abandon the programme. On the contrary, their number in the programme has continued to grow which is quite puzzling to me considering the on-going debate about the characteristics of adult and child learners and how they should be taught.

1.3 The rationale for the study

Many writers like Lyster (1992 a), Okech et al (1999) and MoGLSD (2002) acknowledge that the concept of literacy is complex to understand and has not been extensively researched. This therefore means that there is a need for more research in the discipline. Hence, this study had to be undertaken because it was hoped that its findings might help to enrich the knowledge base of the discipline of literacy and become useful to many scholars, educationalists, policy makers, bureaucrats, NGO workers and literacy practitioners.

It was also important to undertake this study because of the significant aspect of literacy it addresses. It should be pointed out that despite frantic attempts to eradicate illiteracy among the population, there are no visible signs that it will vanish in the foreseeable future. Thus, the composition of URLCODA's adult literacy programme appears to be in line with the new vision of EFA as expressed in Dakar Framework for Action. The study was therefore a move in the right direction since it falls within the Jomtien and Dakar Declarations, that is to say, trying to find a way to provide education for all including the unreached. This concern was expressed in the Hamburg Declaration on Adult Learning as follows:

> ...there are millions, the majority of whom are women who lack opportunities to learn...we therefore commit ourselves to ensuring opportunities for all to acquire and maintain literacy skills.... The provision of learning opportunities for all, including the unreached and the excluded, is the most urgent concern.

(UNESCO/IIZ, 1997, p.14).

The literacy programme of URLCODA, in which children are learning together with adults, which is contrary to the usual arrangement for literacy provision for adults and children, was worth studying because of its intergenerational dimension. There is a possibility that this learning arrangement could, in future, be developed to become an alternative method of literacy provision in

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which different generations can learn from each other. This could go a long way towards opening another avenue for the poor who cannot afford school fees and scholastic materials for their children and also help those children who cannot get the opportunity to be in school for all the days in week because they are expected to help their parents with domestic work. Similarly, the work of Ssekamwa (1999) on indigenous and informal education acted as a great motivation for me to undertake this study. In his work, Ssekamwa presents a fascinating description of indigenous education, which is a reflection of the fact that people can learn different things from different persons irrespective of their ages. He for instance maintains that in indigenous education, a child of ten could learn something expected to be learnt at the age of twenty and vice versa. I found this particularly attractive because it seems to fit very well with the Vygotskian concept of mediation and the Zone of Proximal Development (ZPD) (Lee and Smagorinsky 2000), one of the theoretical tools that interested me to venture into this study. I thought this could offer a good example for analysing the phenomenon exhibited in URLCODA.

The pedagogy - andragogy debate that is concerned with the differences between adults and children in terms of learning has continued. The trend has been that the two groups have different characteristics, which tend to influence how they should be taught. However, Hanson (1996) asserts that no conclusive agreement has so far been reached about these differences.

Despite Hanson's assertion, it has not been common to find an adult literacy programme with such intergenerational characteristics as the one managed by URLCODA. Besides, studies on the interaction between adult and child learners participating in the same literacy programme are rare. Even the account of the different case studies of adult literacy programmes in developing countries given by Rogers (1994) and Richmond (1986) have not cited any one literacy programme involving children.

Thus the above phenomena exhibited by URLCODA's adult literacy programme seems to have turned over a new page in the history of adult literacy provision in Arua in particular, and Uganda in general. It was therefore my personal conviction that if the teaching and learning processes in this programme are carefully observed and analysed, the findings could contribute towards enlightening scholars regarding the ongoing pedagogy – andragogy debate.

I was particularly motivated to do this research because I had been confronted, for the first time in my life, with a situation in which mature women and their children had to be taught together in an adult literacy class I initiated and ran for migrant women of Komamboga suburb about seven kilometres north of Kampala City in Uganda in 1996/7.

It was interesting to note that what started as a purely adult literacy programme dominated by mature women gradually became complex because the women began to allow their children to come and attend literacy classes with them. When asked why this was happening, their explanation was that they were too poor to afford education for their children since their livelihood depended on selling papyrus mats, which could not even sustain their families. Considering the cost of living in an urban area, this was quite understandable. When I learnt of this case in URLCODA, it quickly reminded me of my previous experiences in Komamboga six years back and motivated me to investigate why and how this was happening (the motivational factors and the dynamics involved), how the dynamics impact on the learning and teaching processes; and what the challenges are for the literacy instructors/managers and the prospects for learners in such a learning arrangement. It was on this basis that this study was conceived, designed and undertaken.

It should be noted here that the introduction of UPE in Uganda has created new demands on the parents, which include taking an active role in the

management of schools (Okech et al 1999), and monitoring the learning of their children at school. This places illiterate parents and their children in a disadvantaged position because the parents cannot offer the much-needed support their children expect from them and consequently the children may perform poorly in the schools. Certainly, a literacy programme like the one managed by URLCODA, which brings together both adult learners and child learners, is worth investigating since it could be of help in addressing this complex problem, which affects both the parents and their children. If the above problem of parents' failure to assist their children on UPE programme due to illiteracy is not properly addressed it could lead to perpetuation of illiteracy among the poor families/households which will further worsen the poverty situation. This is also why it was important to undertake this study.

Finally, there has been a conspicuous problem of lack of trained or professional adult literacy instructors in Uganda. Literature available in MoGLSD (2002), WUS and LABE (1998) and Okech, et al. (1999) all highlight this very well. The problem of lack of trained adult literacy instructors and facilities for training them was also realised by the Education Policy Review Commission (EPRC) of the Ministry of Education (MoE) in 1989 and reiterated it in 1992 (MoE 1989) and suggested that all Primary Teacher Training Colleges (PTTCs) should incorporate into their curriculum aspects on adult education so that they can produce dual-purpose teachers. The commission specifically put it as follows:

> *All teacher training colleges should introduce the teaching methods for adult education as a compulsory subject so that every qualified teacher is able to teach children as well as adults*

(MoE 1989, p.105)

Unfortunately this has not taken off and this study could also help in raising issues of pedagogy in teaching in intergenerational literacy programmes.

1.4 Key research questions

The major question that was raised to guide this study was: what happens in the intergenerational interactions in URLCODA's adult literacy programme attended by children in Arua district of Uganda and what are the motivational, enabling and limiting factors in such a teaching and learning arrangement?

In an attempt to find answers to this general question, the study was guided by the following specific questions:

1. What kind of teaching methods and materials are used in the adult literacy programme managed by URLCODA?

2. What are the motivational factors attracting the three different categories of participants (adults, children and instructors) to URLCODA's adult literacy programme?

3. What are the dynamics in the intergenerational learning in URLCODA's adult literacy classes attended by primary school-age children?

4. What types of learning (mediated learning, collaborative learning, constructivist learning etc) occur between the two categories of learners (adults and children) in URLCODA's adult literacy programme?

5. What are the possible challenges and prospects in this kind of teaching and learning arrangements?

1.5 Summary

This chapter gave an overview of the general background and the social, economic and political contexts in which the study should be placed and understood. It emphasised the fact that although there have been some serious efforts to provide literacy for all as indicated in Jomtien and Dakar Declarations, and stressed in the Hamburg Declaration on Adult Learning, certain factors such as wars, poverty, and global economic and political trends tend to exert some influence on the success of the programmes.

The chapter also noted that most of the attempts to provide literacy have tended to be based on the thinking that children and adults should be taught separately. It also pointed out that even the literacy programme of URLCODA in which adults and children are learning together was not planned, but the children simply came onto the programme by themselves.

The persistence of the child learners to remain in the programme appears to challenge the popular belief that children's teaching and learning is guided by different learning theories and methods from that of adults. That was why a careful observation of the interactions between the different categories of participants in the programme was necessary so as to re-evaluate the earlier assumptions about how adults and children learn and how they can possibly be taught together.

The rationale for the study was based on the fact that URLCODA's programme could possibly be the only one so far reported on in the history of adult literacy provision in Arua in particular and Uganda in general and that a thorough understanding of the phenomenon would perhaps in future help in designing innovative and pragmatic literacy programmes that can be useful in linking generations together. This may help people of different ages gain access to literacy, irrespective of their circumstances. Finally, the chapter stated the key research questions that guided the study.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter focuses on a review of the major theoretical and conceptual aspects of adult literacy generally and interactions that occur in an intergenerational learning in particular. The review was based on the sub-themes that helped to generate useful ideas during the construction of the key research questions that guided the study. These are:

i) The history and context of literacy provision in Uganda during the pre-colonial, colonial and post-colonial era

ii) Approaches to literacy, with specific emphasis on the missionary, the functional and the radical approaches

iii) The various learning theories which amongst others include: social constructivism, mediation, collaboration, conscientisation, and the pedagogy - andragogy debate

iv) Methods and materials used for teaching literacy with specific reference to the phonic and the whole language methods

v) The dynamics of the interactions in adult literacy classes with specific focus on family/intergenerational literacy

vi) Motivational factors for participating in literacy programmes, and

vii) Challenges and prospects that present themselves for the literacy managers/instructors and learners in implementing adult literacy programmes

The chapter ends with a summary of the main issues tackled in the review of the literature relevant to the topic of the study.

2.2 History and context of literacy provision in Uganda

This section attempts to give a brief overview of the evolution of literacy education in Uganda. It points out that the development of literacy work went

through different phases, took different forms and faced different challenges as described in the following sub-sections.

2.2.1 The pre-colonial era (1876 – 1893)

In the report of the evaluation of the functional adult literacy (FAL) programme in Uganda conducted by Okech et al (1999), the roots of literacy in Uganda were traced way back to the 19th century when both Christian and Islamic missionaries introduced it to enable their converts to read their holy books (Bible and Koran). The first Arab who was also a Muslim missionary arrived in Uganda in 1844 while the Christian groups arrived in 1877 and 1879 respectively.

In Uganda, the contribution of the missionaries to the development of literacy and education generally has been enormous. Ssekamwa (1997 & 1999) further confirms this by saying that for a long time, literacy training and any other form of education in Uganda was provided by the missionaries. Parry (2000) describes this as religious literacy and maintains that this could be the most deeply embedded form of literacy in Uganda. What this means is that the missionaries played a big role in the development of literacy in Uganda.

The Catholic and Protestant missionaries used different strategies in developing literacy skills among the people. For example the Protestants emphasised individuals reading the texts for themselves whereas for the Catholics, sacred texts were made available for individuals through oral means. Ssekamwa (1999) points out that the ability to read was made a precondition for baptism for the Anglicans in Uganda, which helped to accelerate the development of literacy among the Protestants in Uganda. This probably explains why even today, the old Protestant women are better Bible readers than their counterparts in the Roman Catholic Church, who instead tend to be better at memorising things of biblical significance.

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This aspect of the literature forms a very good background in the study because it brings out clearly the early attempts by different groups to provide literacy to different sectors of the population. However, according to Ssekamwa (1997 & 1999) and Okech (1995) the missionaries tended to lay a lot of emphasis on the 3Rs (reading, writing and arithmetic), since the major aim was to enable their converts to read the Bible and Koran. This could have possibly been influenced by the approaches and methods developed by Frank Laubach.

It should be recalled that methods of teaching literacy have changed over the years ranging from chanting the words to what Freire (1970) describes as dialogue and conscientisation. Although this trend appears to be good for facilitating adult learning, it is not yet clear whether an adult literacy programme such as the one offered by URLCODA where primary school children are entering adult learners' 'territory' can effectively use the methods normally recommended for teaching adults.

2.2.2 The colonial era (1894 – 1962)

Okech et al (2001) in their work, *Adult Literacy Programmes in Uganda,* observed that there was very little effort by the colonial government to provide literacy to the people. It was not until the end of the Second World War that they realised the need to occupy the demobilised indigenous soldiers who had fought in the war. The main purpose of the occupation of demobilised indigenous soldiers was to keep them from any mischief they might have been tempted into (Okech et al 1999).

Accordingly, the Department of Public Welfare in which most of the ex-servicemen were deployed as welfare assistants was established. This later developed into the Department of Community Development (DCD) of the MoGLSD, which is currently in charge of Adult and Non-formal Education programmes. It should be pointed out that in Uganda the MoE is in charge of primary, secondary and higher education and training, while the responsibility

for adult literacy and basic education provision falls under the MoGLSD. This aspect of the literature concerning government attitudes towards literacy provision is important in this study because it represents a big challenge in literacy provision.

Sometimes governments may choose to ignore literacy and devote enormous resources to other areas, hence financially suffocating literacy programmes, as was the case with protectorate government cited in Ssekamwa (1997 & 1999). This becomes more crucial for the Civil Society Organisations (CSOs) and CBOs involved in literacy provision and the beneficiaries of literacy programmes, especially in this era when most countries are striving to provide literacy and basic education for all their population through all the appropriate means at their disposal so as to meet the goals of EFA.

2.2.3 The post independence era (1962 – 1971)

Okech et al (2001 & 1999) point out that the independent government of Uganda joined other African governments in their determined efforts to promote the acquisition of literacy by all their populations. The main purpose of this determination was to enhance socio-economic development, a move to which the Organisation of African Unity (OAU) Heads Of States had committed themselves at a meeting in Addis Ababa in 1961. They all reaffirmed this in the Harare Declaration in 1982.

In line with the above Addis Ababa commitment, the government of Uganda launched a mass literacy campaign in 1964. The campaign was built upon the traditional/alphabetic method of teaching reading and writing, and simple numerical skills and was launched in 22 languages with a primer and a follow-up reader in each of those languages. Because of the emphasis on traditional methods of teaching literacy, which never took into account the tenets of functional literacy, the intended functionality of the programme never yielded much fruit.

2.2.4 The military regime (1972 – 1979)

Just as discussed in 2.2.2 where the colonial government paid lip service to literacy, Okech et al (2001 & 1999) indicate that the steam of the 1964 mass literacy campaign soon died down during the military regime. The little that was done in the area of literacy was erratic in nature and therefore short-lived. Hence by 1979 when the government of Idi Amin was overthrown, there were very few literacy programmes going on in the country. This is an indication that the success of literacy efforts by different agencies to a greater extent depends on the political goodwill of the government in power.

2.2.5 The recovery period (1980 – 1985)

The removal of the Idi Amin regime in 1979 led to the coming into existence of an elected government under Milton Obote (commonly known as the Obote II regime) that was ready to rectify the damages inflicted onto the economy by the military regime including boosting literacy programmes. Okech et al (1999), for example, explain how the government took action to revive literacy in accordance with the Harare Declaration. The government unveiled a recovery programme with the ultimate aim of giving a boost to the economy. It solicited foreign and domestic assistance to boost literacy programmes and created an environment conducive enough for other agencies such as Young Men's Christian Association (YMCA), Young Women's Christian Association (YWCA), National Adult Education Association (NAEA) and many others to engage in literacy provision.

The above developments portray a positive aspect of the evolution of literacy work in Uganda because there was an attempt by the government to promote literacy and encourage voluntary agencies to do the same irrespective of the methods employed. What is needed now is to take more steps in the direction of realising the dreams of EFA where people of different generations and with varied learning abilities, as is the case in URLCODA can be facilitated to make maximum use of the interactions to enhance teaching and learning.

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2.2.6 The NRM regime (1986 – 2003)

The efforts of the second regime of Milton Obote from 1980 - 1985 in the area of adult education discussed in 2.2.5 above were taken a step further by the National Resistance Movement (NRM) government. Okech et al (1999) trace the series of needs assessment training workshops organised by the government and co-sponsored by UNESCO in 1987 and 1989 respectively as part of the effort to rejuvenate literacy in the country. This period also saw the institution of a National Inter-sectoral Committee of 25 members who were meant to promote literacy programmes. The committee was set up to work together in initiating, planning and implementing adult literacy, in the realisation that meaningful adult literacy programmes cannot be provided in isolation by one department alone, but need a joint effort.

However, the government was only able to pay attention to adult literacy programmes in the 1991/1992 financial year because of the multiplicity of problems it faced. In 1992, the Community Development Department (DCD) launched an Integrated Non-Formal Basic Education Pilot Project (INFOEPP) in the eight districts of Apach, Hoima, Kabarole, Mbarara, Mpigi, Mukono, Iganga and Kamuli (Okech et al 1999).

Four languages namely: Luganda, Lwo, Runyankore/Rukiga and Runyoro/Rutoro were used in this pilot project. The approach used laid a lot of emphasis on the functional aspects of literacy. This was aimed at sensitizing and making people aware of the true nature and causes of their prevailing living conditions and how they can be improved. Secondly, it also aimed to enable people acquire practical knowledge, skills and attitudes to be used to improve their living conditions.

The methodology used was described as integrated and the integration covered three aspects namely: integration of the subject matter, integration among service providers and integration of learning and life.

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In 1996, INFOEPP was expanded to become a programme under the name of FAL and now covers the entire country. The main aim was to promote literacy through a combination of efforts by government, local government, CBOs, FBOs and NGOs with a possibility of 'selling' components or sub-components of the programme to organisations with proven competence to manage them.

A number of NGOs, FBOs and CBOs have been involved in literacy promotion in Uganda. Some of the outstanding ones include: Action Aid - Uganda, Women Empowerment Programme (WEP), Save the Children Fund (SCF), Soroti Catholic Diocese Integrated Development Organisation (SOCADIDO) and other church-related agencies (Okech et al 1999). These have now been joined by URLCODA whose adult literacy programme has attracted the interest of primary school age children, which is very uncommon, especially in the history of adult literacy provision in Uganda.

2.3 Approaches to literacy

There are a number of approaches that different countries can adopt in an attempt to provide literacy for their non-literate population. Each of the approaches is influenced by different ideologies or has different philosophical underpinnings. Lyster (1992 a) classifies the different approaches into three namely:

i) the missionary approach in which literacy is used as a means for attaining salvation

ii) the functional approach where literacy is used as a tool for bringing about modernisation and development; and

iii) the radical approach in which literacy is used to enable the illiterate people to realise empowerment.

The approaches are dynamic in nature, influence each other and were developed in response to particular historical, political, social and material

conditions. Hence, this section attempts to describe some of the approaches commonly used in literacy provision with specific reference to the above three.

2.3.1 The missionary approach

This is an approach in which development is understood purely in terms of modernisation theory. The best example of this type of approach is that heralded by Frank Laubach, which Comings and Kahler (1984) describe very well. Laubach began his missionary work through literacy in the Philippines in the 1930s. He employed literacy for the express intention of winning people over to Christianity. His work is firmly ideological in that he sees literacy work as a primary weapon in the global battle for the hearts and minds of the sullen and dispossessed billion illiterates in the world.

In his worldview, it was an all out war between Christianity and Communism. He used a strategy of 'each one, teach one' which he justified in the following words:

> *The most convincing reason why Christians should use the motto 'each one, teach one' is because they can put Christ in the heart of their students while putting knowledge in their heads... It is the most natural thing in the world...to say, at the end of the first lesson; 'perhaps you are surprised that I am teaching you without any pay. I learnt it from Jesus who is my Lord...' At the end of each lesson, we tell a little four-minute story about the marvellous loving deeds of Jesus... By the time the student finishes the primer, he has learnt to love Jesus*

(Laubach 1970, p.16, cited in Lyster 1992 a, p.30).

Although the missionary approach spearheaded by Laubach emphasises individual salvation in both a spiritual and secular sense, it nevertheless has a strong undercurrent of self-improvement and modernisation. Laubach (1970, p.477, cited in Lyster 1992 a, pp.30-31) states:

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> *Illiterates are nearly always hungry. Educated people nearly always*
> *have enough. So the hungry illiterate masses want education as the*
> *only door out of their desperate plight.... the doors are open also*
> *because the illiterates are frantic to learn...'for God's sake, help us to*
> *learn. We are starving.' The communists find them easy and we find*
> *them just as easy. Anybody can have them who lifts them out of*
> *poverty*

Hence, the above quote is a clear sign of the approach to employ literacy as a powerful weapon not only to convert the hearts of the illiterate people to Christianity, but also to put up a high-spirited fight against the spread of communism. Notwithstanding the amazing speed with which the illiterates can acquire literacy skills as claimed by Laubach, the approach has been criticised for its overtly evangelical agenda and the naive assertion that literacy by itself can achieve the miracle of improving the lives of the individuals.

2.3.2 The radical approach

The radical approach to literacy has been very much associated with the works of the Brazilian adult educator Paulo Freire, whose ideas about literacy instruction revolve around three basic concepts namely: conscientisation, dialogue and generative themes. According to Lyster (1992 a), the radical approach is a combination of the passionate rhetoric of opposition to oppression with a liturgical quasi-religious respect for the poor and their culture. The ideas of radical approach to literacy emerged and were firmly rooted in the context of radical Catholicism and liberation theology in the 1960s. Freire expresses his understanding of the transformative role of literacy as follows:

> *As an event calling forth the critical reflection of both the learners and*
> *educators, the literacy process must relate speaking the word to*
> *transforming reality, and to man's role in his transformation.*
> *Perceiving the significance of that relationship is indispensable for*
> *those learning to read and write if we are really committed to*
> *liberation. Such a perception will lead the learners to recognise a*

much greater right than that of being literate. They will ultimately recognise that, as men, they have the right to have voice

(Freire 1975, p.31, cited in Lyster 1992 a, p.36)

Hence, this approach emphasises the emancipatory power of literacy. This is possibly why Freire advocates for a critical pedagogy, which Mayo (1999) defines as a particular type of pedagogy that is concerned with the issues of social differences, social justice and social transformation. The radical approach is intended to help the poor and disadvantaged people to overcome the psychological, social, and political constraints related to their poverty (Comings and Kahler 1984).

Freire believes that to improve people's problem-solving abilities, their thought patterns have to be changed so that the literacy skills they acquire can lead to problem solving action. He suggests that the poor people should look objectively at their lives, analyse their problems and plan a course of action to change the situation, act on the plan and reflect on that action again to act. To him, this problem-posing method of education uses what he terms praxis as its basis.

Freire defines praxis as an educational process through which an adult learner is encouraged through critical 'authentic' dialogue to unveil the social contradiction within one's community and beyond (Freire 1970 & 1973). Hence, dialogue based on generative themes and conscientisation are the keys to raising the consciousness of the poor and disadvantaged in the community.

The principle of conscientisation is based on the premise that human beings are makers of culture. By understanding this in literacy classes, they come to realise that aspects of their lives, which they thought were unchangeable, are in fact 'person-made' and can therefore be changed. To Freire, conscientisation is achieved through dialogue with the illiterates

about concrete situations with the sole purpose of offering them the instruments with which they can help themselves to know how to read and write.

The above dialogue is based on the generative themes that are developed from specific life situations identified as central to learners' lives and of great importance to them. Dialogue engages the learners in critical reflection whereby education becomes a dialectical process between the learner and the educator in which the roles and functions of the teacher and learners are radically transformed. This is contrary to what happens in mainstream education which Freire calls 'banking education' or a top-down approach to knowledge transmission where the teacher is the sole dispenser of knowledge and the students are its passive recipients which constitutes a non-reflective mode of learning. Freire describes the concept of banking education as follows:

> *Education thus becomes an act of depositing in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes deposits, which the students patiently receive, memorise and repeat...the scope of action allowed to the students extends only as far as receiving, filling and storing the deposits*

(Freire 1970, p.58).

This means Freire stands for a democratic type of education in which the teacher plays the role of a facilitator that renders the learners as active participants in their own learning, hence turning them to be subjects rather than objects of learning.

Thus the radical approach to literacy that has been greatly influenced by the writings of Freire emphasises liberation from oppression as the central justification for engaging in literacy work. The church, community educators and those working in direct opposition to state oppression so as to overcome

powerlessness and passivity of their members have in different contexts embraced the ideas embedded in the radical approach to literacy.

2.3.3 The functional literacy approach

This is an approach that relies heavily on modernisation theory and sees literacy as a capital investment with demonstrable social and economic returns. The 1966 UNESCO report in Levine (1986 cited in Lyster 1992 a, p. 33) espoused the following as the basic tenets of functional literacy:

i)   Literacy programmes should be incorporated into and correlated with, economic and social development plans

ii)   Illiteracy should be eradicated first within the categories of population which are highly motivated and which need literacy for their own and their country's benefit

iii)   Literacy programmes should preferably be linked with economic priorities and carried out in areas undergoing rapid economic expansion

iv)   Literacy programmes must impart not only reading and writing but also professional and technical knowledge, thereby leading to a fuller participation of adults in economic and civic life

v)   The financial needs of functional literacy should be met out of the various resources, public and private, as well as provided for in economic investments

vi)   Literacy must be an integral part of the overall educational system of each country; and

vii)   The literacy programme of this new kind should aid in achieving main economic objectives, that is to say, increase in labour productivity, food production, industrialisation, social and professional mobility, creation of new person-power and diversification of the economy

According to Lyster (ibid.), the functional literacy approach sees illiterate people as unfortunate and handicapped people who need help to participate in the banquet of life. Literacy is seen to assist people to advance on an

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individual level, but more importantly to contribute to economic development on a much wider scale. A UNESCO document in Jones (1988 cited in Lyster 1992 a, p.32) explains this notion of functional literacy in the following words:

> *Adult literacy, an essential element in overall development must be closely linked to economic and social priorities, and to present and future manpower needs. All efforts should therefore tend towards functional literacy. Rather than an end in itself, literacy should be regarded as a way of preparing man for social, civic, and economic role that goes far beyond the limits of rudimentary literacy. It should lead not only to elementary general knowledge, but also to training for work, increased productivity, a greater participation in civic life and a better understanding of the surrounding world, and should ultimately open the way to basic human culture.*

The origin of the functional literacy approach, which is commonly associated with UNESCO, is linked to the US army during the Second World War when it was realised that soldiers were more efficient if they could read instructions. According to UNESCO, individual and national productivity would increase if literacy levels were raised. Lind and Johnson (1990) maintain that functional literacy is informed by human capital theory, which regards education as economic investment. The meaning of functionality is linked to the improvement of the vocational skills or in general, to the work-oriented contents of the literacy programmes. Hence the teaching of the literacy skills is supposed to be work-oriented and integrated with the teaching of vocational skills to ensure practical relevance.

2.4 Learning theories

There are a number of theories that have been developed to explain how learning takes place and consequently guide learning and teaching processes. Rogers (1986) elaborates on some of the learning theories and summarises them into three, namely: Behavioural theories, Cognitive theories and Humanist theories. However, there are several other theories that fit into either of the three named above. The tenets of each of these three major theories of learning will be highlighted in this section and emphasis will be

placed on some specific theories that formed the theoretical/conceptual context within which this study was placed. Amongst others, these will focus on: social constructivism with particular reference to mediation, collaborative learning; experiential learning; conscientisation and the pedagogy - andragogy debate

2.4.1 Behaviourism

Behaviourism is a psychological school of thought whose origin can be associated with J. B. Watson (Hayes 1995). It is linked to the associationism of John Locke and operates on the following assumptions out lined by Hayes (1995) :

i)   It is the role of the teacher-agent to provide the stimulus that will elicit responses from which he/she will select and approve the desired ones

ii) Learning takes place by receiving stimulus from our environment, which then provokes a response from the learner

iii) It is the sole responsibility of the teacher to direct the learning process by selecting the stimuli and approving the desired response and at the same time discouraging the wrong responses

iv) Learning is brought about by association between responses and reinforcements (a system of rewards and punishments)

v)   The stimuli are controlled by the teacher and the feedback from the teacher to student stands on its own and is largely related to the rewards; and

vi) The learning processes are predominantly directed by the materials the teacher – agent orders and learners only seek to master them, that is to say, the learning activities are controlled by the inherent structure of the knowledge itself

The inference that can be made from the above tenets which seems to concur with the thinking of John Locke cited in Darkenwald and Merriam (1982) is that it is the experience received through the senses, which provides the materials that form the human mind. Locke argues further that

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there is a continuous reciprocal interaction between a person's behaviour and events going on inside a person (thoughts, emotional reactions, and expectations) on the one hand, and the environmental consequences of that behaviour on the other. Zimbardo (1977 cited in Darkenwald and Merriam 1982) also holds views that are similar to the ones held by Locke.

Thus what the above views imply is that most human behaviour leads to consequences that feed back on behaviour, which is either maintained or change the probability of a similar behaviour in the future. The logical conclusion one can draw here is that learning occurs when responses are reinforced and that behaviour can be reduced to units of stimulus-response (SR). Quite often, the teaching, especially of children tends to make use of positive and negative reinforcements. Hayes cited in Darkenwald and Merriam (1982) and Tennant (1999) all agree that behaviourism is associated with reinforcement schedules, manipulation of rewards, and avoidance learning which then leads to the desired behaviour.

2.4.2 Cognitive theory of learning

This is one of the theories of learning that emerged in the 1960s to direct attention to the activity of the learner in processing responses and the nature of knowledge itself. According to Rogers (1986), some people prefer referring to the theories as transitional form of behaviourism in light of their reliance upon stimulus - response concepts. The theories are based on the following assumptions listed in Rogers (1986):

i)   Learning is controlled by the content of the materials which learners encounter in the learning processes, hence the learning goals must be related to the materials

ii)   There should be an active engagement of the mind in relation to the matter under consideration during learning

iii) Strict attention needs to be paid to the processes involved in creating responses, the organisation of perceptions that go on in the mind and the development of insights in the learners

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iv) To learn requires an understanding, so the learners must marshal the materials step-by-step and then gradually master them

v) Feedback must be part and parcel of the entire learning processes

Although the above set of views seem to lay emphasis on the active involvement rather than the passivity of the learners, in essence, the whole learning process is controlled by the inherent structure of the knowledge itself. The materials that the teacher-agent orders and the learners seek to master dominate the whole process. However, its emphasis on the active engagement of the mind in the course of learning makes it useful for understanding how learning goes on in a given literacy programme.

2.4.3 Humanist theory of learning

According to Rogers (1986), the humanist theory of learning is premised on the following assumptions:

i) Learners should actively be involved in the learning processes and creating the learning situation

ii) Learners need to be facilitated to move towards increased autonomy and competence, and compelled towards attaining growth and development

iii) Learning and setting goals are natural processes requiring the personal learning abilities which the learners have acquired and are seeking to enhance

iv) Motivation for learning comes from within but the processes are embedded in the cultural as well as the interpersonal relationships that form the social context in which learning occurs

v) Learning is by imitation and identification with others such that the materials on which they exercise their skills are less important than the goals they set for themselves.

What is important to note here is the fact that the theory emphasizes a lot of ideas embedded in what Rogers (1986) calls the liberation approach to

teaching which are also deeply rooted in the thoughts of social psychologists like Lev Vygotsky and Jean Piaget. It is this humanist view about learning that focuses on the social interactions between concerned parties in a learning setting and the context in which the learning takes place that formed the conceptual/theoretical basis of this study. Rogers (1986) summarizes the relationships between the theories and conformist - liberation continuum on the one hand, and the theories and the main parties in the learning encounter as shown in Figure 1 below.

Figure 1. The relationship between the three groups of theories and the conformist-liberation continuum.

Learning theories	Conformist-oriented	Continuum	Liberation-Oriented
Behavioural:Teacher-centred	Reinforcement of desired responses	....	Exploration of different responses
Cognitive:Subject-Centred	Discipline of subjects	....	Discovery learning
Humanist:Learner-Centred	Imitation of Norms	....	Group learning

Source: Adapted from Rogers (1986), p.46

Hence the three theories operate on a continuum and there are a number of other learning theories that borrow a lot from them. They are discussed in the sub-sections that follow.

2.4.3.1 Social constructivism

Some of the major theoretical tools used in this study were derived from social constructivism (Applefield, Huber & Maollem 2000/01). Unlike cognitive constructivism, which assumes that learning is individually constructed, social constructivism also known as exogenous constructivism assumes that there is

an external reality that is constructed as knowledge is being formed. It attaches great importance to the social nature of learning.

However, social constructivism is a fairly broad concept under which others such as mediation, collaborative learning, experiential learning, dialogue and conscientisation, and the pedagogy – andragogy debate will be discussed. In simple terms, the concept emphasises collaborative social interactions, which lead to give and take situations that enable individuals to construct knowledge.

According to Pressley, Harris and Marks (1992), the features of social constructivism are:

i) learners' construction of their own learning

ii) dependence of new learning on the existing understanding of the learners

iii) the critical role of social interactions among the learners; and

iv) the necessity of authentic learning tasks to enhance learning.

These features are similar to the ones outlined by Rogers (1986) and Imel (1991) about adult learners and collaborative learning respectively which lend themselves well to the study on learning in an adult literacy programme.

2.4.3.2 Mediation

Mediation is a concept developed by Vygotsky (1978) to explain changes in cognitive ability in an individual. Lee and Smagorinsky (2000) outline a number of central tenets of Vygotsky's concept of mediation in which two are of great significance in this study. These are:

i) Learning is mediated first on the inter-psychological plane between a person and other people and their cultural artefacts; and then appropriated by individuals on the intra-psychological plane; and

ii) The capacity to learn is not finite or bounded, but rather the potential for learning is an ever-shifting range of possibilities that are dependent

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on what the cultural novices already know and the nature of the problem to be solved, or the task to be learned, the activity structures in which learning takes place; and the quality of this person's interaction with others

In essence Vygotsky sees learning as a social process, which comes about as a result of social interactions between individuals. Accordingly Vygotsky maintains that mediation occurs as a result of regulation by caregivers or more competent 'peers' (Vygotsky 1978 and Bradbury & Zingel 1998). According to him, mediation is possible within the Zone of Proximal Development (ZPD). He defines the ZPD as a construct for the process during which an individual's cognitive development occurs through social interaction with and guidance by an experienced or more competent 'peer.' Put differently, it is the gap between the assisted and unassisted problem solving ability of a learner.

The concept of the ZPD is important in the teaching/learning situation because of its suggestion that an individual's cognitive ability is not fixed, but operates within flexible parameters as described by Feuerstein (cited in Bradbury & Zingel 1998,p.232). Feuerstein's programme, code-named instrumental enrichment was based on the concept of cognitive modifiability, which stresses the point that a person's intellectual capacity is not a static or fixed entity, but a dynamic process, which may be modified through mediation.

Feuerstein describes "mediated learning experience" as specifically constructed interaction between a child and the environment. This entails a way in which a mediating agent transforms the stimuli the environment emits. This can usually be a parent, sibling (a more competent 'peer') or "other caregiver" (Feuerstein et al 1980 cited in Bradbury & Zingel, 1998 p.132). Hence, the mediator plays the role of bridging the gap between what the

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learner knows and can do and what the situation demands of him or her that he or she cannot do by him or herself.

2.4.3.3 Collaborative learning

The concept of collaborative learning as it is described in Flannery (1994) and Imel (1991) has its origins in several movements and philosophies that have influenced progressive adult education. Philosopher Dewey and social psychologists like Piaget and Vygotsky are some of the early scholars associated with collaborative learning (Cheyne, 1995 cited in Gross and McIlveen, 1998).

Imel (1991) asserts that one of the frequently mentioned characteristics of adult education is the fact that it should be collaborative or participatory in nature. Brookfield (1986) indicates that some of the characteristics of collaborative learning are that: the facilitator and the learners become active in the learning process; the hierarchy between the facilitator and the learners is limited; a sense of community is created; knowledge is created, but not transferred; and that this knowledge which is created is located in the community, but not in the individuals.

The concept is now becoming popular because there is a tendency in education circles to consider learning as a social process, and most disciplines are now moving towards innovative ways of tapping the benefits of learning as a social process. For example, Herrmann (1989 quoting Bruffe 1983 and Faigley, 1985) argues that teachers have now turned their classrooms into communities of learners as the focus of writing pedagogy shifts from written products to writing as a process and as a way of making knowledge, which are now viewed from a social or collaborative perspective.

Bruffe (1983, cited in Hermann 1989) maintains that getting students "to talk through" the task of writing is a form of collaborative learning that is

essential. Muffet (1983, cited in Hermann 1989) suggests that teachers should teach students to teach each other.

Sheridan (1998, cited in Imel 1991) explains that collaborative learning stresses the importance of community inquiry in learning, a process through which learners begin to experience knowledge as something that is created rather than transmitted from the teacher to the learners. It assumes that knowledge is socially rather than individually created by communities of individuals, and that the shaping and testing of ideas are processes in which anyone can participate (McGregor 1990; Serfert & Werner 1991, cited in Imel, ibid.).

It can therefore be said that collaborative learning is a type of learning in which, besides being helped by the teacher, more advanced children are encouraged to help less advanced children to learn. This is similar to the concept of mediation where less capable children are helped to learn through interacting with more competent 'peers'. Cheyne (1995 cited in Gross and McIlveen 1998) explains it in the following words:

> *The child takes on or 'internalises' the communicative procedures that he or she experiences when interacting with a peer, and in the process enriches his or her own intellectual capacity.*

Collaborative learning can then be said to be a process whereby small learning groups working freely in an active interpersonal environment replace the traditional concept of a 'well-controlled' class. Students are placed in small heterogeneous working groups representing what Slavin (1983 cited in Flannery 1994), elaborating on co-operative learning calls a microcosm of the class. According to Slavin (cited Flannery 1994), co-operative learning differs from collaborative learning in that the teacher retains the control over the information to be mastered and the atmosphere or climate in which the

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mastery takes place. The students remain knowledge receivers and not knowledge creators.

The main argument in collaborative learning here, which has also been espoused by Freire (1970) is that people are more prone to learn subjects or questions that they have had an active role in framing. According to Schmuck and Schmuck (1983, cited in Flannery 1994) active learning is epitomised by a collaborative group spirit. Bruffe (1986, cited in Applefield, Huber & Maollem 2000/01) equates this to social or exogenous constructivism since knowledge is socially constructed. He asserts that the most important intersection between thought and action are not those that occur in an individual, but rather those that occur among the members of the community of knowledgeable 'peers'. Seen in this perspective, collaborative learning can be said to be the hand that fits ever so snugly into the glove of social constructivism.

Bruffee (1986, cited in Applefield, Huber & Maollem 2000/01) ; Imel (1991) and Brookfield (1986) highlight numerous benefits that accrue from collaborative learning. These include: provision of an environment for democratic planning and decision making, possibility of effective participation or involvement, and enabling learners to draw on their previous experiences.

Hence, the role of the small student or learner-groups should be seen to construct knowledge in which the instructor is no longer a repository of the right answers, but plays the role of ensuring a supportive climate that reduces resistance to learning. This is done through minimising threats and defensiveness as well as providing emotional support while the learner is undergoing change in thought and action (Strang 1958, cited in Flannery 1994, p.21). The concept of collaborative learning appears to fit very well in this study because the situation at hand is that of a fragile class, in which some of the members are likely to feel insecure, threatened, and above all lack emotional support.

2.4.3.4 Experiential learning

Fenwick (2000) asserts that much of adult learning is commonly understood to be located in everyday workplace tasks and interactions, home and family activities, community involvement and other sites of non formal education. According to him, the notion of experiential learning has been appropriated to designate almost everything from kinaesthetic-directed instructional activities in the classroom to special workplace projects interspersed with critical dialogue led by a facilitator, to learning generated through social action movements and even to team building adventures in the wilderness.

In the above context, experiential learning can be defined to mean a reflective construction of meaning with particular emphasis on critical reflection and dialogue (Fenwick 2000; Schon 1983 and Kolb 1984). Kolb actually defines it as the process whereby knowledge is created through transformation of experience in which learning is presented as a reflection-action binary: recalling and analysing lived experiences to create mental knowledge structures. The emphasis being placed on dialogue as a catalyst for knowledge acquisition (Brown 1994 and Brown & Campione 1994) and situated cognition or learning (Lave and Wenger 1991) is very relevant in this study that concerns itself with the analysis of the pattern of interactions between learners of different generations.

2.4.3.5 Conscientisation

Conscientisation is a term developed by Freire which refers to a process of learning that is dialogical, and in which the educators learn from the learners (educatees) and vice versa (Freire 1970 & 1973) and Mayo 1999). The term rests at the centre of the radical approach to literacy that has been associated with Freire. In fact, his approach to literacy instruction has three main concepts namely: conscientisation, dialogue and generative themes or codes.

Freire's principle of conscientisation is based on the premise that human beings are makers of culture and by understanding this in literacy classes, they come to realise that aspects of their lives which they had thought were 'unchangeable' are in fact 'person-made' and can therefore change. To him, literacy must play a transformative role and he emphatically puts it as follows:

> As an event calling forth the critical reflection of both the learners and educators, the literacy process must relate speaking the word to transforming the reality and to man's role in transformation. Perceiving the significance of that relationship is indispensable for those learning to read and write if we are really committed to liberation. Such a perception will lead the learners to recognise a much greater right than that of being literate. They will ultimately recognise that, as men, they have the right to have a voice

(Freire 1975, p.31, cited in Lyster 1992a, p.36)

From the above quote, it is clear that to Freire, the process of literacy must be transformational and liberational so that the participants are able to see the historical and social context which give rise to their oppression and are able to act upon and transform their world. Hence, dialogue plays a key role in the whole educational process.

Accordingly, Freire argues that through dialogue, the teacher of the student and the student of the teacher cease to exist and a new term emerges: teacher-student and students-teachers (Freire 1970). He calls for a process of education that rests on praxis. This is an educational process through which an adult learner is encouraged through critical 'authentic' dialogue to unveil the social contradiction within one's community and beyond. He opposes the traditional notion of education as the 'transmission' of facts by an authoritarian figure and holds that experiential learning or discovery learning occurs when learners participate freely to construct understanding and discover knowledge together.

Praxis constitutes the means by which learners engage in an on-going process of critical literacy, a process that not only entails reading the 'word' but also the 'world.' To Freire, this is a democratic process, which also has a dimension of collaborative learning. It is a directive pedagogical approach, which does not deny the teacher authority, provided that authority deriving from his/her competence does not degenerate to authoritarianism. It was Freire's insistence on reciprocal learning with reference to peasants, the collaborative learning dimension, and the critical 'authentic' dialogical approach to literacy that made the concept of conscientisation very appealing to this study.

2.4.4 The pedagogy – andragogy debate

Andragogy, according to the Nottingham Andragogy Group (1983) is a term that was used by Rosenstock in 1921 in a report in which he argued that adult education required special teachers, methods and philosophy, and therefore used the term to collectively refer to these special requirements.

According to Knowles (1982), andragogy is a theory for adult learning as opposed to pedagogy that is a theory for children's learning in which the teacher instructs the students without taking into account their prior experiences in any way. Accordingly, andragogy assumes that adults: need to know why they need to learn something; learn experientially; approach learning as problem solving; and learn best when topics are of immediate application or value. These same characteristics of adult learners have also been identified by Cross (1981).

According to Knowles (1984), andragogy seeks to explain why specific things are being taught, is task-oriented instead of being based on memorisation, takes into consideration the different backgrounds of the learners in the learning processes, and allows learners to discover things for themselves while the teachers/instructors give guidance here and there. It can therefore

be said to be a theory that guides the teaching of adults while taking into account their prior experiences, which it assumes, is lacking in the children. In line with this, Knowles suggests that since adults are self-directed and expect to take decisions on their learning, adult-learning programmes must take into account this fundamental aspect.

Hanson (1996) also comments on the long held notion embedded in adult education that adult learners are different from children and that there needs to be a separate 'theory' underpinning their teaching and learning processes. According to her, there has been no conclusive agreement on the differences between adults and children and how they should be taught. Other scholars like McKenzie (1977, cited in Hanson 1996), Elias (1979), Brookfield (1986) and Rogers (2002) also hold the same viewpoint. They argue that despite many exchanges of ideas on both levels of theory and practice, very little resolution on the question of the assumed differences between pedagogy (the teaching of children) and andragogy (helping adults learn) has been reached. They have criticised these assumed differences between pedagogy and andragogy in different ways.

Hanson (1996) for instance argues that a critical look at both the theories of pedagogy and andragogy provides little evidence that adults and children are absolutely different in their learning. Besides, most of the theories that attempt to explain adult learning are based on research projects that are conducted on children. Hanson maintains that although differences exist in terms of age and/or experience, their significance in terms of learning can be over generalised and misleading, since adults are not necessarily experienced because they have lived longer.

There is of course a belief that experience is the key difference between children and adults in a learning context. While it would seem apparent by virtue of age that adults should have more experience upon which to base their learning and thereby provide more possibilities for active engagement in

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what they learn, such distinction is ill founded. Quantity of experience does
not always and necessarily ensure quality of learning and the level of
participation in the teaching and learning processes. Experience may in
certain instances become a roadblock to learning for adults who have become
set in their own ways.

Hanson (1996) concludes that richer forms of analysis may lie in a more
specific examination of characteristics of specific individuals and their contexts
with regard to what they are learning, the settings in which they learn, and
relationships with those peers and tutors with whom they learn. All these
considerations may greatly contribute to how individuals learn.

Rogers (1986) asserts that much attention in recent writings on adult
education has been given to the adult learner and emphasises that all forms
of teaching for adults ought to be student-centred rather than teacher-
centred. This assertion appears to be in line with the thinking of many people
that adult learners and children have different characteristics and should
therefore be taught using different methods guided by different learning
theories and concepts. According to Rogers (1986), adult learners are: in a
continued process of growth, possess a wealth of experience and values,
come to education with intentions, have specific expectations about their
learning, have their own set patterns of learning and have competing
interests. These characteristics of adult learners imply that a variety of
teaching methods should be employed to help them learn. Knowles
(1975,1982 & 1984), and Cross (1981) make the same assumptions about
adult learners.

Brookfield (1986); Reche (1982); Nturibi (1982); Good et al (1981) and
Darkenwald and Merriam (1982) describe the different methods that can be
used to facilitate adult learning. These include: group discussions, case
studies, demonstrations and presentations, role-plays, lectures, projects, and

field visits. It is assumed that if these methods are correctly varied, they will greatly enhance learning for the adult learners.

2.5 Methods of teaching literacy

Unlike the approaches to literacy, which explain the purpose or the ideological underpinnings of a particular literacy programme, the methods refer to the pedagogical arrangements in a given literacy programme. In other words they refer to how literacy is taught in a particular programme.

There are several methods that can be used to teach both adults and children how to read and write. Lyster (1992 b) points out that both adults and children can learn how to read and write by a variety of methods and quite often, they do so irrespective of the teaching methods being employed. It is also important to recall here that there are few methods that exist in their pure form for any extended period in any literacy class. Lyster 1992 b, pp.117 - 149) gives a simplified classification of the various methods based on how they have developed historically in their pure form. These include: synthetic methods (alphabetic, phonic and syllabic), analytic methods (whole word and whole language) and eclectic methods. For the purposes of this study, emphasis will be put on phonic and whole language methods.

2.5.1 The phonic method

This is one of the commonest methods used for teaching literacy. According to Rayner et al (2002) and Lyster (1992 b), phonic instruction is associated with the following principles:

i)   Letters and their corresponding sounds must be taught in association because the pattern they form is regular enough to be transferred and easily learnt.

ii)   There are certain rules that govern the process of learning to read and write and these rules have to be deliberately and overtly taught through phonics

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iii)   Learning to read and speak do not follow the same natural process, reading must be deliberately taught to beginners

iv)   The skills of reading for a beginner are achieved through a deliberate process of memorising and naming

v)   Efficient reading is efficient and focuses on visual cues; and

vi)   Reading is accurate and not guess work

Many researchers have advanced convincing reasons in support of the phonic method of literacy instruction. According to Rayner et al (2002), research has clearly demonstrated that understanding how letters relate to the component sounds of the word is critically important in reading. A recent review by Rayner et al (2002) indicates that there is no doubt that teaching that makes the rules of phonics clear will ultimately be more successful than teaching that does not. Whereas some children can infer these principles on their own, most need explicit instruction in phonics or else their reading skills will suffer.

Rayner et al (2002) add that most psychologists now believe that the process of mentally sounding out words is an integral part of silent reading even for the highly skilled. This is supported by one of the conclusions drawn by Chall (1967) and Adams (1990) regarding phonics, whole word and whole language methods which states that phonics instruction should be incorporated prominently into beginning reading instruction. This understanding suggests that learning the correspondences between letters and sounds, that is to say, phonics, is keenly important for beginners

Further support for phonics instruction comes from experiments designed to mimic the way people learn to read. Investigators have for example trained English- peaking college students to read using unfamiliar symbols such as Arabic letters. One group learned the phonemes associated with individual Arabic letters (the phonic approach), while another group learnt the entire words associated with certain strings of Arabic letters (whole word). Then both groups were required to read a new set of words constructed from the

original characters. In general, readers who were taught the rules of phonics could read many more new words than those with a whole word procedure. This therefore means that the phonic method of instruction should not be totally disregarded because it has a number of advantages some of which are summarised below.

In the final analysis, various authors who have written on methods of teaching literacy such as Lyster (1992,b); Pearson and Stephens (1998); Stephens (1991) and Meyer and Keefe (1988) do acknowledge that the phonic method reassures learners, it is very simple and rule governed, helps to develop better spellers and above all it offers a security blanket for volunteer instructors who have not received formal training in facilitating literacy.

However, the criticisms levelled against the phonic method are that it works better in some languages than others, delays meaningful reading, discourages development of other reading strategies and above all it is boring. Notwithstanding these shortcomings, Rayner et al (2002, p.77) still insist that the method should not be discarded completely and they advise teachers as follows:

> *We urge them to remember that reading must be grounded in a firm understanding of the connections between letters and sounds. Instructors should recognise the ample evidence that youngsters who are directly taught phonics become better at reading, spelling and comprehension than those who must pick up all the confusing rules of English on their own...*

Hence, the above arguments should be considered along side the principles of the whole-language method described below.

2.5.2 The whole language method

Different scholars view and describe the whole language method instruction differently. For instance, Bhola (1994) describes it as a great leap from the

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word method to sentence method, to paragraph method and finally to whole-language. Anna Cresswell (cited in Bhola 1994, p.82) also describes it in the following words:

> *It is not a programme, it is not a big book, it is not how you rearrange the desks in your classroom... It is a mindset, an attitude... it is truly integrated language arts. It is a way of viewing language as a whole, speaking, listening, reading and writing. It is a method where the students are given engaging books and are encouraged to guess the words that they do not know by considering the context of the sentence or by looking for clues in the story lines and illustrations.*

Hence the whole language method of instruction as described in Lyster (1992 b), Rayner et al (2002) and Bhola (1994) is associated with the following central tenets:

i) Rules of phonics should not be taught directly, rather connection between letters and sounds should be learnt incidentally through exposure to the text

ii) Students should not be corrected when making errors in reading words because learning to read just like learning to speak is natural and children can teach themselves how to do it

iii) Letter-sound patterns are too irregular and cannot therefore be transferred. Hence, students must be offered engaging books and are encouraged to guess the words that they do not know by considering the context of the sentence or by looking for clues in the story lines and illustrations rather than sounding them out

iv) Learning to read uses as many non-visual cues as possible

v) Letter-sound correspondences are not regular and hence, the production of sound does not provide any meaning to the beginner reader.

vi) Reading is a psychoanalytic guessing game

The proponents of the method argue that it makes reading instruction enjoyable, leads to a meaningful reading and encourages the development of

other reading strategies. It promotes thoughtful reading habits and attitudes among the learners. Meek (1988, cited in Harrison 1992) stresses this point and argues that the readers must value, enjoy and in some senses possess the books they read. What this implies is that teaching must be interactive and teachers must set a learning environment in which their role is seen as facilitators and mediators (Stephens 1991). This links very well with the research findings presented by Pearson and Stephens (1998) in which reading is considered to be a social process, meaning making and collaborative venture.

However, the critics of the whole language method argue that it puts too much strain on the learners who are expected to remember lots of visual information at once. According to them, the method only suits middle class kids and disadvantages slow learners. By emphasizing whole-word/language and not word components, the method tends to produce poor spellers as noted earlier by Rayner et al (2002). The method is complicated and requires high level of teacher commitment and skill for it to realize the intended goals.

A critical analysis of the conformist and liberation approaches to teaching seems to suggest that the teachers who tend to employ the phonic method fall within the characteristics of the conformist approach while those who employ the whole language method fall within the characteristics of the liberation approach. The characteristics of the two approaches to teaching have been described by Rogers (1996) and summarized as shown in Figure 2 below.

Figure 2. Two approaches to teaching

'Conformist' Make student participant (S) like teacher (T)	'Liberation' Make student participant (S) independent of teacher (T)
1. There is an external reality towards which S must fit. (Subject discipline). Truth is known	1. There is no externally 'right' way of behaving. Truth is not known
2. S can't be trusted to pursue own learning; T takes initiative	2. Human beings have a natural potential for learning; S takes self-initiative
3. Presentation = learning	3. Most significant learning acquired through doing
4. Material exists on its own, independent of both T and S	4. Significant learning takes place when subject-mater is perceived by S as having relevance for his or her own purpose
5. Process of education is to accumulate brick upon brick of factual knowledge – progression of subject is externally set	5. There is no set sequence of learning; S engages with material in his or her own way and in own sequence
6. Constructive and creative citizens develop from passive learners	6. Creativity in learning depends on direct active involvement in learning process; S participates responsibly in learning process
7. Evaluation by T of S's learning is necessary part of learning	7. Learning is best achieved when self-criticism and self evaluation are primary; evaluation by others is of secondary importance
8. Cognitive learning can take place without affecting rest of person	8. Learning that involves whole person – feelings as well as intellect – is most pervasive and lasting
9. Learning is once-off experience and need not be repeated	9. The most useful learning in the modern world is learning how to learn; a continuing openness to experience and an incorporation of the progress of change into oneself are necessary goals of education

Source: Rogers (1986, p.19)

Hence, a quick look at the differences between the two approaches in the above table, especially the first, second, third and fourth points suggests that the phonic method is conformist while the whole language is liberationist. The conformist approach makes learners dependent on the teacher who instructs them to follow the rules of learning how to read, while the liberationist

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approach tries to make learners independent of the teacher since they believe that there is no set sequence of learning and the learner only needs to engage with materials in his/her own way, pace and sequence.

2.6 Family/ intergenerational literacy

Intergenerational learning is that type of learning involving learners of different ages and generations. This kind of learning arrangement has been described variously as family literacy or intergenerational literacy. Although this type of learning arrangements has been common in the United States, the United Kingdom, and Australia, they have not been common in Africa except for South Africa where a good number of them have been reported (Desmond 2001). Hence, this section highlights some of the key issues in family or intergenerational literacy in different parts of the world, justifies their existence and describes the dynamics involved in the management of such adult literacy programmes that have intergenerational dimensions.

2.6.1 Background to family/ intergenerational literacy

Family literacy or intergenerational literacy is a very wide concept encompassing both the formal and informal aspects of literacy that involves participants of differing ages. Taylor (cited in Shively, n.d) first coined the word family literacy in 1983 in her study, which explored the social context of the home as a key factor in the literacy development of children. It now appears that the term is being used synonymously to mean intergenerational literacy.

However, there has been no single definition for family literacy. Shively defines it as the many ways parents, children and extended family members use literacy skills to accomplish everyday tasks in a home and community. The International Reading Association (1994, cited in Shively n.d.) on its part declares that family literacy encompasses the ways parents, children and extended family members use literacy at home and in their community. It

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occurs naturally during the routines of daily living and helps adults get things done. According to Weinstein (1998) the terms family literacy and intergenerational literacy have been used to describe how literacy is valued and used in the lives of children and adults, and that they can also be used to describe the educational programmes designed to strengthen literacy resources by involving at least two generations.

Notwithstanding the differences in definitions and approaches, a key notion that most family and intergenerational literacy studies and programmes share is the recognition that the relationships between children and adults are important and that these relationships affect literacy use and development. According to Shively (n.d), such programmes can among other things include: literacy development for parents, literacy development for children, instruction for adults on fostering literacy in their families, and interactive activities between parents and their children. Hence, most family or intergenerational literacy programmes hope to achieve any or all of the following goals:

i)   To promote reading as a valued family activity that encourages positive interaction and shared learning experiences

ii)   To enhance the ability of parents to support their children's language and literacy development form birth throughout the school years

iii)   To address parent-child rearing concerns, providing information and support for positive parental involvement in all aspects of their children's development and education

iv)   To model and support developmentally appropriate learning opportunities for children

v)   To provide opportunities for parents to pursue their own educational goals

vi)   To encourage and support the use of literacy activities to address family and community concerns; and

vii)   To encourage and support positive learning partnerships.

Thus, the concept of family literacy is premised on the belief that literacy develops in the context of shared social experience and that the literacy development of families impacts upon most other areas of their lives including children's performance in schools. Balatti and Falk (2002) liken this to the development of social capital, which they define as the resources of networks, norms or shared values and trust to which individuals have access as community members. In other words, it is both an individual and a community asset.

Hence, the co-existence of different generations participating in intergenerational programmes has been supported by many scholars. For instance Som'e (1993, p. 2 cited in Kerka 2003) maintains that: "The elder cannot be an elder if there is no community to make him an elder. The young child cannot feel secure if there is no elder whose silent presence gives him or her hope for life. The adult cannot be who he or she is unless there is a strong sense of the other people around him". Mead, cited in Hively (n.d.) argues that some how, we have to get older people back close to growing children if we are to restore a sense of community, knowledge of the past and a sense of the future. According to them, individuals who can draw on these tangible and intangible resources and relationships will have enhanced life opportunities, and communities in which trust, reciprocity and social networks are strong will benefit from collective action and cooperation.

Two dimensions of the development of social capital namely chronological and external social capital bear a resemblance to features of intergenerational programmes. The chronological dimension of social capital enables or helps the past learning needs to be reconciled with the present in the context of a future gaze or vision while the external dimension is about having the identity resource that allows one to see oneself as a member of the larger community of communities that comprise society.

According to Balatti and Falk (2002) and Schuller et al (2002 cited in Kerka 2003) intergenerational learning creates conditions that help develop the building blocks of social capital in that it: extends, enriches and reconstructs social networks and builds trust and relationships; influences the development of shared norms and the values of tolerance, understanding and respect; and affects individual behaviours and attitudes that influence community participation.

Others like Hanks and Icenogle (2001) point out that knowledge has for time immemorial been transmitted from one generation to another through history, often informally or incidentally. This is true when we make a specific reference to traditional and indigenous education that used to take place in Africa. Omolewa, et al (1998) for instance argues that traditional education recreates society and makes its knowledge applicable to the dynamics of community development. Msimuko (1987 cited in Omolewa, et el 1998, p.22) summarises the values and functions of traditional education to include: enabling man to lead a more satisfying and productive life, conditioning the very survival of the society and its cultural identity, preserving the cultural heritage and transmitting codes of good conduct and fostering obedience, unselfishness, and the endurance of hardships. Traditional education actually shares some of these characteristics with family literacy.

2.6.2 Classification of family/intergenerational literacy

Family or intergenerational literacy can take different forms. It can either be formal or semi formal in which the instruction is structured or informal where the instruction is unstructured.

Kerka (1991) accordingly groups family literacy programmes into four namely:
i) Direct Adult – Direct Children: This is a highly structured model of family literacy which offers the most intensive formal literacy instruction for adults and children and has high parent-child interaction

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ii)   Indirect Adults – Indirect Children: This has voluntary attendance, short term commitment, and less formal learning through literacy enrichment events/activities such as story telling, reading aloud to the children etc. Generally, reading skills are not directly taught although adults may receive literacy tutoring

iii)   Direct Adults – Indirect Children: In this type of programme, adults are given literacy instruction, often in seminars or workshops and they may receive coaching on reading with their children and other activities that influence children's literacy; and

iv)   Indirect Adults – Direct Children: In-school, preschool, or after school programmes develop children's reading skills. Parents may be involved in workshops.

Nickse (1990 cited in Kerka 1991) re-classifies intergenerational literacy programmes into two main groups. These include the type of programme intervention in which we have direct or indirect interactions and the type of participation in which we can have adults alone, children alone, and adults and children together.

Accordingly, the adult literacy programme of URLCODA fits into the one in which there is direct interactions and the type of participation in which adults and children are together. Kentucky's Parents and Child Education (PACE) and Kenan Trust Family Literacy Programme implemented in the United States in 1986 are typical examples of the "adults and children together" type of intergenerational programme.

The programme was located in elementary school and offered intensive instruction 3 days per week and 6 hours per day for 9 months for parents lacking High School Diplomas and their 3 and 4-year old children. Through this intensive model, parents and their preschool children received adult basic education skills instruction, preschool education and parenting education. This also included parent-child together activities.

Heberle (1992 cited in Connors 1996, p.104) reported that the results of PACE on a sample drawn from those who took part in the programme were positive. He found out that parents' expectations for their children's future education improved, parents' literacy levels improved and children's learning skills improved.

Also the Kenan Trust Family Literacy Project operated by the National Centre for Family Literacy replicated PACE throughout the United States and investigation of the effects of the programme on parents who took part revealed positive changes. Parents who completed the programme reported that they experienced changes in many areas of their lives. For example, many were proud of themselves for the first time and no longer afraid of challenges, many now read more, used the library, and had hopes for their own future education; many were able to help their children with home work, read more to their children and use more positive discipline techniques. The teacher rating of the children whose parents participated in the programme indicated that most were doing as well as or better than other students in their class and most were ranked in the upper half of the class.

It can therefore be said that the last 40 years has seen the emergence of more systematic and formal intergenerational programmes with the growing recognition of their integral relationship to lifelong learning and social purpose. It should also be acknowledged that in such programmes, both formal and informal learning takes place

It is the inspiration from the success of the above intergenerational programmes that I am inclined to think that URLCODA's programme has a potential that needs to be exploited. This is based on the relative merits of such programmes and the role parents and adults play in shaping the future education of the children. For example, Duffy (1992 cited in Connors 1996) suggests that parents indirectly influence their children's learning through the

new attitude and the new skills that the adults introduce into the house and into the patterns of family interactions. He adds that if parents' beliefs about the importance of education increase, then parents will communicate a more positive attitude towards education to their children.

For Loewen (1996), effective intergenerational activities have learning inherent in themselves. According to him, learning as a social activity results from drawing on and building social capital through interactions with others. Various Studies by Loewen, Kaplan and Graniville (cited in Kerka 2003) suggest that effective intergenerational learning: fulfils age-appropriate developmental needs of youth and adults; is intentional, relational and reciprocal (drawing on the strengths and assets of each generation); creates a community in which learning results through collective engagement in authentic activities; prepares the young and the old for participation; and uses the strength of one generation to meet the needs of the other

Adams (1990), Mason and Allen (1986 cited in Jordan, Snow & Porche 2000) and Snow, Burns & Griffin (1998) argue that many accomplishments during preschool and Kindergarten years are strongly related to the later success in conventional literacy tasks. These early accomplishments include: skills directly related to literacy like letter identification, reading environmental print, phonological awareness, oral language skills, and skills in understanding and producing extended discourse. This is possibly why Auerbach (1989); Fingeret (1991); Isserlis (1990) and Nickse (1990) maintain that family literacy programmes need a holistic approach, which can only be achieved through collaboration between several agencies and multi disciplinary staff. Parents must also be partners in the collaboration

Purcell-Gates and Dahl (1991) maintain that children who arrive in first grade with more knowledge of letters, deeper phonological awareness, greater familiarity with environmental print, the ability to recognise sight words with greater speed and accuracy and with larger vocabularies are more likely to

learn to read without difficulty Kerka (1991). Intergenerational or family literacy programmes are intended to improve the literacy of educationally disadvantaged parents and children, based on the assumption that improving the literacy skills of parents results in better educational experiences of their children. It should be noted here that whereas most family literacy programmes involve children with their parents, those offering opportunities for children and adults who are not biologically related are rare. It would be important if such opportunities were developed and encouraged so that its impact or benefits would not be limited to adults and their biological children only.

2.6.3 The dynamics of adult literacy programmes

This sub-section tries to review what other scholars have written as far as theoretical/conceptual issues about the dynamics of the interactions that normally occur between the participants in a given adult literacy programme is concerned. Hence, the interactions and the subsequent relationships that develop in the course of the intergenerational interactions in the case of URLCODA's adult literacy programme under study will be understood within the context of the explanations given here. The analysis of the group dynamics in intergenerational interactions will revolve around:

i)   The teacher behaviour in the classes

ii)   The relationships between the teacher and the learners; and

iii) The relationships between the learners themselves

2.6.3.1 Teacher behaviour in the class

The behaviour of a teacher in a literacy class has a lot to do with how he/she perceives the various groups in the class, how he/she administers discipline in the class, his/her understanding of the composition of the members of the class and his/her level of knowledge of the norms, values, standard and taboos in that area.

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According to Bhola (1994), effective teaching in any literacy class depends on good human relations, which in turn depends on the attitudes, skills, knowledge and behaviour of the teacher. The teacher needs to realise that the teaching of literacy is a social as well as an instructional process in which the human relations must precede the instruction. To have good human relations, the teacher must be able to understand the cultures of the different groups he/she is handling in the class. He/she must therefore struggle to set up a conducive environment for learning. Comings and Kahler (1984) argue that a good climate for learning should revolve around: a learning atmosphere that is warm, friendly, and free of threats from other learners and the teacher; encouragement of new ways of self-expression among learners without ridicule; nurturing a relationship that is continuous and interdependent between the learners themselves and the learners and the teacher; and establishment of an effective three-way channel of communication, that is to say, between the teacher-learners, learners-teacher and learners–learners.

The significance of good teacher behaviour was recognised by Freire in his letter to the literacy teachers in Chile in 1971 where he emphasised love, faith and willingness to help the part of the literacy teacher. Part of his letter read as follows:

> *To be a good liberating teacher, you need above all to have faith in human beings. You need to love. You must be convinced that the fundamental effort of education is to help with the liberation of people, never their domestication...*

(Freire 1971, cited in Shor 1998. p.25).

Rogers (1977) takes this argument a little bit further and explains that adults have repeatedly shown that a friendly, understanding leader or teacher who encourages members to take active part in events including taking responsibility for procedural decisions will greatly improve the effectiveness of the group, producing greater spontaneity and more initiative from individual

members. He stresses further that a dominant, aloof and authoritarian teacher tends to produce very hostile or subdivided group members. Hence, these negative tendencies on the part of the teacher tend to inhibit learning and discourage learners.

2.6.3.2 Teacher – learner and learner – teacher relationships

Lonsdale, Lyons and Veillard (2000) point out that students as well as teachers exercise power and control in the classroom. They maintain that educational settings can often be spaces where differences in race, ethnicity, gender, age, ideology and so forth are high in volume. Thus, the issue of domination or power is hard to avoid in an educational setting because of the dynamics that exist between the teacher and the students on one hand and the students themselves on the other, and for this particular case under study, it can be between the adult learners and child learners.

When such differences exist between the learners themselves or between the learners and the teacher, it creates a lot of emotional and psychological stress, which is unconducive for enhancing learning. Edwards (cited in Rauch and Sanacore 1985) lists amongst other things emotional support and academic skills as areas of concern in which teachers/instructors need to help the students/learners. He asserts that there are many people who are unable to do things one expects intelligent people to do, but who could if their environment had provided the groundwork and the stimulation needed for the development of their intelligence. He further stresses the fact that there are people who do not seem intelligent, but have latent intellectual capacity that has remained untapped. Hence the role of the teacher/instructor is to unleash this potential in order to help each student realise maximum academic achievement.

Hence the teacher needs to diffuse the tension between him/her and the learners and foster learner participation. This is important because the more active and involved learners are in the classroom, the more they will learn.

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This requires the use of methods that allow and encourage it. When there is a difference in skill levels amongst learners, the teacher needs to encourage those who are more advanced to work with those who are weak and need additional help as 'peer instructors/teachers.'

2.6.3.3 Children to children and adults to adults relationships

Milton (2000) points out that most of the literature on power dynamics as seen in classroom interaction overwhelmingly focus on the instructor-learner dynamics with very few studies detailing peer-peer dynamics as related to power and control issues in the class. There is a tendency to consider learners/students as a generalised class of individuals and yet classrooms are comprised of specific characters that individually and collectively exert influence on the learning environment.

According to Comings and Kahler (1984), people act differently in groups than when they are in one-on-one situations or alone. They maintain that research on group dynamics in informal or non-formal learning situations reveals two aspects of particular interest in classroom work with adults. These are: overcoming initial reservations over participation and learning on the one hand, and breaking habits, which may become ingrained in adult learners on the other. It is important to note here that these may become more complicated when the group has heterogeneous characteristics such as children and adults together as is the case in URLCODA's literacy programme. To Comings and Kahler (1984), when students come together in a learning group, there is an initial shyness that hinders participation especially at the beginning of a literacy programme. This can linger on mostly at the start of each learning session and the teacher needs to break this barrier by creating activities that involve all the learners and help them to interact as a group irrespective of their status. This can be done, for example, by passing on an object around the class for every one to comment on.

2.6.3.4 Adults to children and children to adults relationships

According to Rogers (2002), the western construction of childhood is that children are seen as incomplete, not yet arrived and in transition towards a better life (usually more autonomous). Hence, adults normally have a lot of reservations in entrusting children with responsibility to do certain things. Amongst other things, one of the implications of this construction of childhood is that there are certain things, which adults cannot talk about or discuss in the presence of children and that there are also certain things which children are not expected to talk about in public.

The above phenomenon automatically creates a situation of unequal relationship between adults and children and this is why adults sometimes do not trust the decisions of children. This kind of attitude adults have towards the children will therefore complicate issues when it comes to children learning together with adults using adult learning methods that tend to favour discussion and group work. Williams and Fromberg (1992) highlight the challenges facing educators of children who have to translate the understanding of adults into what young children are able to embrace, which is an indicator that it may not be easy to teach the two groups together.

Rogers (1977) observes that when students work in groups (student-centred groups), members discuss issues related to their learning. There is exchange of ideas between the students and students, students and the teacher and the teacher and the students. If these were assumed to be the exact situation in URLCODA's literacy classes, it would mean that children freely exchange ideas between themselves and with adult learners and vice versa, and with the instructor. Rogers (2002) acknowledges that such groups tend to have members of different levels of skills and intelligence who can work together satisfactorily. The teacher simply needs to encourage and protect the individual members in the learning process.

However, the situation described above may not be as easy as it sounds. This is because most, it not all of the literacy instructors have pedagogic deficiencies emanating from their lack of formal training in facilitating adult education programmes. It even becomes more complex if the composition of learners is characterised by generational differences.

2.7 Motivational factors for participating in a literacy programme

In this section, the various factors that attract people to take part in literacy programmes and why others don't will be discussed. The questions raised by scholars such as Brunner et al (1959 cited in Sill 1968) regarding why some adults decide to participate in literacy classes and why they select the kind of educational activities/programmes they engage in, creates room for an inquiry into such a phenomenon. In fact, Lyster (1992 a, p.17, quoting Bruchhaus 1984) summarises the reasons for people to aspire to become literate to include: pride, status, practicalities, economic necessity, communicating with family members who are far away and getting a job. She adds that there is no single reason why people want to become literate. Some of these reasons, which have been supported by other scholars, are reviewed further in the following sub-sections.

2.7.1 Social factors

Lind and Johnson (1990) have isolated social prestige, the need to sign one's own name to avoid the shame/humiliation of fingerprints and geographical mobility from rural to urban areas as some of the factors motivating people to take part in adult literacy programmes. Rogers (2002) adds onto the above list, the desire to attain academic qualifications, taking part as a hobby, and opening doors for further learning. Ballara (1991) on her part attributes women's desire to participate in literacy programmes to, the need to acquire skills for childcare, the need to perform religious functions and the desire to communicate with the literate community. Hamilton and Barton (1989) and

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Harley et al (1996) cite similar factors. An examination of these social factors are relevant for this study because they appear to be similar to the ones prevailing in most rural areas including the research area for which literacy skills are required.

2.7.2 Personal motivational factors

Rogers (2002), and Hamilton and Barton (1989) also highlight the desire to bring about change in personal attitudes, the need to increase personal confidence, and the need to acquire practical skills for personal development as some of the reasons that motivate individuals to participate in literacy programmes.

2.7.3 Economic factors

Lind and Johnson (1990); Rogers (2002); Ballara (1991) and Hamilton and Barton (1989) emphasise the role economic factors can play in motivating people to take part in different adult literacy programmes. They have specifically identified the desire to earn family income, the need to access employment opportunities and the desire to develop the community and acquire autonomy, as the major economic forces driving people to take part in the various literacy programmes.

Since most of the people in the rural areas in general and the research area in particular are experiencing high levels of unemployment, lack relevant knowledge and skills needed for making ends meet, and are entangled in a web of abject poverty, the economic factors isolated here as being responsible for motivating people to take part in literacy programmes are potentially relevant for this study. Kuria (1988) observed a similar thing in Uganda. He noted that despite the emphasis on education and awareness of unequal opportunity in Uganda, illiteracy still remains high especially among women. Possibly, the high level of poverty among the people could also offer an explanation for this kind of phenomenon.

Equally important to mention at this point is the role of poverty in killing people's desire to participate in literacy programmes. During child hood, poverty blocks accessibility to education because of lack of money required as school fees and for purchasing scholastic materials. In adult literacy programmes, adult learners have the burden of not only trying to educate their children but also sustaining the entire family besides getting the resources needed for participating in the adult literacy programmes. This is a very serious obstacle that needs to be overcome if literacy programmes are to sustain the interests of learners. An in-depth study on motivation in Bangladesh had this to conclude, which is very important in this particular study because of its desire to find out factors attracting and sustaining the instructors, child learners as well as the adult learners to URLCODA's literacy programme.

All adult participants as well as teachers had positive attitude towards the adult literacy programme, at least in the initial phase. They realise the importance of such programmes, but in spite of this, both enrolment and attendance are far from satisfactory. The strongest barrier to motivation is poverty. Since the potential learners need to use all their time to earn a living, they cannot spare sufficient time to attend school. The programme does not provide immediate benefits nor any clear prospects for the future, and this is another major barrier

(Adult Literacy Motivation 1979, p.28, cited in Lind and Johnson 1990, p.16).

Hence, in the context of this particular study in which the focus is on the persistence of children in an adult literacy programme that raises a number of pedagogical issues, this kind of conclusion regarding poverty cannot be taken lightly. Therefore, the persistence of the learners, the majority of whom are poor in the adult literacy programme, needs to be studied so as to find out what motivates them to remain on the programme. This is because most rural adult literacy programmes are short-lived because of high dropout rates.

2.7.4 Political factors

Sometimes, people are driven to take part in adult literacy classes because of political reasons. For example, Hamilton and Barton (1989); Harley et al (1996); Lind and Johnson (1990) and Ballara (1991) have indicated that some people may choose to take part in literacy programmes because of the need to effectively participate in political and social life, gain knowledge of civic rights and duties and to carry out effective mobilisation to bring about social and political change amongst the population.

The above-mentioned aspects of the political factors are potentially important for this study because the population in the research area is mainly rural and has been faced with the challenge of mobilising people to participate in the politics of the country. The participation being referred to, and called for by the ruling NRM government in Uganda cuts across all age and interest groups of the country. The local people in the rural areas too, are eager to know their fundamental human rights and civic duties, which requires knowledge and skills that can only be obtained through literacy. In this case the need to try to find out reasons for the adults, children and the instructors participating in URLCODA's adult literacy programme is crucial so that efforts to address them can be made through appropriate ways

2.7.5 Environmental factors

Lind and Johnson (1990), and Harley, et al (1996) maintain that people are motivated to take part in literacy programmes where there is availability of easy and useful reading materials and presence of a conducive literacy environment. They also specify knowledge and skills needed to survive in an area experiencing rapid urbanisation as some of the factors that may provide motivation for attending literacy programmes.

It is important to note that the environment in which literacy provision takes place is ever changing and this may bring with it the desire to acquire literacy

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skills needed to cope with the changes. This desire and interest to acquire and retain literacy skills can only be possible in the face of availability of easy reading materials, and conducive literacy environment.

URLCODA's adult literacy programme that has continued to draw learners of differing experiences and learning abilities offers an opportunity to find out the kind of environment in which the teaching and learning take place.

2.8 Challenges faced in the management of adult literacy programmes

Adult Literacy programmes, especially in developing countries commonly face a number of challenges. Some of these relate to finances, instructors, attitudes and political interference. The challenges stated here variously affect the adult literacy service providers as well as the participants on the programmes. This section makes an attempt to describe a few of these challenges so that the strategies URLCODA employs to manage its literacy programme can be understood in the light of what other people have experienced in different adult literacy programmes.

2.8.1 Financial constraints

According to Wydeman and Kamper (1990), adult literacy programmes are always constrained by lack of financial resources, which in turn has a negative bearing on the other aspects of the programmes. Richmond (1986) in a comparative survey of adult functional literacy programmes in Sub Saharan Africa also stresses this as one of the biggest challenges facing adult literacy programmes. Taballini (1983) and Kiwanuka- Musisi (2003) also emphasise the role lack of financial resources can play in the collapse of adult literacy programmes. Financial constraints in an adult literacy programme demoralise instructors, kill the spirit of innovation, diminish the capacity to acquire instructional materials and eventually lead to the total collapse of the programme.

2.8.2 Professional instructors

Jenkins (quoting Halvorson in Wydeman and Kamper, 1990) maintains that the literacy tutor is the single most important factor in the success of any literacy programme. He stresses this point regarding the importance of the literacy teacher in relation to the various teaching methods in the following words:

> *No particular approach stood up as being superior to others...of great importance...was the quality of teaching...there does not seem to be any answer yet as to which method of teaching is best unless it is the teacher.* (Jenkins 1986, in Wydeman & Kamper 1990, p.10).

He further raises the issue of lack of attention to the training of literacy tutors, which tends to characterise most literacy programmes. MoGLSD (2002) cites the same problem within its FAL programme. This issue of lack of trained literacy instructors further complicates the question of professionalism in adult literacy instruction (Richmond 1986 and Rauch & Sanacore, 1980).

2.8.3 Instructional/ infra-structural materials

MoGLSD (2002); Okech et al (1999) and Wydeman & Kamper (ibid) indicate that adult literacy programmes are characterised by high dropout rates, non-attendance especially by men, and low retention rates among the learners. Edwards (1985 cited in Rauch & Sanacore 1980) also notes that there is serious lack of instructional/infra-structural materials needed to promote literacy work. Consequently, these factors not only greatly contribute towards high dropout rates among the learners, but also lack of interest to participate and low retention rates among the learners, which is a very big challenge to the managers of literacy programmes.

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2.9 Summary

This chapter reviewed the major theoretical and conceptual aspects of literacy generally and intergenerational or family literacy in particular. The review was based on the sub-themes that helped to generate useful ideas during the construction of the key research questions that guided the study.

The chapter was divided into seven sub-sections each covering a sub-theme. The first section the chapter dwelt on the history and context of literacy provision in Uganda and made specific reference to the pre-colonial, colonial and post-colonial era.

The second and the third sections of the chapter focused on the approaches to literacy and the various learning theories that formed the conceptual and theoretical tools used in the study. Whereas specific reference in the approaches were made to the missionary, the functional and the radical approaches, the conceptual/theoretical tools used in the study included social constructivism, mediation, collaboration, conscientisation, and the pedagogy-andragogy debate

The fourth and the fifth sections were devoted to the different methods and materials used for teaching literacy with specific reference to the phonic and the whole-language methods, and an analysis of family/intergenerational literacy as practised in the USA, Canada, UK, Australia and South Africa.

The last two sections of the chapter focused on the motivational factors for participating in literacy programmes, and the challenges and prospects that present themselves for the literacy managers/instructors as well as the learners in implementing adult literacy programmes.

Finally, the chapter ends with a summary of the main issues highlighted or tackled in the review of the literature relevant to the topic of the study.

CHAPTER THREE: METHODOLOGY

3.1 Introduction

This chapter focuses on a description of the study design, study area and the study population. It lays emphasis on a description of the sample size, the sampling strategy that was used, and the scope of the study. It also points out and describes the sources of data, methods of data collection and research instruments that were used, and how data was analysed. It also highlights the practical as well as methodological limitations that were encountered in the course of the study. Finally, it summarises the major methodological issues that were pertinent to the study.

3.2 Study design

This study was qualitative in nature and adopted a descriptive-exploratory design. A qualitative approach was chosen for it because of the researcher's interest in responding to exploratory and descriptive questions (Merriam & Simpson 1995; Patton 1990 and Maykut & Morehouse 1994). Belenky (1992 cited in Maykut & Morehouse 1994) describes this approach as interpretive research that relies on people's words and meanings as the data for analysis, which lent itself very well to this particular study.

A qualitative and descriptive-exploratory design was also considered to be appropriate for this particular study because of the suitability of the nature of the data it generates. This type of data normally consists of detailed description of activities people are involved in and takes into account participants' behavioural patterns, actions and full range of human interactions in the course of the activity they are engaged in (Enon 1995). This was very useful since the study was based on collecting data through documentary analysis, interviews and the observation of the interactions

between the adult and child learners in URLCODA's adult literacy programme herein referred to as intergenerational Interaction.

Bryman (2001) also appreciates qualitative approach to research because it maintains a fairly open mind so that the element of flexibility can be enjoyed. He maintains that the openness of a research strategy prevents the erosion of flexibility as the strength of a qualitative study. This therefore means that one is allowed to study everything in a given research and then take time to sort out the particular issues of interest as they emerge. This will enable the researcher to narrow down the focus of the study. This for example, explains why I had to make an on site visit to all the adult literacy centres of URLCODA and including other FAL centres in the nearby villages before zeroing down on the two as my study sample.

3.3 Study area and population

3.3.1 Study area

This study was conducted in Micu village, in the Arua District of the West Nile region of Uganda. The position of West Nile, sometimes known as the northwestern region of Uganda is as shown in Appendix A.

Micu village is located about 12 – 15km north of Arua town, about 32 km from the Sudan border, and about 5km from the Democratic Republic of Congo border. The village is situated in Ayivu County, the area that has been shaded in purple colour in Appendix B. There are several other villages that surround Micu. These include: Aliba, Alivu, Kamuli and Robu. Each of these has had FAL centre.

Available literature on Uganda's population in UNFPA (2002); UBOS (2002) and (MoFPED 2002) seems to suggest that Micu village which is part of Arua district is a rural area that is characterised by high population, landlessness,

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high levels of illiteracy, high levels of poverty and widespread under/unemployment.

The study had to be done in Micu village because the population of the area, the majority of whom are illiterate and live below the poverty line (MoFPED 2002) provided a fertile ground for adult literacy classes offered by the MoGLSD and URLCODA in which all the characteristics of interest in this study were present.

Most importantly, Micu village was also considered for the study because it was and still is to the best of my knowledge the only area in Arua in particular and Uganda in general where such an arrangement for a formal intergenerational literacy classes have been reported and are still running at the moment.

3.3.2 Study population

In this study, the adult literacy programme of URLCODA, which consists of six literacy sites/centres, each of which has three classes/levels constituted the study population and unit of analysis. The levels included: Beginners level, Basic level and Intermediate level.

The six centres are: Andruvu Centre, Angunizu Centre, Duka Centre, Ombaderuko Centre, Onezu Centre and Onyiyo Centre. Hence, the literacy learners (both children and adults), literacy instructors and officials of URLCODA who constitute the programme were considered to be the study population.

3.4 Study sample and sampling strategy

3.4.1 Sample size

The study employed a sample size of 32 participants selected from two out of six literacy sites/centres. The two Sites/Centres chosen were Onezu Centre

and Duka Centre. These two Centres were chosen because each had at least a female instructor and the number of child learners in them were relatively more than those found in the other four Centres namely: Andruvu Centre, Angunizu Centre, Ombaderuko Centre and Onyiyo Centre. The decision to choose on these two centres was taken after the on site visits I made at thee beginning of the study.

3.4.2 Sampling strategy used

A sample of 32 participants and two literacy sites/centres were purposively selected. According to Merriam and Simpson (1995), this is a sampling strategy in which the sample exhibits all the characteristics of interest for the study. Maykut and Morehouse (1994) also defend the use of a purposive sampling strategy in that it increases the likelihood that variability common in any social phenomenon will be represented in the data in contrast to random sampling, which tries to achieve variation through the use of random selection and large sample size. Nichols (1991) also argues that the value of purposive sampling is enhanced by the quality of one's sampling frame and the need to keep fieldwork costs low. It therefore helps to speed up the process of locating people to interview in the field.

The composition of the participants who were selected to take part in the study and the sampling technique used are as shown in Table 2 below.

Table 2. Categories of the study participants

Category	Method of selection	Number selected
Instructors	Purposive	6
Child learners	Purposive	12
Adult learner	Purposive	12
URLCODA Officials	Purposive	2
Total number of participants		**32**

3.5 Scope of the study

This study was limited to two out of the six intergenerational literacy sites in URLCODA's adult literacy programme. The observations and interviews were limited to literacy learners, literacy instructors, officials of URLCODA and the entire learning processes in the adult literacy programme.

In terms of data collection, the study was limited to observation, in-depth interviews, documentary analysis and the use of field photography. Two research instruments supported the data collection methods and these were: the observation checklist and interview guide.

In the light of the time constraints, it was not possible to extend the observation to what happens at home when the adult and child learners leave their literacy classes, nor did the study concern itself with how the skills the child learners have acquired is used when they get back to their formal primary schools. Since majority of the child learners (57%) were found to be taking part in the UPE programme, it would have been good to find out how the knowledge and skills they get through their interactions with the adult learners are used when they get back to the primary schools.

3.6 Data collection

This study employed two sources of data, three data collection methods and two research instruments to aid the data collection processes. This section describes the various data sources and the various methods used for collecting and analysing data for the study.

3.6.1 Sources of data

The study employed both primary and secondary data. Primary data was collected from literacy learners (both adults and children), instructors and URLCODA officials.

Other sources of data included the FAL primer (MoGLSD 1999), FAL training manual (MoGLSD 1996), the National Adult Literacy Strategic Investment Plan (NALSIP) (MoGLSD 2002), the draft Reflect Manual (Archer & Cottingham 1995), the constitution of URLCODA, and minutes of some of the meetings of URLCODA. Textbooks, newsletters, newspapers and magazines were used for collecting secondary data.

3.6.2 Methods of data collection

Data for the study was collected by the use of three methods, namely: observation, in-depth interviews and documentary analysis, and complemented by field photographs as described below.

3.6.2.1 The observation method

This method was used to collect data on the teaching and learning processes in URLCODA's literacy classes. Amongst other things, the characteristics of interest selected for observation included: the level and pattern of participation in the classes, the teaching methods used, the instructional materials used, power relations in the classes and the general teaching and learning environment. These are arranged in the observation checklist as shown in Appendix N.

The observation method was used because it helped me to capture what actually happens in URLCODA's intergenerational literacy classes rather than what is said to be happening (Wisker 2001). In other words, the participants in the adult literacy classes were observed in context and the information obtained was crosschecked in relation to the research questions that guided

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the study. Mbaaga (1990); Kakooza (2002) and Bell (1995) defend the use of this method and argue that it is useful in an exploratory study.

3.6.2.2 The in-depth interview method

This method was used to collect data from the instructors, child learners, adult learners and URLCODA officials. The method focused on collecting information relating to the socio-economic characteristics of the participants and their views regarding the origin of the classes, materials and methods used for teaching, the interactions between the participants, level of participation in the classes, benefits from such a learning arrangement and the behaviour of the instructors. These are illustrated in Appendices O, P, Q and R respectively.

The method was used because it is good for conducting exploratory studies, which happens to be the case in this particular one (Wisker 2001; Kakooza 2002 and Bell 1995). Terre Blanche and Kelly (2002) argue that conducting an interview is a more natural way of interacting with people than making them fill in questionnaires. For this particular case, the literacy learners who are not competent in reading and writing could not fill in questionnaires, hence the choice of the interview method. It is further argued that interviews offer an excellent opportunity to get to know people quite intimately so that it is easy to understand how they think and feel (Terre Blanche and Kelly 2002). Wisker (2001) adds that an in-depth or unstructured interview helps to gather data that is very rich and in which the real words of the respondent are used rather than their mere responses.

3.6.2.3 Documentary analysis method

This method was used to complement data collected through the observation and interview methods. Mbaaga (1990) defines the method as the analysis of materials, which contain the information about the phenomenon the researcher, intends to study. Accordingly the documents I made reference to

and consulted included all those mentioned earlier in 3.6.1 and the draft FAL sub – sector policy (FSSP) proposals of the MoGLSD.

As described in Mouton (2001), the data gathered from documentary sources were used to complement those gathered through the other two methods namely: interviews and observations.

Mbaaga (1990) defends the use of documents as a method for data collection because the process of collecting the data does not influence the data collected. This is why the data was used to complement data collected through the other two sources.

3.6.2.4 Photography.

During the fieldwork, several photographs depicting the various activities in the teaching and learning processes were taken. These were useful in stressing some of the findings of the study. The photographs are shown in Appendices E – K.

3.6.3 Research instruments

The research instruments that were employed in the course of data collection included an observation checklist and interview guide. The items that were put on the two instruments are as shown in appendices N, O, P, Q and respectively. The methods and instruments were considered to be the most appropriate for this study because other methods like the use of questionnaires are unsuitable for in-depth studies and the respondents especially the literacy learners who are not perfect in reading and writing would find it hard to fill them, let alone comprehending them. As for the instructors, they had no time to attend to the questionnaires.

3.7 Data analysis

Data was analysed through the use of qualitative techniques. As explained in Maykut and Morehouse, (1994), analysis began when a subset of data had been accumulated. This provided an opportunity for salient aspects of the interactions and class dynamics under observation in this study to begin to emerge. Thus, the analysis took place simultaneously during and after the data collection (Merriam & Simpson 1995). Terre Blanche and Kelly (2002) describe this as back and forth movement between the strange and the familiar, as well as between a number of other dimensions. This enabled the researcher to make adjustments, restructure and where possible examine emerging concepts not originally in the study design. Hence, the analysis went through the different stages namely familiarisation and immersion, inducing themes, coding, elaboration and interpretation and checking.

Though the analysis was mainly qualitatively descriptive, simple statistical methods such as the use of percentages, tables, charts, and graphs were employed to express some of the study results.

3.8 Limitations of the study

During the time of conducting the study, there were a number of practical problems, which in turn had methodological implications that were experienced. These included the following:

First of all the study needed at least a period of 12 months in which the required behaviour expected of the different participants in the programme could have been recorded. This might have given the researcher ample time for covering at least more literacy sites than was done. This means that the duration of two months that was used for data collection forced the researcher to limit his research to only two literacy sites and a sample size of 32 individuals (participants).

In addition to the time constraints, there were also financial constraints that actually dictated not only the duration of study, but also the sample size chosen. It is therefore important to note that the findings of this study should be generalized with lots of caution because of its sample size and exploratory nature. It can however be used as a basis for detailed further study in the areas suggested under 5.5

3.9 Summary

In this chapter, an attempt was made to describe the methodology used in the course of undertaking the study. The focus of the chapter was on the study design, study area and population, sample and sampling strategy, and the scope of the study.

The study adopted a descriptive-exploratory design, focused on the intergenerational literacy programme of URLCODA in Micu village and purposively sampled two literacy sites and 32 participants.

The three methods used for data collection namely: observation, in-depth interviews and documentary analysis, as well as the research instruments, the field photography and methods of data analysis used in the study were also described. The chapter ended with a description of the limitations of the study.

CHAPTER FOUR: PRESENTATION, ANALYSIS AND DISCUSSION OF THE STUDY RESULTS

4.1 Introduction

This chapter, which forms the core of the whole dissertation, presents, analyses and discusses the findings of the study in relation to the purpose and the key research questions that were set to guide the study. The study was based on URLCODA's adult literacy programme which exhibits characteristics of what would, in the Western world, be termed formal family/ intergenerational literacy described extensively in Wolfendale and Toppings (1996); Connors (1996); Desmond (2001); Hanks and Icenogle (2001); Harrison (1995); Imel (1991); Kerka (1991 & 2003); Loewen (1996) and Shively (n.d.). The programme of URLCODA has some characteristics that are similar to the African traditional/indigenous education described in Ssekamwa (1999) and Omolewa et al (1998).

The main objective of the study was to establish what happens in the intergenerational interactions in URLCODA's adult literacy programme attended by children; and what the motivational, enabling and limiting factors are in such a teaching and learning arrangement.

In order to achieve the above general objective, five specific research questions related to the issues of interest within the general objective were raised to guide the study. The major issues of interest targeted by the specific questions included the following:

i) The approach to teaching and the teaching methods and materials used in the adult literacy programme

ii) The motivational factors that attract the three categories of participants (the adult learners, child learners and instructors) to the adult literacy programme

iii) The dynamics of the interactions in the intergenerational learning that occur in the adult literacy programme of URLCODA

iv) Possible types of learning relationships that have developed between the adult and child learners in the course of their interactions in the adult literacy programme; and

v) The challenges and prospects that present themselves for the literacy instructors/managers and learners in such a teaching and learning arrangement.

Thus, the presentation, analysis and discussions of the findings in this chapter, which will go on simultaneously, will focus on a brief account of the observations made regarding the situation on ground in Micu and the surrounding villages, the description and analysis of the socio-economic characteristics of the study sample, and the above five issues that were used to formulate the research questions of the study.

4.2 A brief description of Micu village

This study was conducted in Micu village, Arua district of Uganda. As indicated earlier in 3.3.1, Micu is a highly populated rural area. According to the adult learners, URLCODA officials and instructors interviewed in the course of the study, on average, each household or family in Micu village has a minimum of 8 – 10 persons or members. Most of the inhabitants are non-literate, do not have formal employment and depend entirely on the land for their survival. Because of the high population, land in the village is highly fragmented to the extent that the repeated use of it has led to rapid decline in agricultural output per household. This causes health problems, scarcity of food, and reduces chances of earning income among the population, thus worsening the already bad poverty situation.

The village has a savannah type of climate with two distinct seasons namely: dry season and wet season (Phillips, 1996). The area receives a moderate

amount of rainfall that is adequate for the growing of crops and at the same time, rearing of domestic animals on subsistence scale. Sometimes the dry seasons are prolonged, leading to drought-like situations that cause famine. This tends to worsen the already bad situation in the agricultural sector of the village, which is the main source of income. Thus, owing to the situations described above, poverty levels among the population are very high.

Micu village is surrounded by several other villages such as Aliba, Alivu, Robu, and Kamuli in which the same socio-economic conditions described above prevail. Each of these villages has had at least a FAL centre in which adult learners, especially women used to converge for classes, but some have now closed down. However, in Micu alone URLCODA has established six adult literacy centres each with mixed participants. The classes are so far running well.

Since the MoGLSD had established FAL centres in the neighbouring villages, I decided to make some brief visits to the four adult literacy centres in Aliba, Alivu, Robu and Kamuli with the aim of establishing the number and composition of the learners, and found only two centres functioning, each with approximately 15 - 20 participants. The two functional centres were Aliba and Robu Centres. These centres were dominated by women and characterised by the conspicuous absence of child learners.

In Micu village, I also visited all the six centres/sites to make an onsite assessment for selecting the sample for the study. The six centres I visited were: Andruvu Centre, Angunizu Centre, Duka Centre, Ombaderuko Centre, Onezu Centre and Onyiyo Centre. Each of these centres had between 70 – 80 learners in which there were both adult learners and child learners unlike in Aliba and Robu where there were mainly women.

My observation and interaction with the learners during the brief visits revealed that each centre had three levels for purposes of categorising

learners. These were Beginners, Basic and Intermediate levels. Each centre had a minimum of three instructors. The Beginners level was used for teaching learners who had never set foot in a classroom before and had no idea of the letters of the alphabets. The Basic level was used for teaching learners who had earlier gone to school but dropped out in primary one to two. The Intermediate level was used to teach learners who had reached primary three and above, but dropped out due to various reasons and had now stayed out of school for a very long time. The learners were promoted from one level to the other depending on their ability to cope and comprehend the things they were learning.

The purpose of my brief visits to the six centres was to make a quick assessment of characteristics of interest to my study. The prevalence of these characteristics of interest to my study in the centres acted as a basis for determining which ones to observe in detail.

The factors that contributed towards choosing the sites for more detailed observation were: the number of child learners in the centre, the number of female instructors and the number of male and female adult learners, so that all the characteristics of interest in the sample could be represented.

Based on the above factors, I then selected two out of the six centres in Micu namely Duka and Onezu, in which the detailed observations of the teaching and learning processes were made. In all, four observations per centre, each of three hours were made, giving, a total of eight observations. The items of interest selected for observation in the teaching and learning processes are as shown in Appendices M – Q.

In the adult literacy programme of URLCODA, two languages namely: Lugbara (vernacular or the mother tongue of the participants) and English, which is the official language of Uganda as well as the chief medium of instruction in Ugandan schools at all the levels, were used as the media of

instruction. Whereas instruction in the Beginner's level was done purely in Lugbara, the instructors in the other two levels (Basic and Intermediate) tended to use both Lugbara and English. In the Intermediate level, learners were more keen on being taught in English than Lugbara.

As shown earlier in Table 2, a total of 32 participants were interviewed in the course of the study. These included six instructors, 12 child learners, 12 adult learners, and two URLCODA officials. The details of the outcome of the 32 interviews conducted and eight observations made during the study are described in the following sections.

4.3 Socio-economic characteristics of the study sample

This section of the chapter describes the findings regarding the study sample in terms of the various socio-economic characteristics. Amongst others these include:

i) gender

ii) age

iii) professional/academic backgrounds of the literacy instructors

iv) marital status of the instructors and adult learners

v) parentage of the child learners

vi) categories of the child learners according to age and participation in UPE

This description is necessary because the variables isolated impact variously on the teaching and learning processes and will help in supporting some views expressed later in the chapter and making appropriate recommendations for the conclusions drawn.

4.3.1 Gender

The 32 participants who took part in the study were of different sexes. They were categorised according to their sex as shown in Table 3 below.

Table 3. Categories of interviewees by gender

Comp. Of the Sample	No. of Males	%	No. of Females	%	Total No.	Total %
Facilitators	4	67	2	33	6	100
Adult Learners	4	33	8	67	12	100
Child Learners	7	58	5	42	12	100
URLCODA Officials	1	50	1	50	2	100
Total	**16**	**50**	**16**	**50**	**32**	**100**

Of the 12 adult learners who took part in the study, 67% were females and 33% were males. 58% of the child learners were boys while 42% were girls. 67% of the instructors were males and 33% were females. The percentage for the URLCODA officials was 50% male and 50% female.

The above figures suggest that there are significantly more female adult learners in the literacy programme than male adult learners, slightly fewer girls than boys and, above all, fewer female instructors than male instructors. Although attempts were made to include every aspect of the study population in the sample, the conclusions drawn in this study should be generalised with a lot of caution. This is because the study was exploratory and the size of the sample selected was very small.

Accordingly, the lower number of male adult learners than female adult learners, and the fewer girl learners than boy learners is not surprising to the researcher. The URLCODA officials and the instructors indicated that people in Micu village in particular, and the Lugbara community at large, still have a tendency of not according a high priority to the education of girls. There is therefore a general tendency of thinking that adult literacy classes are for

women and thus regarding it as a women's affair. When the male learners were asked why their friends were not attending, one of them said:

> *My neighbour always quarrels with his wife about attending literacy classes. When his wife tries to convince him to join the classes, he always says that it is a waste of time and that it is women who can afford to waste that time.*

Another one said that his brother has refused to attend the literacy classes because he believes that the things that are discussed or taught and learnt such as health/hygiene, agriculture, nutrition, water and sanitation mostly relate to home keeping which is best suited for women who should be the best target group for adult literacy classes.

However, the lower number of female instructors in the programme does not seem to tally with the reality the researcher observed on the ground in Uganda in general, and Arua district in particular. This observation relates to the issue of the number of female teachers in primary schools. Generally, the affirmative action policy ushered in by the NRM government in Uganda since it came to power in 1986 has now brought in a significantly large proportion of women into public offices and positions of authority (Kharono 2003). This is also true of the number of female teachers in almost all the primary schools. The government of Uganda launched an affirmative action policy to increase the number of women in all sectors of the economy, which seems to have yielded fruit. Kasozi (2002) and Kharono (2003) have detailed information about the progress so far made in the area of affirmative action policy in Uganda.

Since 67% of the instructors were found to be trained primary school teachers, one would have expected that the majority of the instructors would be females. It would therefore be logical to assume here that the female primary school teachers might have responded more readily than their male counterparts to come and facilitate in the adult literacy programme in which the 67% of the participants are also female adult learners. This could greatly

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boost the morale of female learners and together they could positively contribute towards the struggle to emancipate the women in the various sectors of the economy.

However, when asked why there were fewer female instructors in the literacy programme than their male counterparts, the reason male learners gave was that most female adult learners are not interested in having a fellow female as their instructor. One of them said:

> *My personal experience is that women do not normally like each other. If there are fewer female instructors than male instructors, it is not a surprise to me. Since the majority of the adult learners are women, it discourages and repels female instructors.*

This tendency appeared to be more common in the Beginners and Basic classes than in the Intermediate class. This is because the two female instructors who took part in the study were both facilitating in Intermediate classes.

However, when the female instructors were asked to give their side of the coin, they disagreed with the male learners' point of view. Both the female instructors argued that the female teachers in the primary schools have too much on their plates because of the abnormal number of pupils in the UPE. One of them, who was also a primary school teacher herself, remarked as follows:

> *I really feel there is too much to do in primary schools. Can you imagine marking over 300 exercise books and prepare for the next lesson... Then you have to go back home do your domestic work after the pupils have gone home, and prepare for the next day. I just feel that there is no extra time to sacrifice....*

Indeed the number of pupils in primary schools after the introduction of UPE has been overwhelming to handle. I tend to agree with the view given by the female instructor. The URLCODA officials (one of whom was a primary

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teacher) strongly supported the view expressed by the female instructor regarding their numbers in the literacy programme.

The female learners never gave a convincing reason as to why there were fewer female instructors. One of them said: "You know it is true that we women sometimes do not like ourselves, maybe that is why the female instructors are not interested in coming to help us." Another one said: "Maybe they are just not interested, otherwise we have not refused them to teach us". The majority of them said that they were not sure as to why there were few female instructors.

However, from the observations made in the classes and my interactions with the participants, if the resentment towards female instructors by the female learners in the Beginner and Basic levels is true, it could be explained in terms of their relatively short period they have stayed in the programme. Possibly, they have still remained embroiled or entangled in the male-dominated culture as compared to the learners in the Intermediate levels. The learners in the Intermediate levels have been in the programme for some time and interacted variously with other learners and instructors and discussed some of the gender-related issues in classes. In male-dominated culture, it is common for women to believe that what men do is always and necessarily the best and this tendency could still be percolating among the learners in the two stated levels of classes.

However, the above reasons advanced for the conspicuous lack of female instructors in URLCODA's adult literacy programme should be taken with caution because of the small size of the sample used and the exploratory nature of the study. It could therefore be possible that a larger sample size than this and probably in a different study area might produce very different results. This is why generalisation of the findings of this study has to be made with a lot of caution.

4.3.2 Ages of the study participants

Being an intergenerational literacy programme, the participants who took part in this study were of different age groups. Their ages have been summarised in Table 4 below.

Table 4. Categories of interviewees by age

Category/Age brackets		0-4	5-9	10-14	15-19*	20-29	30-39	40-49	50-59	60+	Total
URLCODA Officials	No.					1	1				2
	%					50	50				100
Instructors	No.					2	3		1		6
	%					33	50		17		100
Adult Learners	No.					1	5	4		2	12
	%					8	42	33		17	100
Child Learners	No.	2	6	4						.	12
	%	17	50	33							100

* There is a difference between the intervals in the 0 to 19 age group and in the 20 + age groups. This was necessitated by lack of space.

In terms of ages, 17% of adult learners were 60 years old and above, 42% were in the 30 - 39 age group, 33% were in the 40 and 49 age group, 8% were in the 20 - 29 years old, and none fell in the range of 19 years and below. Of the child learners, 50% were between 5 and 9 years, 33% were between 10 and 14 years of age and 17% were in the age group of 0 to 4. Of the instructors, 33% were in the 20 to 29 age group, 50% were in the 30 to 39 age group and 17% were in the 50 to 59 age group. Of the URLCODA officials, 50% were between 20 and 29 years old and 50% were between 30 and 39 years old.

Hence, the majority of the adult learners and instructors were between 30 - 39 years old, while the majority of child learners were in the 5 - 9 age group respectively.

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The age bracket (30-35) for the adult learners is important in this study because the people in that age bracket were probably born slightly before or during the military regime (1971 – 1979) in Uganda described in Okech et al (1999) and Okech (1995) and they possibly missed their educational opportunities during that period.

The above reasoning is attributed to the attitudes of the then regime towards education. During the military regime in the 1970's, education was not given priority. What young boys would for instance value at that time was joining the army or engaging in cross-border business, which was popularly known, as *magendo*. The best the girls could do at that time was to get married, but not studying. To make it worse, the early 1980's also witnessed wars to oust the Military regime.

The political upheavals in the 1970s and 1980s badly devastated northern Uganda, especially the West Nile region since the then leader, Idi Amin, came from there. The people of the region suffered over five years because there were tendencies by the forces of the new regime to retaliate for the alleged atrocities Idi Amin committed when he (Idi Amin) was in power. Even to date, a big chunk of the northern and eastern regions of Uganda are still suffering from rebel insurgency, thus making the already bad literacy situation worse.

4.3.3 Professional/academic background of the Instructors

The six literacy instructors who took part in the study were asked to describe their educational or professional background, and their responses are as summarised in Table 5 below.

Table 5. Qualifications of the instructors

Type of qualification	Number	Percentage (%)
Trained Primary teacher	4	67
Trained Secondary Teacher	2	33
Trained Adult Educator	0	0
Total	**6**	**100**

Of the six instructors who participated in the study, 33% are trained secondary school teachers, 67% are trained primary school teachers and none had ever undergone any training in facilitation of adult education programmes. Asked whether they would like to be trained as adult literacy instructors, all the instructors said yes. The reasons they advanced for this unanimous yes were related to the need to:

i)   be introduced to the psychology of adult learning,

ii)   acquire skills for managing adult education programmes, and

iii)   acquire skills required for the production of teaching/learning materials locally; and

iv)   make their contribution in the struggle to eradicate illiteracy among the people, especially in the rural areas where illiteracy rates are high

For example, one of the instructors had this to say in relation to the problem of adult educators or facilitators:

> *We hear that the government is coming up with a big plan to make FAL universal like UPE, and yet there are no efforts to train facilitators to teach adult learners just like they train primary school teachers. I would be glad to participate in the training if I were given the opportunity...*

Also when asked how long they would wish the training to be, 83% suggested two years, which is equivalent to the period required for training

primary teachers in Uganda, and only 17% suggested six months. Asked why they would like two years of training, one of the instructors had this to answer:

> *Adults do not take things like children do. They tend to ask questions, analyse issues critically, and subject them to discussion. Hence, the trainings that have been running for two – three days or even a week or two are too shallow and cannot help one become a good adult education/literacy facilitator. Something must therefore be done about the training of the teachers of adult education in this country.*

The suggestion the instructors have given in relation to the duration of the training are interesting because some of the literature reviewed indicated that most of the training that has been organised for the literacy instructors in Uganda have been only one to two weeks long (Okech et al 1999; WUS and LABE 1998; and MoGLSD 2002). The possible reason for suggesting a period of two years could be the inadequate coverage of the subject matter and insufficient acquisition of the necessary skills needed to efficiently and effectively manage adult education programmes in the course of the one to two week training of instructors' courses.

The above reasons advanced by the instructors of URLCODA all point towards a crucial factor in the area of literacy in Uganda, that is, the issue of lack of properly trained literacy instructors. Considering the fact that about 7 million adults in Uganda are non-literate (MoGLD, 2002), the issue of lack of professional adult educators appears to be a serious one which requires urgent attention if the objectives of the National Adult Literacy Strategic Investment Plan of the MoGLSD are to be realized.

It is also surprising to note that the recommendation by the Education Policy Review Commission (EPRC) (MoE 1989) that primary teacher training colleges must incorporate into their curriculum methods of teaching adult education to produce teachers who will be able to teach both in primary schools and facilitate adult literacy programme has never been implemented. What this

means is that although the majority of URLCODA's instructors are trained primary and secondary school teachers, they still lack the skills for facilitating adult literacy learning.

4.3.4 Marital status of the instructors and adult learners

The 12 adult learners and 6 instructors were asked to state their marital status and their responses are summarised in Table 6 below.

Table 6. Marital status of the instructors and adult learners

Category	Adult learners		Instructors	
	No	Percentage (%)	No	Percentage (%)
Married	9	75	5	83
Single	2	17	1	17
Widowed	1	8	0	0
Other	0	0	0	0
Total	**12**	**100**	**6**	**100**

In terms of marital status, 75% of the adult learners were married, 17% were single and 8% were widowed. Of the instructors, 83% were married and only 17% were single. The significance of the marital status will be seen in the challenges they face in participating in the literacy programme. These may amongst other things include: time management, relationship with the instructors, husband-wife relationships at home, and level of participation both in class and group work.

4.3.5 Parentage of the child learners

Since most of the family literacy programmes described in Connors (1996); Desmond (2001); Hanks and Icenogle (2001); Harrison (1995); Imel (1991); Kerka (1991 & 2003); Loewen (1996) and Shively (n.d.) normally tend to

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involve adults with their own children, it was important to find out the biological relationships between the adult and child learners in the programme of URLCODA. The responses elicited from the adult and child learners regarding their relationships are summarised in Table 7 below.

Table 7. Extent of biological relationships between the adult and child learners

Category/No.	Adult Learners	%	Child Learners	%
Yes	3	25	4	33
No	9	75	8	67
Total	**12**	**100**	**12**	**100**

Out of the 12 adult learners interviewed, 25% said that they had their own children participating in the programme and 75% said they did not have their children in the programme. The majority of the child learners (67%) said that they had no blood relationships with the adult learners taking part in the programme, while 33% of the child learners indicated that their parents were also taking part in the literacy programme.

Unlike the family literacy programmes cited earlier in the literature, the majority of the child learners in the programme under study had no biological relationships with the adult learners. However, the programme still exhibited the characteristics of an intergenerational literacy programme in which people of different generations are interacting in a fairly formal learning situation.

4.3.6 The status of the child learners in UPE

Uganda has been implementing UPE since 1997 (Museveni 1996 & 2001 and Etonu 2003) and it was important to find out the number of children in URLCODA's adult literacy programme who are also taking part in UPE.

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The children in URLCODA's adult literacy programme are divided into two main groups. These are: those children who are in UPE and those who are not in UPE. The two main groups are also sub-divided into four groups namely: those who are 9 or older and in UPE and those who are 8 or younger and in UPE and, those who are 9 or older and not in UPE and those who are 8 or younger and not in UPE

The categorisation of the child learners according to gender and status in UPE is summarised in Table 8 below

Table 8. Children's participation in UPE

Gender/numbers	Girls		Boys	
	No	%	No	%
Attending UPE	3	60	4	57
Not attending UP	2	40	3	43
Total	5	100	7	100

Of the 12 child learners interviewed, 60% of the girl learners were attending UPE, while 40% were not. 57% of the boy learners were attending UPE and 43% were not. Overall, 58% of the children were participating in the UPE programme while 42% were only attending URLCODA's literacy classes.

Of the five out of 12 child learners who are not in UPE, 60% were 8 or younger and 40% were 9 or older. The younger child learners tended to be out of UPE while the older ones tended to be in UPE. In URLCODA's literacy programme, the younger child learners were placed in the Beginners level while the older ones were placed either in the Basic or Intermediate levels. This kind of grouping has some pedagogic implications for the learners which will be discussed under the organisation of the curriculum and the teaching arrangements later.

In view of the fact that the UPE programme is free and levies no school fees on the pupils, one could easily be tempted to think that all the Ugandan primary school age children are attending UPE. It would therefore be unnecessary for them to be attending the adult literacy programme.

However, the information in Table 8 suggests that of the 12 children interviewed, 48% of them were for various reasons not participating in the UPE programme and have decided to attend URLCODA's adult literacy programme. The reasons for their failure to participate in UPE are summarised in Table 9 below.

4.3.7 Reasons for children not to attend UPE

As indicated in 4.3.6 above, the child learners in URLCODA's literacy programme are either in UPE or not in UPE. When those who are out of UPE were asked why they were not attending UPE, different reasons were given as shown in Table 9 below.

Table 9. Reasons for not attending UPE

Reasons/gender	Girls		Boys	
	No.	%	No.	%
Lack of money	0	0	2	67
To help with domestic work	2	100	1	33
Not interested	-	-	-	-
Total	2	100	3	100

The above table suggests that 100% of the girls who are not attending UPE are held at home because they are expected to help with domestic work, 33% of the boys are also at home because they are expected to help with some of the domestic work and 67% of the boys cannot attend UPE because

of lack of money needed to purchase uniforms, exercise books, pens, pencils, geometrical sets, and at least a pair of shoes and stockings.

For girls, some of the most common domestic work that prevents them from attending UPE included: taking care of little babies, helping parents with various activities on their farms, washing clothing and kitchen utensils and cooking while the parents are doing other things. For the boys, the domestic work may range from digging, looking after domestic animals (cattle, goats, sheep and pigs) to, looking after the young ones.

It is indeed sad to note that some of the above activities can drag on for a long time thereby making a child miss the opportunity to access education. This therefore means that the children who are attending the adult literacy programme are not necessarily doing so to fill the learning gap created by the UPE programme. The learning gap referred to here relates to the impact of the overwhelming number of pupils in each class in the primary schools in Uganda as explained in 4.3.8 below.

4.3.8 The nature of UPE and its associated problems

The above responses in relation to the reasons for not participating in UPE raises the issue of what is free about the UPE programme, which needs some explanation at this stage. This will help in putting the reasons for child learners not to be in UPE, but instead choose to participate in URLCODA's literacy programme, in the right perspective.

In theory, UPE was meant to be free. However, in practice, the concept of it being free is not true. In the programme, the parents are only relieved of the burden of paying school fees, but they must take the responsibility of buying exercise books, uniforms, geometrical instruments, shoes, stockings, pens and pencils. They are also expected to take care of the children in terms of feeding and health problems.

The above description of the extent to which UPE is free poses a big dilemma for peasants especially in the rural areas. The available literature such as Kiwanuka-Musisi (2003); MoGLSD (2002); Okech et al (1999) and Etonu (2003) tends to suggest that the UPE programme is characterised by: too many pupils per class, lack of trained teachers, insufficient infrastructural facilities, high rate of dropouts, non-attendance and above all, decline in quality and general standards of education at primary level.

Under UPE, it is now very difficult for teachers to give serious attention to pupils because their number in each class is overwhelming. This lack of individual attention to the pupils is in itself a gap and that is why there are claims in the above literature that the quality of education under UPE is declining. This has forced the rich parents, especially in the urban areas to fill the gap by paying for special/extra classes commonly known as coaching, which the poor parents cannot afford. The major reason for the children's participation in the adult literacy programme therefore appears to have an economic dimension. This is because the majority of parents of some of the children cannot afford scholastic materials, uniforms and shoes for their children, let alone the issue of having to pay extra money for coaching. The children therefore seem to look at the adult literacy programme of URLCODA as an alternative way of accessing education since it does not impose requirements like uniforms on them.

4.4 Approaches to teaching and the methods and materials used

This section of the chapter focuses on the description of the approaches to the teaching of literacy, the arrangement of the curriculum used for the programme, the various teaching methods and the learning materials/aids employed by the instructors in the literacy classes. However, before this description, it is important to report some of the critical issues about the instructors that were observed in the course of the study.

4.4.1 URLCODA instructors

It was found out that all the instructors sampled for the study were:

i)   Full members who contributed ideas at the initial stages of the development of the CBO, that is to say, they are the founder members of the CBO

ii)   At best participating in the programme as volunteers since what they get at the end of every week of instruction is only a token that can afford them a bar of soap

iii) Contented with their voluntary work in the literacy programme as captured in Appendix K, that is to say, they all seem to be in happy mood

iv)   Trained primary and secondary school teachers, four of whom teach in the various primary schools and two in a nearby secondary school; and

v)   Never at any time of their career as teachers trained to facilitate adult education programme

According to the above findings, the instructors have persisted in teaching in the adult literacy programme in spite of their lack of experience in facilitating adult learning and with minimum level of incentives from external sources. This can possibly be understood in light of their status as founder members of URLCODA that initiated the idea of instituting an adult literacy programme for the local population. This lack of experience in managing adult literacy programmes is likely to manifest itself in the approach to the teaching of literacy adopted and the instructional methods and materials used in the programme as described in the following sub-sections.

4.4.2 The organisation of the curriculum

URLCODA has no curriculum of its own. The issues organised for presentation to the learners appear to have been constructed from the FAL curriculum (Appendix S) and complemented by some ideas picked up from the FAL

training manual (Appendix T) as well as the Action aid – Uganda Reflect Manual (Archer and Cottingham, 1995).

The curriculum has two main components namely: formal literacy and numeracy skills development and life skills or practical livelihood strategies. Initially, the focus, especially at the Beginner's level, is on acquiring the skills of reading, writing and communicating. When the basics have been acquired, the emphasis shifts to integrating issues of functionality. This is more pronounced at the Basic and Intermediate levels. Some of these may include: communicative skills, measuring distances and using units of measurement, setting timing devices and using them, completing forms, using money in everyday life, keeping records of ones everyday activities, and getting one's direction in an unknown place.

The topics normally integrated for teaching the above are derived from three major themes outlined in the FAL curriculum of the MoGLSD. These include:
i)   Agriculture, co-operatives, marketing and trade
ii)   Health and environment; and
iii)   Gender issues, culture, and civic consciousness

The teaching of the literacy and livelihood skills takes place mainly on Tuesdays and Saturdays from 2:00pm – 6:00pm. This means in a week the learners put in a total of 8 hours to learn in the course of the two days.

According to the instructors and the officials from URLCODA, the learners democratically agreed that the formal literacy and numeracy skills development and the practical income generating or livelihood strategies should be handled on separate days. They therefore suggested that the livelihood skills be handled on Saturdays while the formal literacy and numeracy skills be handled on Tuesdays. Each of the components of the curriculum is allocated four hours per week

4.4.3 The approach that guides the teaching of literacy in URLCODA

Although the officials (managers) of URLCODA who run the literacy programme under study never clearly stated the specific approach or ideological underpinnings of their literacy programme, a critical examination of the literacy activities revealed that the programme is guided by a functional adult literacy approach popularised by UNESCO in the 1960s (Lind & Johnson 1990), and with some aspects of the missionary approach pioneered by Frank Laubach in the 1930s (for both, see Appendix L). The reason for concluding that the literacy programme is mainly guided by a functional literacy approach is that most of the activities in the programme relate to income-generating activities aimed at improving the skills of the learners to engage in productive activities so as to eradicate poverty and improve their living conditions. Hence the weekly time available in the adult literacy programme is utilised to engage the learners both in practical income- generating activities and the formal literacy and numeracy activities. The organisation of the curriculum is described in 4.4.2 above.

Possibly, the main reason for the above approaches could be attributed to the high levels of poverty among the people. This is because the functional literacy that aims to develop people's skills to increase both individual and national productivity appears to be attractive to the literacy providers. The approach appears to be addressing the problems posed high levels of poverty among the people and that is why it is appealing to them. For example the boys in the literacy programme work closely with the male adult learners. They are mostly engaged in raising seedlings, brick making, rope making, and apiary farming. They work in groups and make products such as beehives using local materials. The honey from the beehives is harvested after one year and the income generated is shared amongst the members who took part in the production processes. The income is used to help them meet some of their basic needs.

On the other hand, the girls are actively involved with the women in making local handcrafts such as *luku* (used for protecting babies from rain and scorching sun heat), *kubi* (winnower), *kota* (used for covering food), and pottery. The products play a dual role in that they serve as learning aids and later as sources of income for the producers (learners).

What is interesting about this kind of work that involves the concerted efforts of both the old and the young is that learning is pegged to the restoration of the good aspects of the traditional and cultural practices, which are now becoming extinct. This line of thinking fits very well with the characteristics of indigenous/traditional education described by Ssekamwa (1999) and Omolewa, et al (1998). It also fits very well with the idea that learning is a social process embedded in the cultural as well as the interpersonal relationships that form the context in which it occurs (Roger 1986). Bruffe (1986 cited in Applefield, Huber & Maollem 2000/01) strengthens this view by saying that the most important intersection between thought and action are not those that occur in an individual, but rather those that occur among the members of the community of knowledgeable 'peers'. Lee and Smagorinsky (2000) also strongly support this and maintain that learning is mediated first on the inter-psychological plane between a person and other people and their cultural artefacts; and then appropriated by individuals on the intra-psychological plane. This is why it was thought that the social interactions between the children and adults in such a programme might play a very important role in enhancing learning among them.

The interactions between the adult and child learners appear to be in line with the above conception of learning as a social process. The materials being used are all locally (within their vicinity) and collectively obtained and the income generated is shared between the learners themselves. This promotes team and co-operative spirit among the learners and inculcates a love for physical or manual work. This is very good because the present youth have

the tendency to despise manual work in preference to white-collar jobs, which are increasingly difficult to get.

Another interesting thing noted was the division of labour between female and male learners. When the learners were engaged in making local handcraft, boys tended to work closely with the men and the girls with the women. The activities of the male learners tended to focus on things that were traditionally handled by men. Similarly, the activities of the women tended to conform to the traditional gender roles.

It was surprising that there was no sign of discontent between the different categories of learners regarding this kind of division of labour based on sex. When asked why this was happening, the female learners explained that what they (female learners) produced is sold more quickly than what male learners produced. They argued that there was therefore no need for them to envy the male learners about what they do. However, the male learners dismissed the explanation the female learners gave, arguing that female learners were weak and could not do certain things men always do. They further said that they would like their instructors to create tasks that the learners should all be able to do irrespective of their sex. Their reasoning was that the women are now fighting for equality and that the struggle should be in all aspects of life including work.

4.4.4 Methods used

From the observations made, it was clear that the activities of the literacy programme are not only restricted to the classrooms where learners are taught to acquire the skills of how to read, write and calculate (the formal literacy and numeracy component), but also extended to include livelihood strategies (aspects of life skills). As explained in 4.4.3 above, the focus of the livelihood strategies component of the curriculum was mostly on income generation for both the adult learners and child learners.

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According to the instructors, there are a number of methods that they use to realise the learning objectives of the set activities of the programme. These include: the synthetic method of teaching literacy, lecture method, group discussion method, role-plays, case studies and field visits. Whereas I was able to observe the different aspects of the synthetic method, groupwork, lecture method and case studies, I did not have the chance to observe the role-plays and field visits. However, it was possible to get some information about them from the instructors. The methods are described separately in the following sub-sections.

4.4.4.1 The synthetic method

This is a method of teaching reading and writing, which Lyster (1992b) divides into three sub-methods namely: alphabetic methods, phonic methods and syllabic methods. The synthetic method assumes that elements of words must be taught first and then combined to form words later. According to what I observed, this particular method used at all the three levels in the programme, varied from level one to another. Whereas the emphasis in the Beginner's level was on the alphabetic method, the Basic level emphasised the phonic methods and the Intermediate level laid more emphasis on the syllabic methods.

The Beginner's level is basically for the people, who are very new to the programme, have never been to a classroom before and are therefore confronting the letters of the alphabet for first time. In each centre I visited, the Beginner's level was always the biggest. The learners sat under a tree and went to write on the sand when the time for writing came. However, there were a few learners who had afforded their own exercise books and were allowed to write in them.

There was no arranged pattern of sitting in the class. Learners sat in different places on different days. The lesson usually started at 2:00 pm. The instructors started by greeting the learners and asked one or two of them to

go and fetch the old portable chalkboard from either the church or the preacher's house. They then asked four to five learners to come and write down any letter they could remember or know. Another three learners were also invited to come and write down the date. The task was divided as follows: one was asked to write the day, another the month and another, the year.

Some learners would shy away while others would go courageously and try their best. The instructors would then correct the mistakes. This process would continue for a while and the instructor would write down the 26 letters of the alphabet. The learners would then begin to chant each letter after the instructors. After repeated practice, the instructors would pick learners randomly to come and try to write some letters. The instructors said that the deliberate repetition in writing the letters helps the learners to remember them quickly when they are asked to write them next time.

Then the instructors would ask the learners to go to the floor and write down at least five to six letters they could remember. The instructors would then go to cross check and mark the work done by each learner one by one. It is actually at this point that the child learners at this level became very active and finished their task faster than adults. It was common to hear them saying: "Sir, I have finished, here, here, here, teacher here..." All the instruction in this level was in the vernacular.

In the Basic level, the instructor always started by calling some learners to come forward and write certain simple things such as two lettered words in vernacular or a particular aspect of the date. Examples include: *ti* (cow), *ai* (salt), *ai* (water) *si* (tooth) etc. The instructor then took the learners through the vowels and then consonants.

The idea of matching letters to sounds and then the objects that look like them as shown in Appendix L was common. For example, the following letter

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combinations were matched to their sounds: ba – *ba* (breast), be – *be* (mountain), bi – *bi* (ear)and the process would continue. The words in italics represent pronunciations in vernacular. The Laubach method of matching letters to pictures that resemble their shape (Laubach, Kirk & Laubach 1981) was also commonly used. Learners acknowledged that the methods helped them understand and remember the letters quickly.

It was only when the simple letters and words were clearly understood that the instructor began to introduce some fairly difficult ones and then later started combining them. In this class, learners all had their own exercise books and pens. They all looked excited about being in a classroom-like environment. The two centres had their Basic classes taught inside a church and instruction was done in vernacular and English. However, the emphasis was still more on reading and writing in mother tongue.

In the Intermediate level, the tendency was to emphasise the syllabic method, where letters are separated into key units known as syllables and taught to the learners. When the syllables are grasped, they are then used as the building blocks to come up with new words. At this stage, the instructors always attempted to integrate the other methods described earlier. The instruction was mainly in English since the learners at this level tended to show little interest in reading and writing in vernacular.

I noted that the whole language methods or the analytic methods were not being used. When asked why the instructors preferred the synthetic methods to the whole language method, the instructors said that it was very easy for them to use and that it helped the learners grasp faster than other methods. When I asked the two URLCODA officials whether that was what they had wanted their instructors to use, they said that although they would have loved all the methods of teaching reading to be employed, the ones in use currently appear to be what the instructors know best and that they had no problems with it. Besides they said that the learners seemed to have

appreciated the methods. When I asked how the learners felt, they said: "Very great." One learner had this comment to make:

> *Look, this is unbelievable, I did not think at one time I could be able to read and write.... but this methods of matching letters to their sounds, shapes and first breaking the big ones into small ones is very good. It is just like teaching a kid how to feed. We started with simple things, but now we are moving to slightly difficult ones. I really like it...*

I noted that the above methods that were used for the basic formal literacy and numeracy skills development acted as the foundation stones of the whole programme. This is because the skills obtained through the above methods were integrated into the life skills. The other methods that were also used are described in the following sub-sections below.

4.4.4.2 Group discussions/groupwork

This method was mostly used to discuss the causes, nature and extent of certain problems that are common to the community so that the group members can come up with some resolutions to collectively tackle the problems. One of the most painful problems learners were discussing in Appendix G was the issue of acute shortage of wood fuel facing the women in the villages. One woman was heard saying:

> This problem has now reached a level that can no longer be ignored. Can you imagine we are now depending on digging the roots of the dead eucalyptus as our wood fuel! I wonder what will happen to our children in the next ten years to come if we do not take pragmatic steps on this matter...

Other problems common to members of the community often discussed included: the frequent cholera outbreaks, outbreaks of cassava mosaic, performance of their representatives in the local council, poverty, agriculture, water and sanitation, and immunization of children against the eight killer diseases. At the end of the group discussions, the members of the group democratically make resolutions, which are then implemented.

The above method was appeared to be more effective in the Intermediate and Basic levels than in the Beginners level. This was because of the composition of the Beginners' level. Most of younger child learners always attended with adult learners of the Beginners level and for various reasons discussed later in section 4.6, the child learners tend to play a low profile in the group discussions.

4.4.4.3 The lecture method

This is a method in which the instructor prepares some form of lesson and comes to deliver it to the learners by way of a talk. It was mostly used in the Intermediate level especially when the instructor was introducing a completely new topic. The instructor would break his lesson into four main parts namely: introduction, the main issues in the topic, discussions amongst the class members and conclusion/summary.

During the introduction, the instructor tried to bring in things from the previous discussions in order to refresh the memories of the learners and then move on to the main issues to be discussed. Thereafter, the class was allowed to pose questions on concepts/points, which were not clear and engage in discussions amongst themselves and with instructor. This lesson normally ended with a conclusion or summary by the instructor/teacher.

The learners are then asked to take down notes, which the instructor wrote on the blackboard. The purpose of writing down the notes was to make sure that the learners had something to read or revise, since there were no reading materials for them to go home with. Here issues related to family health, agriculture, trade, record keeping, environment, water and sanitation were tackled.

I observed a particular lesson that focused on family planning as the topic. The instructor introduced the topic with two interesting pictures on the same

sheet. The pictures, which were drawn on a big manila sheet of paper, depicted two gentlemen each, carrying on their heads, the weight of their family sizes. One of the men had his wife, a daughter and a son standing on piece of timber on which he was carrying them. The piece of timber remained straight. The other gentleman dressed in rags had on his piece of timber five daughters and six sons weighing heavily on him. This made the piece of timber bend and take the shape of a curve.

In the introductory part of the lesson, the learners were asked what picture they would choose and why. Thereafter, the instructor started taking the learners deep into what he had prepared to deliver. The lecture emphasised the following issues:

i)   The meaning of family planning

ii)   Why it is important to practice family planning

iii)   The various methods used in family planning

iv)   The advantages and disadvantages associated with each method of family planning

v)   Areas where family planning services can be obtained in Arua district in particular, and Uganda as a whole

vi)   Why people in the rural areas resist family planning; and

vii)   The way forward

After the main issues were presented, analysed and discussed, the instructor requested the learners to raise issues they had not understood clearly and responded to them. Then, an open discussion ensued and the lecture was summarised and it ended with learners taking down notes for their own revision.

When I asked the learners what they thought of the method, they said that it was very good because it enabled them to know things which they would not have known if it was only left for them to discuss. One learner said:

Take these different methods of family planning we have learnt today
with their good parts and bad ones, I had never known them. I am
sure those who are not in this level cannot explain it better than me.
This is certainly a very good method.

I observed that the learners were excited about the method and they
seemed to have enjoyed that particular lesson very much.

4.4.4.4 Role-plays/drama

This was one of the methods the instructors said was being used for teaching
their learners. The instructors said that the method was used to depict the
real nature of problems faced by learners in their homes. Lessons using this
type of method focused on issues/problems, which are now facing almost
every household. These include problems such as HIV/AIDS, Family
hygiene/health, domestic violence, child abuse, and control of outbreaks of
epidemics such as cholera.

4.4.4.5 Case study

This was one of the methods I saw being used by the instructors. In it the
instructor describes an actual or imagined situation or series of events, which
present some problem of interest common to the all the learners. Accordingly,
one such an issue was picked for discussion as a case and the conclusions at
the end were generalised over the entire population.

I saw a group of learners in Onezu Centre depicted in Appendix H, for
instance involved in discussing an epidemic that attacks chickens in all the
villages during the dry season, especially at the end of every year causing
heavy losses for the households.

In the above case study, the causes, signs and symptoms, ways of treatment,
costs of the related drugs and how to utilise the services of veterinary
assistants were discussed with reference to one village as a case in point. The

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lessons learnt during the course of the discussions were then taken as a situation similar to all the villages where the learners came from.

4.4.4.6 Field visits

The instructors indicated field visits as one of the important methods being used in their teaching. The field visits were said to focus mainly on certain enterprising individuals/groups such as those engaged in local fruit wine making, vegetable growing, commercial brick-making, apiary farming, piggery, poultry farming and those engaged in making energy saving stoves. The instructors said that the idea behind the field visits was to enable the learners to emulate what they have seen and on which they have shared experiences with the role models engaged in the activities visited.

4.4.5 Materials used

The instructors had in their possession a number of teaching/learning materials ranging from wall charts to primers. Some of the materials that were being used by the instructors included:

i) FAL Training manual (MoGLSD, 1996, for contents, see appendix S)

ii) Action Aid-Uganda Reflect Manual (Archer and Cottingham, 1995).

iii) FAL Curriculum (MoGLSD, 1999, for contents, see appendix T)

iv) Different Wall charts both locally and commercially designed, depicting various scenes of educational interest to the learners

v) Different textbooks of lower levels of primary education used as follow-up readers for Beginners and Basic sections; and

vi) Other primary text books in different subjects used to complement the teaching for the learners in intermediate section

However, it was very painful to note that the learners hardly had any of the teaching/learning materials listed above in their possession. This is because there were no books that could be given to the learners and the use of the few available teaching/learning materials as listed above were restricted to

the instructors only. So the learners only had to depend on whatever information the instructors prepared and gave them.

The above situation was very unfortunate for the learners because its consequences on the retention of their reading and writing skills already acquired are serious and negative. It also seemed to be an indicator of the degree of learners' say in deciding what they would like to learn.

When asked whether it was their choice not to have some of the basic reading materials, the learners said no and did not like the idea of having to continue without anything for them to practice their reading skills. In the course of the interview, one woman equated the situation to pretending to play a game without the items needed for it. She had this comment to make regarding her feelings about the whole situation:

> *Staying in this programme without any reading materials for practising the skills already gained is very bad. It is just like going to practice netball in the field without the actual ball. I wish it were possible to put up a small library for us from which we can borrow some reading materials which could be returned after use*

Whereas the adult learners were concerned about reading materials, the children were indifferent. When asked whether they would like to have some reading materials, the child learners said that they would love to have reading materials, but what they get from the teacher was sufficient. This meant that to them the presence or absence of the reading materials was not a problem. I attribute such indifference to the fact that the majority of the child learners (57%) were attending UPE and could possibly have access to a variety of reading materials in the schools.

4.5 Motivational factors attracting the participants

Several reasons were advanced to explain why the different groups were taking part in the adult literacy programme of URLCODA. The reasons advanced were related to personal, social, economic, political, and environmental factors. They varied from one group to the other and are presented according to the various groups (Instructors, adult learners, and child learners).

4.5.1 The instructors and officials of URLCODA

The instructors and the officials of URLCODA stated many reasons for participating in the adult literacy programme of URLCODA. Their major reasons for volunteering to teach/facilitate in the adult literacy programme were as follows:

i)   They are all members of URLCODA who initiated the programme to raise literacy levels in the rural areas, and this creates an automatic bond between them and the CBO

ii)   They would like to prepare the ground for Government's plan to universalise adult literacy, which will not only open up learning opportunities for the child and adult learners, but also create additional sources of income and employment opportunities for other people when government begins to support the programme

iii) They would like to accumulate practical experience in facilitating adult education programmes, which can later help them to join the NGO sector where such opportunities exist, and with better remuneration packages

iv)   They would like to make their own contribution towards helping the non-literates in the community to learn how to read and write; and

v)   The presence of primary school age children in the adult literacy programme gave them some hope and confidence that they could actually facilitate in such a programme.

Whereas all the eight people (two URLCODA officials and six instructors) were in agreement on points (i), (ii) and (iii) above, there were disagreements on the last two points stated. Only three of the eight people (35.5%) indicated point number (iv) as one of their reasons for participating in the literacy programme and four of the eight (50%) also indicated (v) as their reason for their participation. The reason for point (iv) was because of personal differences, while number (v) represented the four primary school teachers who actually came into the programme with some degree of consciousness about their lack of experience in teaching adults. Their reason was probably based on the fact that they are trained primary teachers and the continued presence of child learners in the programme acted as a motivational factor for them to come in.

4.5.2 The adult learners

From the interviews with the adult learners and the observations made, the motivational factors attracting adults can be summarised into 8 points, which include amongst other things the desire to:

i)   Interpret signs and writings on doors, walls, or notice boards especially in the hospitals and towns, which they frequently encounter in their day-to-day activities

ii)   Read the Bible and be able to lead lessons in the church and perform other religious functions in the different groups in the church

iii)   Occupy leadership positions in local council elections in their villages, associations, and chair meetings effectively

iv)   Improve on their family health and hygiene

v)   Help their children with their home works and consequently monitor their progress in school

vi)   Meet the challenges of the monetary economy, which requires the ability to read, write and compute things

vii)   Regain the lost opportunity and one day be able to command respect among the people

viii)   Learn practical and readily applicable things to improve on their status

It is important to point out here that whereas the factors motivating the URLCODA officials and instructors tended to be economic, the motivational factors for the adult learners appear to be personal. They all seem to relate to the desire to be able to learn a skill to do something a particular learner has never been able to do. Consciously or unconsciously, point (vii) seems to stress the fact that literacy is a right every human being must enjoy. This notion that was expressed in the Hamburg Declaration on Adult Learning (UNESCO/IIZ, 1997) indeed gives an impression that an illiterate person should have enjoyed his/her right to education at the appropriate time. Thus when learning opportunities do present themselves to adults, it refreshes their minds of what they should have done several years back. That is probably why and how the idea of using literacy to regain the lost opportunity comes in.

4.5.3 The child learners

As described in 4.3.6 and 4.3.7, there are four categories of child learners which include: those who are older and younger, and in UPE and those who are older and younger but not in UPE.

When asked why they were participating in the adult literacy programme, the children gave different and interesting reasons for their being in the adult literacy programme. These were summarised into six points as follows:

i)   The classes start in the afternoon and are conducted only twice a week. So it is better to attend the classes with the adults than stay idle or loiter around

ii)   The materials or things taught and learnt are of great relevance and immediate applicability (this reason refers to the activities of the life skills/livelihood strategies of the programme)

iii)   The programme does not charge school fees and no uniform is required. One child learner said: 'We do not have money to purchase

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uniforms and pairs of shoes let alone, pens, pencils, geometrical sets, exercise books and name it.'

iv) By attending the classes with the adult learners they gain additional knowledge since the UPE programme in which the classes are too big prevents teachers from paying attention to pupils as they used to

v) Their participation in the programme enables them to gain useful knowledge about certain cultural norms, values and leadership roles and in turn help the adult learners improve on their reading, writing and numeracy skills; and

vi) The programme does not allow beating of children and the teachers do not threaten them. There is free interaction between the participants.

As far as the above reasons for participation are concerned, a few things need to be clarified regarding points (i), (ii) and (iii). Under the UPE, pupils report to school between 7:30 am and 8:00 am. Primary one and two come back at 12:45 pm and do not return for the afternoon sessions while primary three to seven have to return for the afternoon session and close at 3:45 pm. There are no classes or lessons on Saturdays. I actually noted that children in primary one and two took full advantage of the timing of URLCODA's literacy classes, which run on Tuesdays and Saturdays from 2:00 – 6:00 pm and those above primary two also used to come and attend part of the Tuesday session in URLCODA's classes.

Concerning the applicability of the skills learnt in URLCODA's classes, the children were referring to the various income-generating projects that they have been engaged in. These were children who were placed in the Intermediate class and have been able to benefit directly from the money they have generated through the income-generating projects like brickmaking, nursery beds, bee keeping and piggery. They were making a comparative assessment of the practical activities pupils engage in during their school days and the ones in URLCODA's literacy programme.

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In UPE, parents do not pay tuition fees, but must take the responsibility of buying books, pens, pencils, geometrical sets, uniforms, stockings, shoes and feeding the children. Compared to URLCODA's literacy programme, the burden of school fees, uniforms and things like shoes are somehow removed because the learners are not obliged to have them. It is a free environment and learners put on anything. In fact, most of the kids who are not in UPE used to come to class with torn clothes and no one would punish them since that was their way of living at their homes.

It would seem that the overall dominant reason for the children to participate in the programme relates to poverty and the poor socio-economic background of their families. Poverty does not allow peasants to afford the cost of education, leave alone the cost of extra lessons as a result of the claim by many people that UPE has led to decline in standards of education (Etonu 2003 and MoGLSD 2002). In the urban areas, the parents have resorted to paying for extra lessons known as coaching, which rural peasants cannot also afford. Hence, an opportunity like this offered by URLCODA comes in handy for the children to gain what they would otherwise have got through coaching if they were in the urban areas and had the means to afford it. This is one of the biggest problems of UPE the people have to live with.

Hence, the three groups gave different reasons for participating in the adult literacy programme. The main motivational factors attracting adult learners appear to be personal and economic. To the adult learners the first thing that comes to their minds is the desire to acquire some specific skills, which can enable them to do something at the end of the programme. One male adult learner had this to say:

> *I bought a sewing machine to be used to generate income to sustain my family. Unfortunately, I cannot read and write. I cannot therefore take the right measurements on the pieces of cloths and materials for cutting them into their appropriate sizes. I am hoping that after this programme I will be able to read and write properly so that I can keep records of my daily work.*

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Another religious woman also had this to say in relation to why she joined the literacy programme of URLCODA:

> *I am always embarrassed in the church when I am asked to read a verse and I cannot. I really feel bad for myself. It seems I am the most useless human being on earth. I hope the classes I am attending will help me read...*

Whereas the adult learners have personal and economic motives driving them to take part in the adult literacy classes, the instructors and officials of URLCODA are mainly motivated by economic factors. They consider URLCODA's literacy programme as a stepping-stone to another level of employment and a source of side income. They hope to gain this by accumulating work experience, which is badly needed in the current job market. One of the officials of URLCODA stressed this point as follows:

> *I am very sure the sacrifice I am making now will not be in vain. What we are doing voluntarily is being watched by other organisations. If such organisations do not help us financially, some of our members who are performing well will get jobs with the other organisations we are collaborating with.*

The child learners on their part seem to be attracted by social and economic reasons. For example, one 13-year-old boy had this comment to make concerning the benefits he is enjoying from participating in the adult literacy class:

> *Now that I am a participant in URLCODA's adult literacy class, I can now make my own local bee hive which I used not to. I can now use the proceeds of the honey to meet my personal needs. The literacy classes have also helped me to stay very well with the adults whom I used to fear so much. I can now ask them freely when I need something from them. The working relation with them is really very friendly.*

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Another 11-year-old girl who said she was in primary five also explained her reason for participating in the literacy classes in the following words:

> *I have never enjoyed a free learning environment like this since I went to primary one. Our teachers in the primary schools always keep us under tension. Sometimes they beat us badly, which makes us lose interest in school. The teachers in the adult literacy classes are different in that they try as much as possible to help and encourage, rather than threatening and instilling fear...*

The free interactions among the adult and child learners on the one hand, and the instructors on the other as expressed above which may not be there in the primary schools, could also hold some water here. For example, I observed adults and children freely playing *sori or mbili*, (board game or counting game)) at Duka Centre. An example of a board game can be seen in Figure 3 below.

I was told that the game was constructed there by the aspirants who were preparing to be baptised and they used to play it to pass time. However, when the adult literacy classes were put near the primary school and the church, the instructors decided to turn it into a learning tool for numeracy skills development.

While playing the game the instructor observed what was going on and quickly responds when his/her help is sought. Although this appeared to be an activity meant to satisfy the leisure needs of the learners, I realized later that it played an important learning role in the minds of the learners. As shown in Figure 3 below where Mozambican children morale-boost two of their colleagues playing, the game involves manipulating pieces of stones in 32 holes of 4 columns and 8 rows. Each hole has 2 pieces of stone and in all there are 64 pieces of stone. By manipulating these stones in the holes, the learners find themselves acquiring some skills of adding, subtracting, dividing and multiplying, which eventually, help them to tackle real life problems that require quantitative techniques. Counting money is one such a skill.

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Figure 3. Mozambican children playing board/counting game

Source: Fordham, Holland and Millican, (1995, p.75)

As pointed out by Kerka (1991 & 2003), the beauty of the intergenerational learning is that different generations are able to come together and reflect on the past, use it to analyze the present situations and predict the future. This is useful for the younger generation because most of the useful aspects of our culture have now been lost without any attempt to regain them. The following section describes the dynamics of the intergenerational learning.

4.6 The nature of the dynamics in the inter-generational interactions

This section describes the dynamics involved in the adult literacy programme of URLCODA where the learners are characterised by generational differences, that is to say, people of different generations learning together under the same conditions.

The nature of the dynamics was reflected in the social relationships that exist between the four major categories of learners namely: women and men, girls and boys, adult learners and child learners, and instructors and learners.

There is also another form of social relations between instructors and adult learners, instructors and child learners, instructors; and female learners and instructors and male learners.

The above groups were seen interacting variously in the process of learning and playing different roles, and in some instances inverting certain roles. In doing these, issues of power, authority and control cannot be avoided. Lonsdale, Lyons and Veillard (2000) appreciate the fact that power relations are formed where there are differences and educational settings can be places where differences in gender, ethnicity, race, and ideology may exist. To this list we may also add age, initial educational level, employment status, marital status and even political affiliations.

Johnson-Bailey and Cervero (1997) also stress the point that when people of different socio-economic status come into a learning situation, their environmental baggage normally accompanies them. Since they cannot shed off their environmental baggage, it becomes a potential barrier to learning, which teachers need to diffuse to allow effective learning take place.

Hence overall, it was observed that:
i)   During group or class discussions, women tended to overshadow men
ii)   There was no significant difference between the level of participation of girls and that of boys
iii)   The adults tended to be more active in discussing issues in groups than children and exerted some form of control over children as they tried to stop them from playing during the course of instruction. Children, on the other hand, tended to be more active when it came to writing down things to the extent that they would finish their work and even request to help those adults who found it difficult to do so
iv)   In role-plays/dramas, participation of older child learners of both sexes and adult learners at Intermediate level was equal, but at Beginners and Basic levels where the child learners tended fall in the age range

of 5 – 8 years, the level of participation of adult learners was higher than that of younger child learners.

v)   There was no observable preferential treatment by the instructors as far as their relationships with the different sexes and age groups were concerned

The above observations made in the course of the interactions between the adult learners, child learners and the instructors during the literacy activities in the programme are interesting and deserve some comment. For example, the relatively low level of participation by the male learners in the group discussions as compared to their female counter parts is unusual, because under normal circumstances men would be expected to dominate the discussions. However, when asked why the level of participation by men was lower than that of women in the group discussions, the male learners had no common stand/position. One man said that there was nothing that the women know which they (the men) also don't know and specifically emphasized his point as follows:

> *When we keep quiet in class, don't think that we do not know what to contribute. It is because we already know most of the things we discuss with the women*

Another man said that they prefer to play a low profile in the discussions because the women tend to take advantage of their large number in the class to overshoot their limits of doing certain things. To this man, the courage the women have gained to express themselves in the presence of men was a big surprise. This is because he was till thinking of those days when women would prefer to keep quiet when men were around. Two other men expressed disappointment with the issues normally picked for discussion. One of them said:

> *We are tired of talking about these issues relating to women. It now appears the class is only for women and yet we thought it would also meet our needs as men. Four of our colleagues have now left this*

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> *programme in protest. We want to discuss business, politics, travel etc.*

The women tended to strongly disagree with the men on the issue of their (the women's) domination of discussions in the groups. Their opinion regarding the matter was that the men were just feeling shy or ashamed after having oppressed them for such a long period. I witnessed a situation where the Intermediate class at Onezu were engaged in a discussion on the relevance of one special position for women at all levels in local council elections and the men decided to walk out. One woman who looked visibly annoyed vehemently expressed her feelings to her colleagues in the class as follows:

> *Fellow women, we have suffered because of our ignorance for too long. URLCODA has finally opened the door for us. If men do not want to participate in the discussions, it is up to them and for us we should go ahead...*

As if to agree with the above sentiments, another woman also expressed her opinion in the following words:

> *The days of oppression and domination by men are over now. This is now the era of emancipation, affirmative actions, and empowerment of women in all spheres of life including education. I think if men do not want to fully participate in the group discussions, it is okay because they are giving us, the women, the opportunity to compensate for what we have already lost.*

Hence, the above views expressed about men's participation in class discussions only bring to the surface the issue of the inherent unequal power relations between men and women, which is embedded in the male-dominated culture in most of the villages. In Micu, the culture of men dominating in most of the aspects of life has not completely died down. It could therefore be possible that literacy in Micu village has been commonly associated with women. Hence, the men who registered to attend the adult

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literacy classes with URLCODA were not interested in playing an active role for fear of being associated with women's things.

Another alternative reason I inferred from the observation of the classes that could also hold some water is the fact that there are fewer men than women, which has given them (the women) an added advantage to push their views collectively. However, this should be taken with reservation because in the past male domination would occur irrespective of their number in any given circumstance.

The other reason expressed on the items normally chosen for discussion in the classes could also be of significance here. This is because as pointed out by Rogers (1986) adult learners are said to be interested in learning things that are not only of practical relevance and immediate application to them, but which also interest them. This view that is commonly held by those who subscribe to what Rogers calls the 'liberation' approach to teaching should not therefore be totally ignored in understanding the above phenomenon.

Rogers (1986) points out that for those who subscribe to the liberation approach to teaching, significant learning takes place when the learner perceives the subject matter as having relevance for his/her purpose. I wish to add the issue of interest in the subject matter as well. Thus, the low levels of men's participation in class discussions in URLCODA's literacy programme could also be understood in this context.

The absence of any significant difference in the level of participation between girls and boys is not surprising because it was found out that 57% of the child learners were attending primary school education under UPE and are already used to each other in their daily interactions in the schools. Even then the children were interacting as peers with little or no power differences.

The absence of differences between boys and girls could also be attributed to the deliberate sensitisation on gender issues now going on in almost every institution in Uganda including primary schools. The current government in Uganda has accorded the issue of gender balance in all sectors of the economy a high priority (Kasozi 2002 and Kharono 2003).

Although age differences among the child learners could also cause variations in the level of participation by the child learners, children who were more or less of the same age bracket were normally put in the same class. In this way, the issue of age difference among the child learners as a significant factor in contributing towards variation in the level of participation in the class does not arise.

Another interesting aspect of the programme to be discussed is the comparison of the level of participation between the adult learners on the one hand, and child learners on the other. This was stressed in points (iii) and (iv) regarding the summary of the observation on the nature of the dynamics in the intergenerational interactions. The adult learners were more active in discussions than their counterpart child learners, who were instead more active in the reading and writing component of the curriculum.

The leading role played by child learners when it comes to reading and writing is understandable considering the fact that the majority of them (57%) are already attending formal primary education under UPE. This learning together with the adult learners helps to both supplement and complement the one they receive in their formal schools. For those not attending UPE, it helps to enable them gain access to a learning opportunity, which they had almost missed.

However, when asked why they (the child learners) do not actively talk when it comes to discussions in the class, two concrete reasons were advanced to explain that. 25% of the child learners interviewed said that sometimes the

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issues discussed are not of interest to them and the majority (75%) of them pointed out that most of the times the adult learners tend to dismiss their contributions as rubbish which then discourages them from actively participating in the discussions. However, I never came across a situation in which an adult learner shut a child learner up. This might have taken place long time before the research. When I asked the adult learners whether they indeed do shut up the child learners, they denied it but acknowledged that they at times shut them up only when they are playing in the course of the lesson.

This phenomenon discussed above is once again a power relation issue in which the adult learners tend to exercise their positions as adults over the children by rewarding or reinforcing them negatively. This eventually makes them withdraw their interest in the group discussions. This attitude stems from the view that adults have accumulated a wealth of experience, which forms the basis of their active participation in discussing issues in their groups. However, this view disregards Hanson's argument that quantity of experience does not always and necessarily ensure quality of learning. I should add here that experience does not also ensure effective participation or increase the level of participation in group discussions. In certain instances experience may even act as a roadblock especially for those adults who refuse to move away from their own predetermined views or long held positions. Instructors need to look out for these and see how they can neutralize them.

However, it should be pointed out here that the fact that the children are able to play a leading role when it comes to reading and writing and then assume a low profile during discussions in the groups is not only an issue of power differences but also of cognitive development. Piaget (in Gross and McIlveen 1998, p.354) maintains that younger children's intelligence is both qualitatively and quantitatively different from that of the older children and from adults. This therefore means that individuals' ability to think about and

conceptualise issues for abstract discussion varies from age to age. Thus going by Piaget's theory, it is practically difficulty to expect the younger children to be fruitfully engaged in discussing abstract issues in their respective groups. The logical reasoning here would be that the children have not reached a level where their schemas have developed well enough to conceptualise and describe relationships for meaningful group discussions

The equal participation in drama and role-plays by all categories of learners can also be explained in terms of the specific roles assigned to each learner and the fact that the role-plays tend to depict real life issues, which has a tendency to not only attract but also sustain the interest of learners in the entire duration of the activity. This is probably why there are no complaints like 'the things are not of our interest' when it comes to role-play.

4.7 Learning relationships found in the programme

The design of this study was based on the assumption that when learners of varying abilities, ages, and social-cultural backgrounds come together and confront certain tasks in a learning situation, they are likely to join hands in a collective effort to accomplish the set tasks for the good of the whole group. This would among others fit very well with the concepts of collaborative learning, mediation and social constructivism, which would lead to the development of certain learning relationships between the child and adult learners.

Hence, this section attempts to describe evidence of some of the concepts described above as exhibited during the observations. The study found out that:

I)   All the teaching was done without a thorough knowledge of the different theories used in this study.

ii) There were certain phenomena in the teaching and learning processes that could indirectly be seen as mediation between the adult and child learners in the programme

iii) There was evidence of collaboration as seen in the various activities in which the learners were constantly sharing ideas as they tried to accomplish their group tasks. This in turn led to individual learners acquiring knowledge as a result of the collaborative efforts of the group. One such a case I witnessed and vividly remember was that of granary making which granary was later used for a group discussion in a post-harvest handling lesson/session. Other examples where learners worked in collaboration included the brickmaking, beehive and nursery bed making projects.

Although the instructors were not professionally equipped to create a situation that would allow room for the practice of concepts such as mediation, social constructivism, experiential learning, collaborative learning, and dialogue and conscientisation, they managed to do their best to hold the two groups of learners together under the same learning environment.

I was very keen to observe the way learning was taking place between the adults and children so as to establish the kind of relationships that exists among the learners. Such relationships would take the form of mediation, collaboration and constructivism. The inspiration for undertaking this study particularly came from the concept of mediation by Vygotsky (1978) who maintains that cognitive development in an individual occurs as a result of mediation or 'other' regulation by caregivers or 'more competent peers'. According to him mediation happens within the gap between the unassisted and assisted problem solving ability of the learner known as the ZPD. He defines the ZPD as the means through which an individual's cognitive development is initiated through interaction with and guidance by an experienced 'other' or a 'more competent peer'

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Since an individual's cognitive ability operates within flexible parameters, it was hoped that the interactions between the adult and child learners in URLCODA's adult literacy classes would offer a very good opportunity to maximise learning for the two groups. However, it should be noted that the situation here is a little bit unusual. This is because there is inversion of roles/responsibilities in the whole learning processes, which seems not to be in line with the original thinking of the author of the concept of mediation. I It would appear that the original idea of a 'more competent peer' or 'other' had a lot to do with an older individual helping a younger one in which age and experience are combined together. However, this is not the case in the present phenomenon under study because the 'more competent peer' seems to be a younger person as seen in the description of the activities of the adult literacy programme in the following paragraph.

As explained earlier in 4.4.3, most of the activities of URLCODA's adult literacy programme are done in groups. This applies to both the formal literacy and numeracy skills development and practical livelihood/income generating activities. In the practical activities requiring abstract discussions and certain aspects of indigenous knowledge, the adult learners tended to predominate. Meanwhile in the formal literacy and numeracy skills development sessions requiring lots of reading and writing, the child learners tended to predominate.

In both cases, forms of resentment from the either party were not common except in one instance when a certain woman who happened to be participating with her own five year old son felt annoyed because of the son's comments concerning her work. The woman who was writing on the sand had informed the instructor that she had finished. The son who came running towards the mother quickly commented: 'Let me go and see what mama has written'. The woman quickly took this to mean that her son had concluded that what she had written was definitely wrong.

The above phenomenon is a reflection of the inversion of roles between adult learners and children in a mediated or collaborative learning setting. One would have expected resistance, especially from the adults when children begin to take an active role in helping them with reading and writing skills. This is rather complex because the more competent peer in this particular circumstance is not the adult Learner, but the child learner. When adult learners were asked how they felt about being helped by the child learners, one woman had this to say:

> *I think this is a very good way of learning. I have no problem with being helped by a child provided he/she is doing what will eventually let me read and write. I used to be sceptical about this arrangement, but now I can see it is working. For those who are attending with their children the whole learning process is extended up to home...*

The opinion of the above woman appears to be a request or suggestion for a formal family literacy programme where children are engaged in literacy-related skills development activities together with their parents. It is also in line with views of Omolewa et al (1998) that more and more innovative approaches to win the struggle against illiteracy are needed. She seems to have seen the fruits from the few adult learners who are participating in the programme together their own children.

Another 60-year-old woman, who is very keen to acquire the skills of reading and writing, expressed to me her feelings concerning the help they get from the child learners as follows:

> *Initially I thought the child learners were just coming to abuse us, but I can now see that I was wrong. My grand son who is also with me in this programme has helped me to acquire the skills of write my name even the one in English. Every morning and every evening he comes to help me revise what we have learnt in the class. This continuous practice has made me now capable of writing my name without any help from some one...*

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The words of the 60 year-old woman served as another support for an intergenerational learning initiative. This is a learning opportunity not yet extensively experimented with. However, it should be mentioned here that the learning arrangement has its own challenges and opportunities. Some of the challenges were apparent in the disagreements and accusations the different parties levelled against each other. Hence some of the problems and opportunities are explained in the following section.

4.8 Challenges and prospects

The initiation and management of the literacy programme under study in which both child learners and adult learners learn together, has its own challenges and prospects for the literacy instructors, managers and the learners. These normally tend to relate to the financial, professional, environmental, and methodological factors as described below.

4.8.1 Challenges for the literacy instructors and managers

Through the observations and interviews conducted, the following were identified as some of the main challenges to the literacy instructors and managers:

i) URLCODA as an organisation lacks resources of all types, some of which could have been used to train those primary teachers and other interested persons in the methods of facilitating adult learning programmes and acquire all the necessary teaching/learning materials. This means that learners do not have access to print materials, which leads to their inability to retain the reading and writing skills so far attained.

ii) There is also a lack of infra-structural facilities such as permanent structures to conduct classes, and library buildings for safe custody of reading materials, which learners would also utilise for practising their reading and writing skills. Much of the teaching was taking place under

trees, in church buildings and in some cases in primary schools when the lower primary school children have gone home

iii)   There is also lack of incentives to sustain the morale of the volunteer instructors. If this continues unchecked, it may lead to the collapse of this idea of intergenerational literacy, which the learners seem to appreciate very much.

iv)   Sometimes, the literacy classes are disrupted by seasonal factors such as planting season in which most of the adults pull out of the programme and the children are left to learn without the adults which creates a dull atmosphere.

v)   There are no arrangements for post literacy programmes to enable learners move onto the next level of learning

4.8.2 Prospects for the learners

The future prospects of this programme appear to be bright for all the interested parties in the programme. For example, given that the government of Uganda is talking of universalizing adult literacy as indicated in the MoGLSD's National Adult Literacy Strategic Investment plan 2002/3 – 2006/7, one would expect that in the nearest future the non-literate adults, prospective literacy instructors, training agencies, CSOs including CBOs will all stand to benefit in different ways.

Secondly, the determination of the learners to remain in the programme for such relatively long time coupled with the willingness of the instructors to sacrifice their time to teach in the programme are in themselves excellent opportunities the URLCODA officials should seize; and

Thirdly, in view of the 1990 Jomtien Declaration and the 2000 Dakar Framework for Action which are all geared towards the realisation of the goals of EFA, the International community appears to be set to devote resources to realise EFA and a programme like the one of URLCODA could also attract the

sympathy of children focused organisations such as UNICEF and Save the Children Fund who could easily give aid to support such a programme

4.9 Summary

This chapter presented, analysed and discussed the findings of the study in the context of the research questions that guided the study. It gave a brief description of the socio-economic background of the study sample with specific emphasis on the professional/academic qualifications of the instructors, gender, ages, status of the child learners in terms of their participation in UPE programme and marital status of the instructors and adult learners.

The approaches to teaching, and the methods and materials employed in the teaching processes were discussed in relation to the various teaching/learning theories. The motivational factors that attract the intergenerational learners as well as the dynamics involved in such a learning arrangement were also discussed in relation to the learning relations that could have possibly developed in the course of the interactions

Finally, the chapter discussed the challenges and prospects that present themselves for the literacy instructors, managers and learners as reported and observed in the course of the study. The next chapter is devoted to the conclusions drawn in light of the findings of the study and recommendations made.

CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

In the previous Chapter, the findings of the study were presented, analysed and discussed. This chapter presents a summary of the entire report, the conclusions that were drawn in light of the study findings and the recommendations that were made in relation to the conclusions drawn. It also gives suggestions regarding areas of concern for further research, which this study was not able to address very well because of the limitations stated earlier in 3.8.

5.2 Summary of the report

In chapter one, an overview of the general background to the study was given and it specifically traced the historical development of literacy education in Uganda in relation to the developments in the area of literacy globally. Research questions that guided the study were also given and finally, the significance/rationale for the study were stated.

Chapter two reviewed the relevant literature related to the topic of the study. The review focused on the history and context of literacy provision in Uganda, approaches to literacy, learning theories, methods and materials used for teaching literacy, dynamics of the interactions in the adult literacy classes, motivational factors for participating in literacy programmes, and challenges and prospects that present themselves for the literacy managers/instructors and learners in such a learning arrangement.

Chapter three focused on the description of the methodology that was employed to undertake the study. It laid emphasis on the study design, sampling strategy, methods of data collection and analysis and ended with a description of the limitations of the study

Chapter four presented, analyzed and discussed the findings of the study in relation to the research questions that were set to guide the study. These included: the teaching methods and materials used, motivational factors, the dynamics of the interactions in the intergenerational learning, possible types of learning relationships that have developed with time in the learning processes, and challenges and prospects of the literacy programme.

This last chapter presents the conclusions that were drawn in light of the study findings and the recommendations that were made in relation to the conclusions. It suggests areas of concern for further research, which other scholars might want to address in future.

5.3 Conclusions

In light of the findings of the study presented, analysed and discussed in the previous chapter, a number of conclusions were drawn. The conclusions revolve around the issues of motivation for participating in an adult literacy programme, approaches, methods and materials used for the teaching of literacy, components of the curriculum and their relevance to the needs of the participants, retention of the acquired literacy skills, the interaction between the various parties in the programme and the limitations of the programme. These are explained in detail in the following paragraphs.

The participants in the intergenerational programme of URLCODA are propelled to take part in the programme because of the dictates of the environment for which literacy skills are needed. The environment is changing every day and this has created more need for literacy-related skills than was the case twenty years back. For instance, the land on which the rural people depend for their livelihood can no longer sustain their lives because of the deterioration in fertility, to be a gate keeper requires some skills of reading and writing, to sell some vegetables in the market requires some skills of numeracy and literacy and even to participate meaningfully in a religious

function requires literacy skills. However, behind all these factors are three reasons namely: economic, personal and social which make people participate in a literacy programme. In other words, the participants are motivated by economic, personal and social reasons.

The teaching in URLCODA's adult literacy programme is guided by a functional adult literacy approach. The main idea behind the approach is to equip the participants with the appropriate skills they can readily apply to survive in the environment, which is increasingly becoming hostile. It is no longer enough to know how to read and write, but the skills of reading and writing must be applied to manipulate the environment for one's own development and that of the entire community.

The curriculum followed in URLCODA's literacy has two major components, one emphasising the formal literacy and numeracy skills development and the other emphasising practical life skills and livelihood strategies. Phonic methods are used for teaching the former while other adult education methods such as the discussion method, role-plays, lecture method, case studies and field visits are used for teaching the latter.

In the above curriculum, the child learners tend to get more excited when they are attending the literacy and numeracy skills lessons than when they are in life skills lessons. The reverse was true with the adult learners. The reason is that the former aspect of the curriculum in which the phonic methods are used tends to engage learners in reading and writing while the latter engages the learners in discussion. The child learners are not excited about discussions because some of the topics for discussion might be beyond their cognitive ability or of less interest to them. They cannot therefore comprehend certain things that require intensive discussion. The adult learners are also slow in reading and writing because they are coming face to face with the letters of the alphabet for the first time and to some extent lack confidence in themselves.

Whereas the instructors had in their possession learning aids such as FAL training manuals, FAL curriculum, the Reflect manual, textbooks, and charts, learners had completely nothing in their possession to practice their reading and writing skills. This is bad for the learners because failure to practice their reading and writing skills will make them atrophy.

The adult literacy programme of URLCODA has adult female and male learners on the one hand, and girl learners and boy learners on the other. The child learners are both young and old and either in UPE or out of it. The programme is characterised by features that make it really intergenerational. The participants ranged from 5 to 72 years old. Although 25% of the adult learners interviewed had their own children participating, the majority of the child learners do not have their parents participating in the programme. The interaction between the learners is very beneficial because it leads to exchange/sharing of ideas, experiences, skills and beliefs which helps in shaping the behaviour and attitudes of the literacy participants both in class and outside the class

The programme has enough facilitators to handle the literacy classes. However, there were conspicuously fewer female instructors in the programme than male ones. Besides the instructors have never been trained to teach in adult literacy programmes and their participation is voluntary. There is no incentive and reward system to boost the morale of the instructors which is bad for the future of the programme

The programme has very serous resource limitations and design deficiencies that needs to be addressed urgently. For example, there are no properly built classes for teaching/learning, no libraries for the safe custody of reading materials, there are no reading materials themselves, and above all, the programme lacks funds. Without funds, it is very difficult to imagine that the programme, which developed unintentionally, but has now been seen to be

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yielding some benefits, can reach many non-literate people out there in the rural areas. However, the participants of the programme are very enthusiastic about what it does and are therefore determined to continue supporting it with whatever they can lay their hands on. This is an opportunity, which may lead to the sustainability of the programme.

5.4 Recommendations

In view of the conclusions drawn from the findings of the study presented in the preceding section, a number of recommendations are made in relation to the conclusions.

The intergenerational nature of the programme of URLCODA should be developed, strengthened, and experimented with on a slightly larger scale than the present so that if found good and sustainable it could be adopted and implemented in many other areas as an alternative model for literacy provision for all age groups in one package.

There is an urgent need for the programme officials/managers to seek support from the government, donors, charity organisation and private companies. This should take the form of finances and any other facility that enables the programme to build capacity, improve its service delivery, and reach many people. This will also help learners to continue meeting their expectations of the programme.

The functional aspect of the programme needs to be backed by provision of credit facilities for income generation. This is because the skills obtained, especially in the livelihood strategies, should be put to constant use or else the learners will lose them. Besides, instituting such a scheme in the programme will act as an incentive and motivation for the learners to remain in the programme.

There should be a deliberate attempt to engage in the production of local materials for establishing a rural library for the benefit of the literacy learners and any other person interested. Post literacy programmes should also be put in place for sustaining the learning interests of the participants. This is because learners will want to move from one level of learning to another and post-literacy learning programmes can cater for that.

Literacy programmes in a rural setting must be based on the understanding of the setting, as well as the contending forces that shape the standards, value systems, desires, problems, norms and occupations of the illiterate communities. Hence, the teaching materials for the literacy programme must emerge from the context of events that form the literacy practices and processes of the communities rather than being imported from outside. This could go a long way in cutting down expenses in having to import reading materials, which are sometimes inappropriate for the local conditions.

The teaching of literacy should take advantage of the different methods like the whole language method, the eclectic method, and the other methods used for facilitating adult learning. The instructors should be facilitated to undertake training in the facilitation of adult learning programmes. The programme should make a deliberate attempt to secure as many adult learning reading materials for the instructors as possible so that even those who have had no opportunity to be trained can read some of the methods of teaching adults from such books.

There is a need to do something to encourage the participation of female instructors in the programme. In the current age of gender equality, it would be naïve of the programme to turn a blind eye to the fact that there are too few female instructors in the programme and yet 67% of the adult learners are female. This could for instance, take the form of deliberate incentive package for the female instructors during their recruitment.

Since there are different categories of children attending the adult literacy programme, a deliberate attempt should be made to redesign the programme so that the younger children who are not in UPE can also benefit from it. This should be done with the participation of the learners and take into account the issues of the topics for discussion in class, time taken in each day of learning, number of days for attending the classes in a week, the availability of literature for learners to practice their reading and writing skills and the social context in which the learning takes place.

Finally, URLCODA should intensify efforts to raise funds and mobilise all sorts of resources both locally and internationally to enable the programme deliver good quality services to the beneficiaries and reach a larger cross section of the population since illiteracy is widespread amongst the rural people.

5.5 Areas for further research

Certainly, this study never covered all the aspects of the phenomenon of interest because of the limitations explained in 3.8. A number of areas have therefore been suggested for further research in the near future as indicated below.

The first is the assessment of the impact of such an intergenerational programme on the performance of children in the primary schools, especially for those taking in UPE as compared to their counterparts who have not taken part in the intergenerational learning.

The second area is the assessment of the impact of the programme on the behaviour of children outside the literacy classes, especially back at home where they relate with other members of the family and the members of the community at large.

Lastly it is important to establish whether such a learning arrangement can lead to a truly democratic situation in which adults and children are able to freely share information in enhancing learning opportunities and promoting the concept of lifelong learning among the communities, thus leading to the emergence of a learning society.

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APPENDICES

APPENDIX A: MAP OF UGANDA SHOWING SOME ITS MAJOR TOWNS
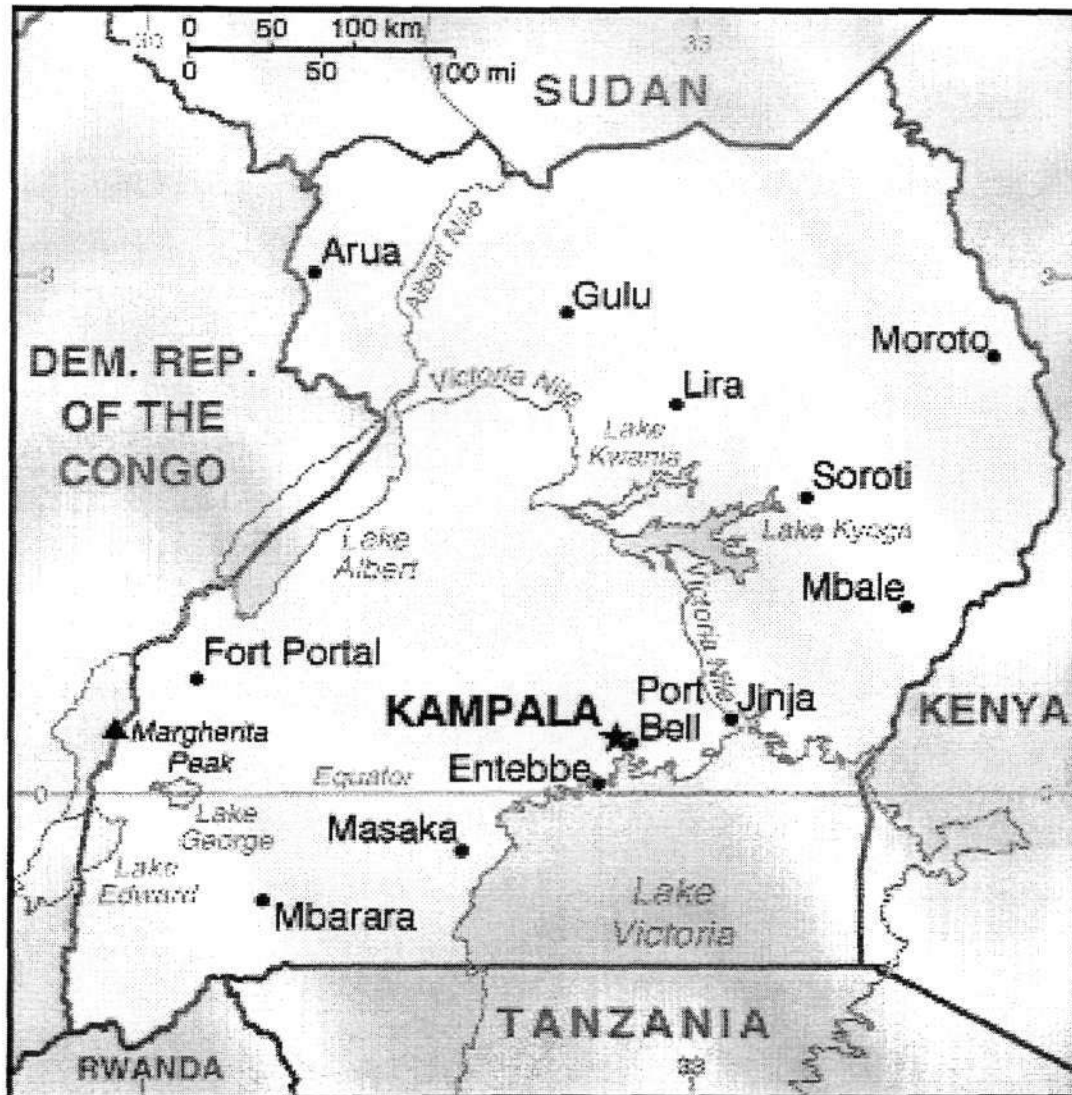
Source: Adapted from http://www.nakanyonyi.org/about_uganda.htm

APPENDIX B: LOCATION OF ARUA DISTRICT IN THE WEST NILE REGION OF UGANDA
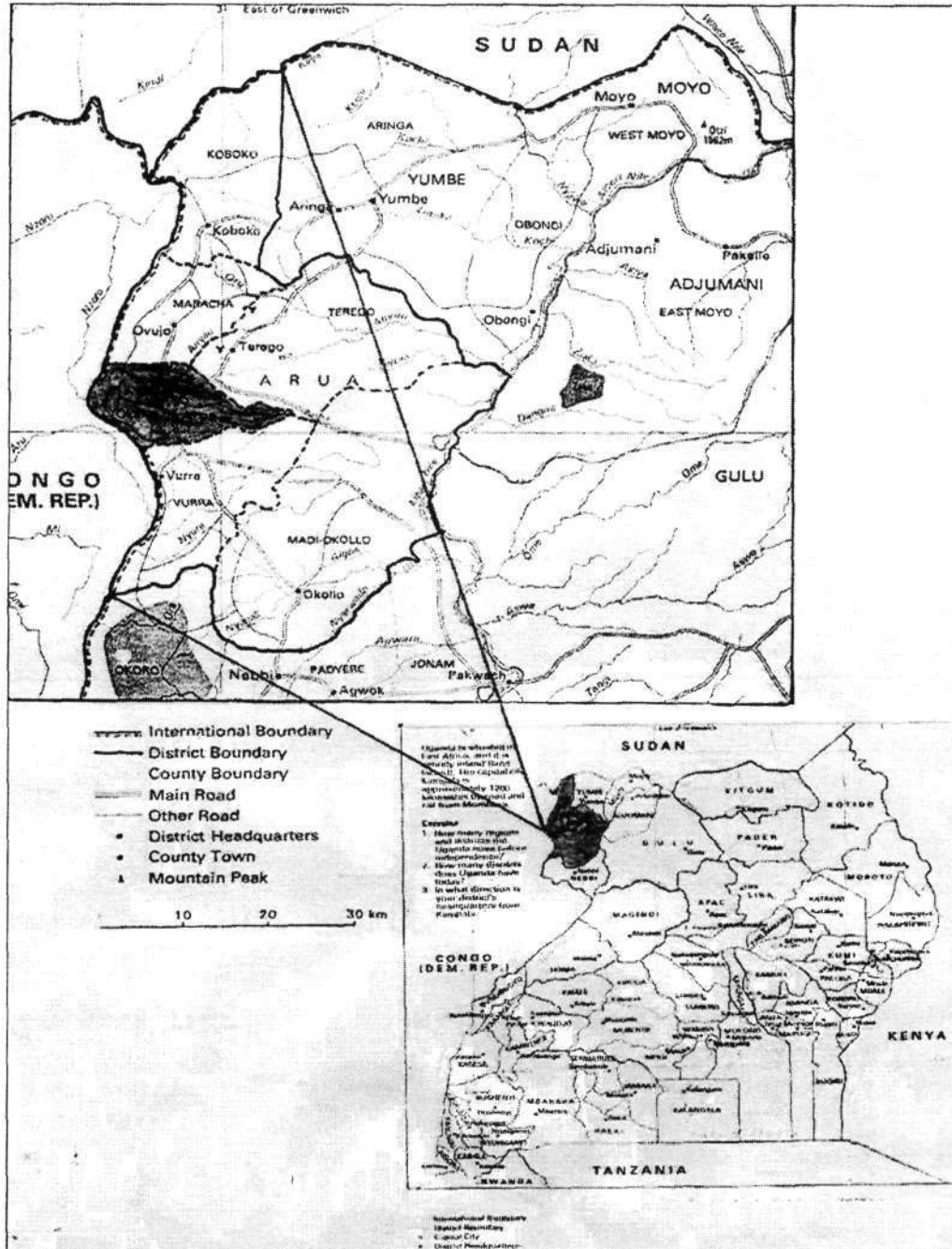
Source: Adapted from A New Macmillan Social Studies Atlas for Uganda. 3rd ed. (1998)

APPENDIX C: CLEARANCE LETTER FROM URLCODA

UGANDA RURAL LITERACY AND COMMUNITY
DEVELOPMENT ASSOCIATION (URLCODA)

National Liaison Office	Field Office
P.O.BOX 3069, Kampala. (U)	P .O. Box 1000, Arua (U)
Tel: 077-841489	Tel: 077-856295/0476-20555
E-mail: urlcoda@yahoo.co.uk	

25th May 2003

RE: TO WHOM IT MAY CONCERN

This is to certify that **Mr. Ngaka Willy** is a second year-registered student of the University of Natal Durban (Reg. No. 202524874). He is currently conducting research on 'the dynamics of intergenerational learning'. He identified URLCODA as an organization in which the phenomena he would like to observe/study are present and requested to conduct the study in it.

In light of the importance of his study to URLCODA and the world of academia, Mr. Ngaka has been duly authorized to carry out the research. He intends to visit all the six Literacy Centres and later concentrate on observing the teaching and learning processes in two of them namely: Onezu and Duka. He has assured URLCODA management that the information he is seeking will be used for academic purposes. i.e. to write up his dissertation as a requirement for his M.Ed (Adult Education) of the University of Natal, Durban.

You are therefore requested to accord him all the necessary assistance that will be of help for him to accomplish the objectives of the study.

Thank you,

Yours faithfully,

ff

Wilson Ayibo
Ag DIRECTOR

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APPENDIX D: THE ORGANIZATIONAL STRUCTURE OF URLCODA

```
┌─────────────────────────────┐
│     The General Assembly     │
└─────────────────────────────┘
               │
        ┌──────────────┐
        │  The Board   │
        └──────────────┘
               │
     ┌─────────┴──────────────────────────┐
┌──────────────────────────┐      ┌──────────────┐
│ National Liaison Officer │      │   Director   │
└──────────────────────────┘      └──────────────┘
                                          │
          ┌─────────────────────────┐     │
          │ Secretary/Admin. Assistant │──┤
          └─────────────────────────┘     │
                                          │
              ┌───────────────────────────────────┐
              │   Deputy Director/Administrator    │
              └───────────────────────────────────┘
                                          │
```

| PA-YSGCU | PA-GILEU | PA-HACRHU | PA-IGCCPWU | PA-ETRCU | PA - AESDU |

```
                                                        │
                                          ┌──────────────────────┐
                                          │  Messenger/Cleaner   │
                                          └──────────────────────┘
                                                        │
                                             ┌──────────────────┐
                                             │   Security Man   │
                                             └──────────────────┘
```
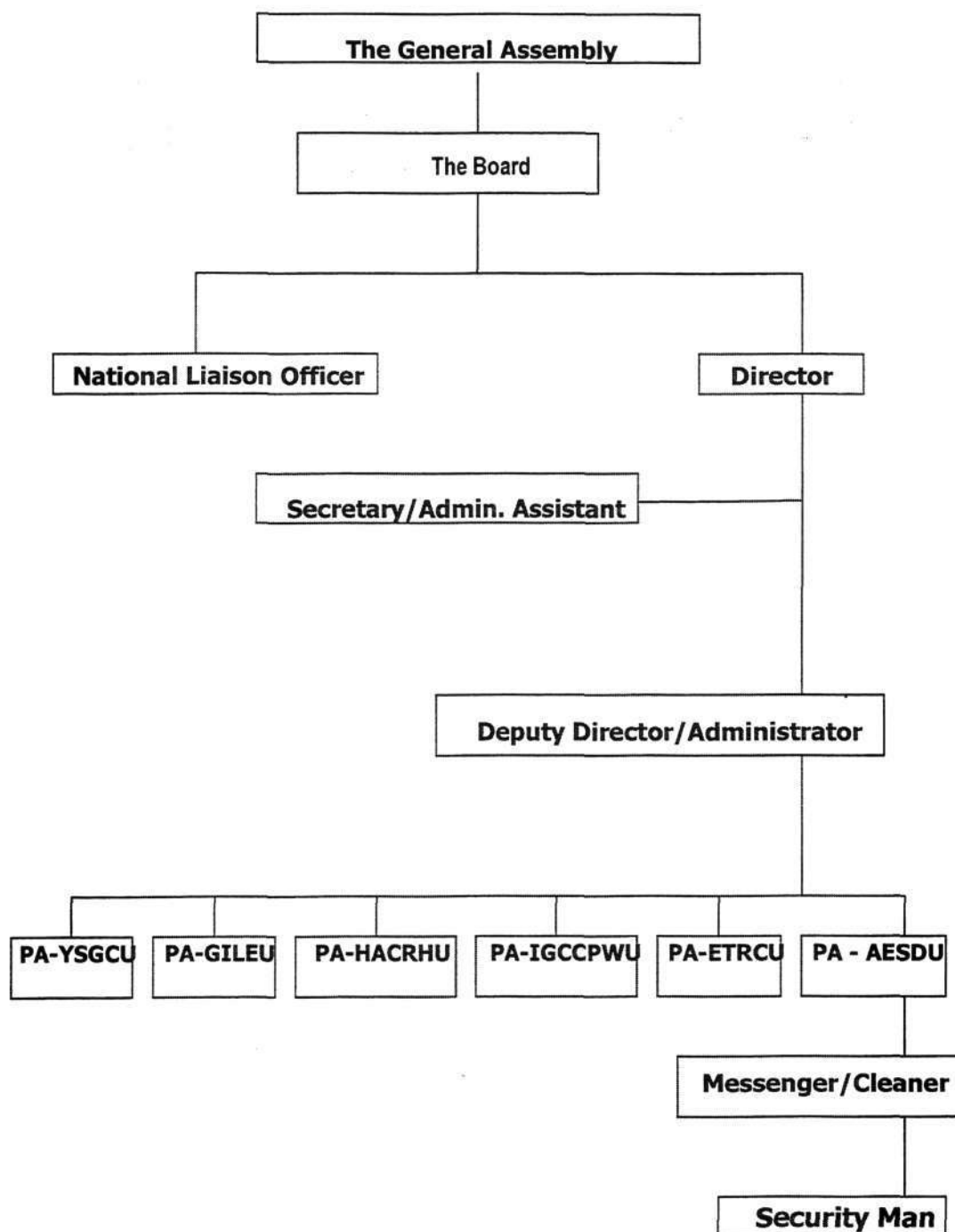
Key for the Acronyms

PA	: Programme Assistant
YSGCU	: Youth and Students' Guidance and Counselling Unit
GILEU	: Gender and Intergenerational Literacy Education Unit
HACRHU	: HIV/AIDS, Adolescent and Community Reproductive Health Unit
IGCCPWU	: Income Generation, and Community Civil and Public Works Unit
AESDU	: Agriculture, Environment and Sustainable Development Unit
ETRCU	: Education, training, Research and Consultancy Unit

APPENDIX E: A PHOTOGRAPH SHOWING A TYPICAL FAL CLASS.

Note the glaring absence of men in the class as compared to one of the URLCODA classes in Appendix E.

THE REPUBLIC OF UGANDA

MINISTRY OF GENDER, LABOUR AND SOCIAL DEVELOPMENT
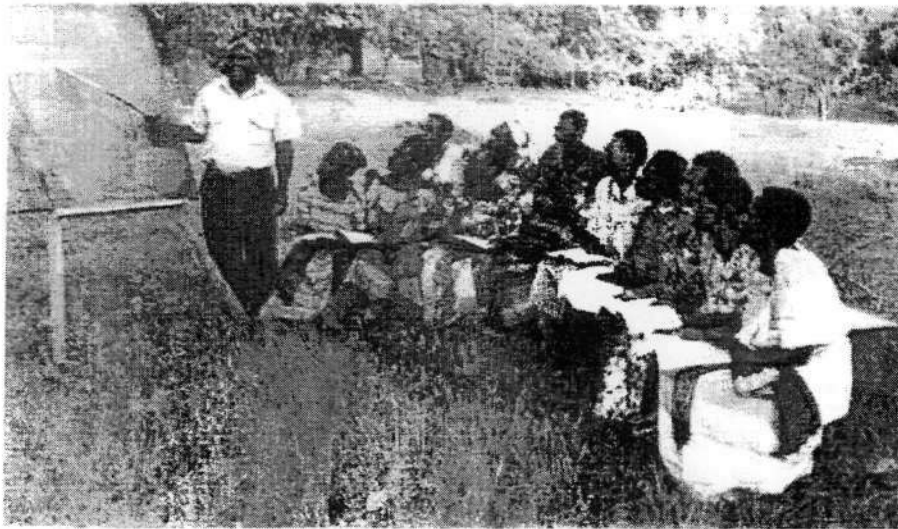
National Adult Literacy Strategic Investment Plan

2002/3 - 2006/7

Source: Adapted from MoGLSD, (2002), Cover Photograph

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APPENDIX F: LEARNERS IN A LESSON AND GENERAL MEETING

ABOVE: A section of learners in Onezu Centre having a lesson. This contrasts sharply with the FAL Class in appendix D where the only man appears to be the instructor

BELOW: Learners in a concluding prayer in a General Assembly organized to chart out strategies on how to access funds from Northern Uganda Social Action Fund (NUSAF) and Community Led-HIV/AIDS Initiative (CHAI) to help improve their living conditions

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APPENDIX G: LEARNERS IN A LESSON AND GROUP DISCUSSION

ABOVE: Learners having water and sanitation lesson near a borehole that has broken down. A member of the Village borehole maintenance committee demonstrates how the Machine should be handled.

BELOW: Instructors guiding learners who will engage in discussing different tasks and then Convene to give their suggestions in plenary session at Duka Centre
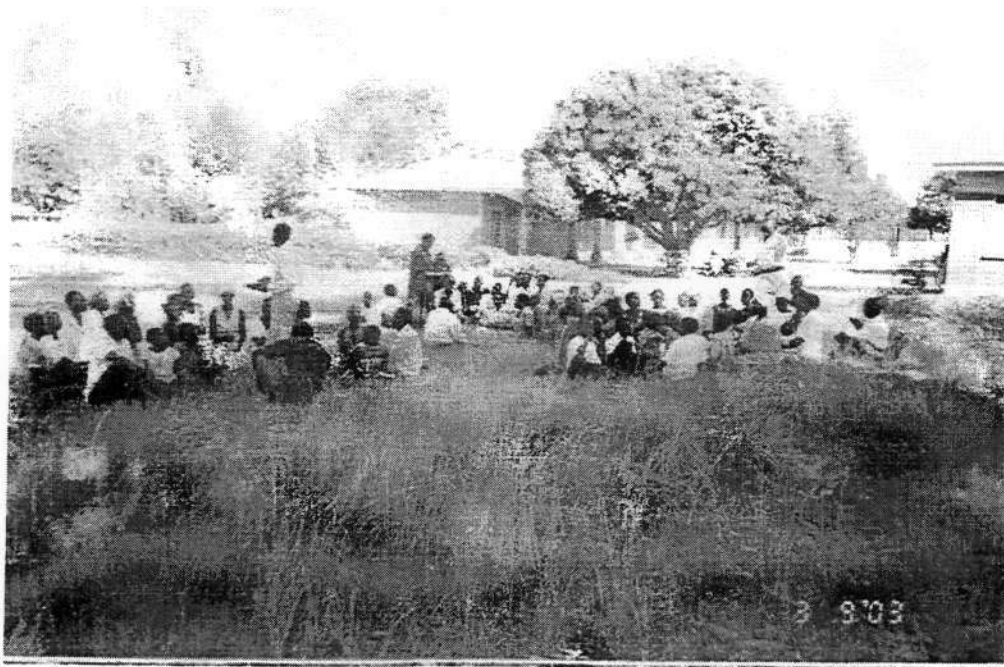
APPENDIX H: LEARNERS ENGAGED IN POULTRY, APIARY FARMING AND ENVIRONMENT LESSON

ABOVE: A female instructor on the left explaining signs/symptoms of the different diseases that affect chicken in one of their poultry lessons at Onezu centre while another instructor feeds the chicken to keep them around. The lesson specifically focused on how to control chicken epidemics that hits almost all the villages towards the end of every year.

BELOW: An elderly learner explaining the importance of trees in to man. He was particularly emphasizing the role played by flowers in apiary farming in relation to children's bee keeping project

APPENDIX I: LEARNERS IN PRACTICAL WORK AND LEISURE

ABOVE: Learners of Duka Centre carrying bricks to the site where they would like to build a simple library

BELOW: Women of Duka centre playing netball during a short break in one of their lessons

ABOVE: Some of the Learners from Onezu and Duka pose for a group photograph at Micu P. School which they sometimes use for their lessons when the children have gone home.

BELOW: Learners of Onezu pose for a group Photograph after their lesson at Onezu Catholic chapel. In times of rains, the church is used as classroom
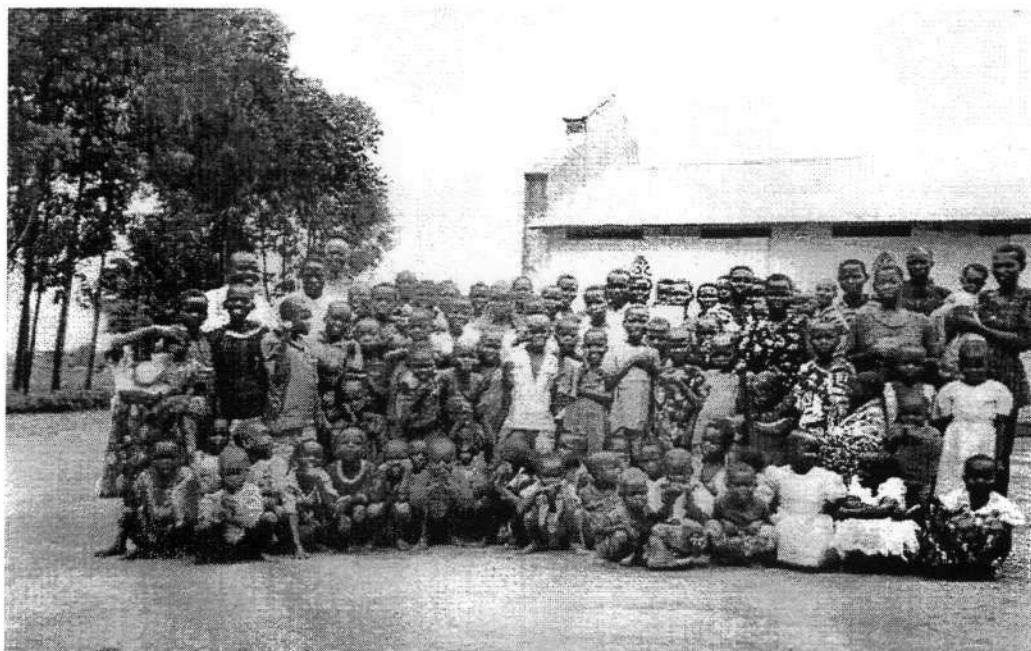
APPENDIX K: SOME OF THE INSTRUCTORS OF URLCODA
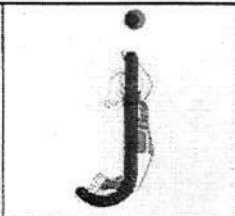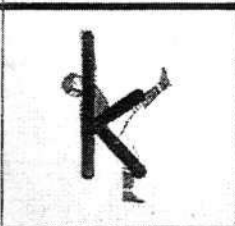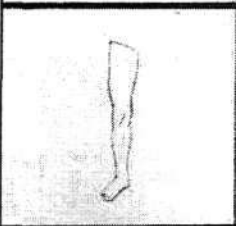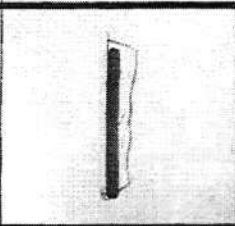
ABOVE: Some of the Instructors pose for a group photograph at Micu Catholic Parish

BELOW: Instructors of URLCODA having a planning meeting at Micu Secondary School
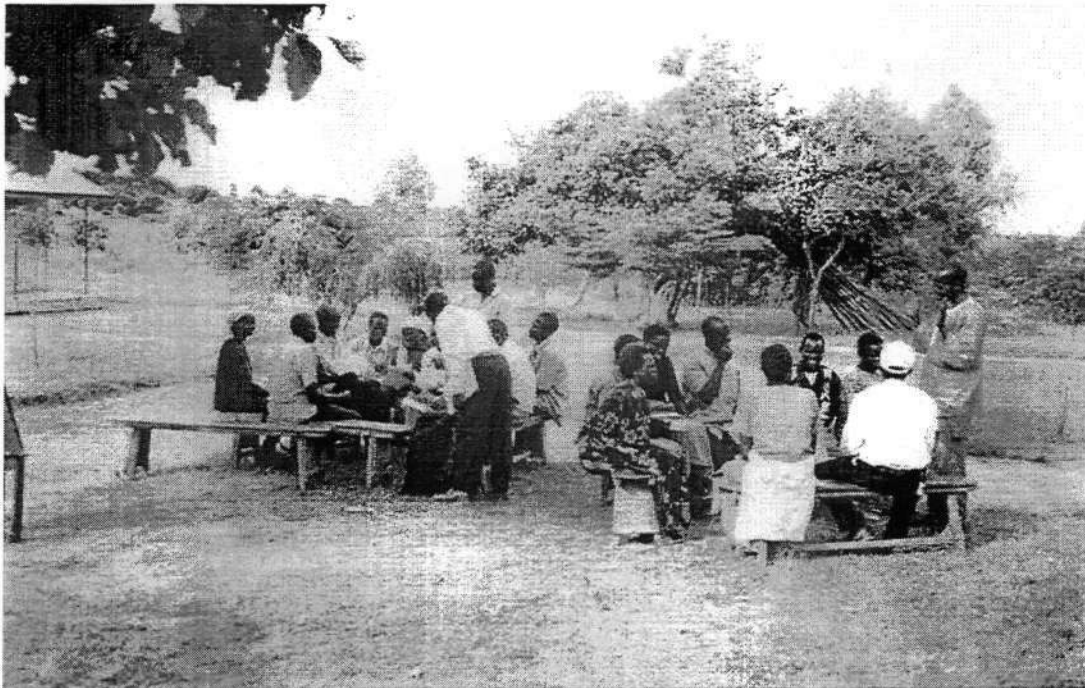
APPENDIX L: LAUBACH ALPHABETS FOR LEARNING HOW TO READ AND WRITE

	j	jumping j	j	j
	k	kicking k	k	k
	l	leg l	l	l
	m	man m	m	m
	n	neck n	n	n
	p	pan p	p	p

Source: Laubach, Kirk and Laubach (1981, p.6)

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APPENDIX M: INTERNATIONAL EVENTS AND INTERNATIONAL LITERACY WORK

No	PERIOD	EVENTS
1.	**Pre-1940s**	
i)	1920 – 1930s	Post-war Bolshevik Revolution
ii)	1919 - 1939	USSR Literacy Campaign
iii)	1930 – 1940s	Economic Depression Laubach Missionary Work in Philippines: Literacy Work used to win people over to Christianity.
2.	**1940 – 1950s**	
i)	1941	Laubach established Committee on World Literacy and Literature
ii)	1945	UN established

iii)	1946	UNESCO established along with education arm
		UNESCO's tow incompatible approaches to literacy:
		    1. Human rights (moral)
		    2. Growth, Investment in human capital (material)

iv)	1945 - 1947	Mass literacy Campaign in Vietnam
3.	**1950 – 1960s**	
i)	Early 1950s	UNESCO's programme of fundamental education Start of anti-illiteracy campaign in People's Republic of China
ii)	1955	UNESCO abandoned fundamental education in favour of development strategy Laubach establishes Laubach Literacy Inc
iii)	Late 1950s	Decolonisation of Africa
4.	**1960 – 1970s**	**Development Decade** Literacy seen as an investment in development Criticism on 'modernisation' = dependency theory (Imperialism of west)
i)	1961	Cuban literacy campaign UNESCO's ten year programme to establish universal literacy
ii)	1964	UNESCO-EWLP 'functional literacy' and skills training: 11 countries funded by 50 billion dollars from UNDP
iii)	1067 - 1980	Brazilian literacy movement
5.	**1970 – 1980s**	**Spread of Freire's Ideas**
i)	1974	EWLP funding stopped
ii)	1975	International Symposium for literacy, Persepolis - flexibility, Freirean, case-by-case approach
iii)	1975 - 1985	UNESCO gives more attention to schools
6.	**1980 – 1990s**	
i)	1980	Nicaraguan literacy campaign
ii)	1990	International literacy year – decade of literacy declared

Source: adapted from Lyster (1992, p.45)

APPENDIX N: OBSERVATION CHECKLIST/GUIDE

University of Natal
Faculty of Community and Development Disciplines (CADD)
School Community and Adult Learning (CODAL)

Behaviours/characteristics of interest to be observed in the course of teaching/learning

❖ The seating arrangement in the class

❖ The composition of the class

❖ Levels of participation in the class

❖ Pattern of Participation in the class

❖ Pattern of Distribution of rewards by the Instructor

❖ Teaching/learning methods being used

❖ Learning aids/materials being used in the class

❖ Evidence of mediation or collaboration by the two groups

❖ Nature of control in the class

❖ How the different groups in the class relate to each other in the course of teaching/learning

- o Teacher-learner relationship

- o Learner-Teacher relationship

- o Learner-Learner relationship

- o Child learner – Adult Learner relationship

❖ Teaching/Learning Environment Generally

❖ Observable practical problems in the teaching and learning processes

APPENDIX O: INTERVIEW GUIDE FOR URLCODA OFFICIALS

UNIVERSITY OF NATAL, DURBAN
FACULTY OF COMMUNITY AND DEVELOPMENT DISCIPLINES (CADD)
SCHOOL COMMUNITY AND ADULT LEARNING (CODAL)

Introduction

This interview guide is intended to collect information on the topic: 'An inquiry into the dynamics of intergenerational learning in URLCODA's adult literacy classes in Arua district, Uganda'. The information collected will purely be used for academic purposes. Kindly answer the questions honestly and do not hastate to seek clarifications on what you do not understand. The information you give will be kept with the highest degree of confidentiality.

The items of interest in the guide will among other things include:

❖ Socio-economic characteristics of the respondents

❖ Reasons for supporting/providing literacy

❖ The dominant methods/Approaches that guides the teaching of literacy in the agency

❖ Teaching methods and materials commonly used and reasons for using them

❖ Views on whether the presence of the children in the programme was intentional or not

❖ Possible reasons for adult learners and children attending the literacy programme

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❖ Possible reasons for other people not attending the literacy classes

❖ Views on the perception and reactions by the adult learners concerning the presence of children in the same classes

❖ Views on the perception and reaction by the children concerning the presence of adult learners in the same classes

❖ Views on how the adult learners, child learners and the instructors relate to each other

❖ Views on the process of recruitment and motivation of Instructors

❖ The training philosophy of the CBO (what it wants its instructors to do and how)

❖ Challenges/prospects that present themselves in the management of the programme

Thank you very much

APPENDIX P: INTERVIEW GUIDE FOR THE INSTRUCTORS

UNIVERSITY OF NATAL, DURBAN
FACULTY OF COMMUNITY AND DEVELOPMENT DISCIPLINES (CADD)
SCHOOL COMMUNITY AND ADULT LEARNING (CODAL)

Introduction

This interview guide is intended to collect information on the topic: 'An inquiry into the dynamics of intergenerational learning in URLCODA's adult literacy classes in Arua district, Uganda'. The information collected will purely be used for academic purposes. Kindly answer the questions honestly and do not hastate to seek clarifications on what you do not understand. The information you give will be kept with the highest degree of confidentiality.

The items of interest in the guide will among other things include:
Socio-economic characteristics of the respondents

❖ Knowledge of the different methods for teaching adult learners

❖ Methods and materials commonly used in the teaching processes

❖ Views on the methods used in relation to the category of learners at hand

❖ Views on how the adult learners and children relate to each other in and outside the class

❖ Participation in class by adult learners and children (which group is more active and in what areas?)

- ❖ Views on the type of learning relationships that have developed between the child and adult learners, eg. Possibility of mediation, who does it, when, in what specific areas etc

- ❖ Possible reasons for adult learners and children attending the literacy classes

- ❖ Reasons for instructors participating in the programme

- ❖ Views on whether this kind of learning arrangement where adults and children learn together is beneficial and if so, what are the benefits and who benefits more

- ❖ Possible pedagogical/administrative problems faced in managing the class

- ❖ Possible areas for improvement if any

Thank you very much.

APPENDIX Q: INTERVIEW GUIDE FOR THE CHILD LEARNERS

UNIVERSITY OF NATAL, DURBAN
FACULTY OF COMMUNITY AND DEVELOPMENT DISCIPLINES (CADD)
SCHOOL COMMUNITY AND ADULT LEARNING (CODAL)

Introduction

This interview guide is intended to collect information on the topic: 'An inquiry into the dynamics of intergenerational learning in URLCODA's adult literacy classes in Arua district, Uganda'. The information collected will purely be used for academic purposes. Kindly answer the questions honestly and do not hastate to seek clarifications on what you do not understand. The information you give will be kept with the highest degree of confidentiality.

The items of interest in the guide will among other things include:
Socio-economic characteristics of the respondents

Views on teaching methods and material used

Reasons for attending classes with adult learners and whether they attend primary school

Views on whether they have blood relations with the adult learners

Views on the reception adult learners give the children in the learning processes

Views on whether they help adult learners with some tasks in the class and whether the adult learners like it or not and vice versa

Ideas on whether they regularly work in groups and; if so, the composition of the groups

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Views on whether they receive equal treatment from the instructors in the learning process

Views on whether there are some times when adult learners boo them down as they try to contribute some ideas in group work or not

Whether they feel the interaction with the adults is helpful and if so, the benefits involved

Possible problems faced in the course of attending classes with adult learners

Views on what they think should be done for the programme to meet their needs better

Thank you very much

APPENDIX R: INTERVIEW GUIDE FOR THE ADULT LEARNERS

UNIVERSITY OF NATAL, DURBAN
FACULTY OF COMMUNITY AND DEVELOPMENT DISCIPLINES (CADD)
SCHOOL COMMUNITY AND ADULT LEARNING (CODAL)

Introduction

This interview guide is intended to collect information on the topic: 'An inquiry into the dynamics of intergenerational learning in URLCODA's adult literacy classes in Arua district, Uganda'. The information collected will purely be used for academic purposes. Kindly answer the questions honestly and do not hesitate to seek clarifications on what you do not understand. The information you give will be kept with the highest degree of confidentiality.

The items of interest in the guide will among other things include:
Socio-economic characteristics of the respondents

Views on the teaching methods and materials used in the class

Reasons for taking part in the literacy programme

Possible reasons for other people not attending literacy classes

Views on the presence of children in the same class and their reactions to that

Views on whether they have blood relations with children or not

Views on whether the children are also attending primary education elsewhere or not

Views on whether they get help from the children in class and if so, what form of help is it and the reactions of the child in that process and vice versa

Views on how the instructors treat them as compared to the children in the learning processes

Views on whether learning with children is beneficial and if so, what are the benefits and who benefits more

Views about the behaviour of the instructors in the teaching process

Possible problems faced in the courses of attending the classes

Ideas on what could be done to make such a programme more responsive to the needs of the participants

Thank you very much

APPENDIX S: CONTENTS OF THE FAL TRAINING MANUAL FOR TRAINING INSTRUCTORS

Introduction

> Basic definitions

> Training aims and objectives

> Structure of the manual

Unit One : Functional Adult Literacy and its Implications

> Introduction to literacy

> Development and methodology of integrated FAL approach

> Gender issues in FAL

Unit Two : Facilitating Adult Learning

> Characteristics of adult learners and qualities of a good instructor

> Methods of facilitating adult learning

> Communication skills to help adults learn

Unit Three : Facilitating FAL Classes

> Introduction to FAL materials

> Preparing to teach using primers

> Conducting classes using FAL materials and methods

> Setting climate

Unit Four : Organizing and Managing FAL Programmes

> Planning FAL programmes

> Organizing a FAL programme class

> Management functions required in organizing a FAL Programme

Unit Five   **:Integrating FAL in other Development Programmes**

> Integrating FAL with other key players

> Integrating FAL in income generating activities (IGAs)

> Integrating FAL in labour/energy saving technologies

> Integrating FAL in health education

> Integrating FAL in civic life of the community

Unit Six   **:Monitoring and Evaluating FAL Programmes**

> Information collection, use and storage

> Introduction to monitoring and evaluation

> Monitoring FAL programmes

> Evaluating FAL programmes

THE END

APPENDIX T: CONTENTS OF THE FAL CURRICULUM

AGRICULTURE, COOPERATIVES, MARKETING AND TRADE

THEME 1: Improving our agriculture

THEME 2: Keeping animals

THEME 3: Marketing our produce and products

THEME 4: Forming and joining cooperatives, clubs and associations

HEALTH

THEME 1: Our food

THEME 2: Safe and clean water

THEME 3: Common diseases which attach us

THEME 4: Environmental Hygiene

THEME 5: Improving our sanitation

THEME 6: AIDS (Acquired Immuno-Deficiency Syndrome)

GENDER ISSUES, CULTURE AND CIVIC CONSCIOUSNESS

THEME 1: Home management

THEME 2: Sex Education and family planning
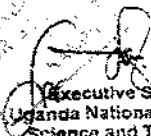
THEME 3: Our rights and laws

THEME 4: Uganda, our country

THEME 5: Our culture

THE END

APPENDIX U: RESEARCH IDENTITY CARD GIVEN TO THE RESEARCHER BY THE UGANDA NATIONAL COUNCIL OF SCIENCE AND TECHNOLOGY (UNCST)