

ADULT EDUCATION AS AN AGENT FOR SOCIAL CHANGE:
A CASE STUDY IN LESOTHO

by

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DECLARATION

I declare that *Adult education as an agent for social change: A case study in Lesotho*, is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.


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SIGNATURE
(MR M W MATSEPE)

29/11/02
.....
DATE

ABSTRACT

The purpose of this research is to investigate whether or not adult education acts as an agent for social change in Lesotho, especially in communities of the urban and rural poor. The importance and value of adult education as an agent for social change are highlighted. The study has employed a descriptive approach with case studies, involving samples from chiefs, the Ministry of Education and three prominent institutions: the Lesotho Distance Teaching Centre, the Lesotho Association of Non-Formal Education and the Institute of Extra Mural Studies. The samples of these constituencies totalled one hundred and forty-three. The study has used interviews, questionnaires and observations for collection of data. The researcher observed and judged the natural environment under which facilitation education occurred. Occurrences of all instances under observation were recorded and analysed.

The study revealed that even though there is no government policy regarding adult education in Lesotho, the role played by adult education is important as an agent for social change. Adult education has proven its importance and value as a means of providing solutions to pressing issues and problems of the disadvantaged groups. Adult education has a wide range of achievements through which social change is visible and measurable. On the other hand, there is an equally strong opposing side that argues that adult education, as a provision of education in general, does not bring social change in Lesotho; instead, it perpetuates social inequalities that exist. Adult education, according to practices which conform to consensus and conflict paradigm principles, is used as an instrument to promote and strengthen the status quo of social inequalities in Lesotho.

However, the researcher believes, through the findings of this study, that educating the urban and rural poor is a reasonable move because these groups constitute a large number of the human resource in Lesotho. With this human resource, if well developed, it is hoped that all other resources can be mobilised for the good of the nation. Lastly, the researcher believes that follow-up studies are needed in order to assess impact of adult education in Lesotho and recommends further research concerning adult education programmes and other pressing issues that are not included in this study.

KEYWORDS

Adult education as an agent for social change

Climate setting

Consensus and conflict paradigms (theories)

Didactics

Knowledge and skills

Participation and decision-making

Praxis

Social change / transformation / reform

Social inequalities

Urban and rural poor in Lesotho

DEFINITION OF TERMS

Adult education

An alternative education system for adults and children who did not go to or are not going to school, or have dropped out prior to acquisition of certain basic skills and personal traits. Inter-changeably used, in most cases, with non-formal education in this study.

Basic Education

Fundamental, simple education needed for life to continue.

Change

A process of bringing difference in order to achieve quality. Interchangeably used with transformation and reform.

Didactics

Science which studies teaching and learning.

Formal Education

Education undertaken through formal system of schooling.

Information Education

Education acquired unconsciously.

Lifelong Education

Any form of education that takes place throughout life.

Non-Formal Education

All forms of education acquired outside formal schooling system.

Praxis

Reflection on action.

Theory

Statement of principles on which understanding is based. Interchangeably used with paradigm.

ABBREVIATIONS

ABET	the Adult Basic Education and Training
AGM	the Annual General Meeting
ICAE	the International Council for Adult Education
IEMS	the Institute for Extra Mural Studies
LANFE	the Lesotho Association of Non-governmental Education
LPAs	Learning Post Administrators
LDTC	the Lesotho Distance Teaching Centre
NEPI	National Education Policy Investigation
NFE	the Non-Formal Education
NFCE	the Non-Formal and continuing Education
NGO	the Non-Governmental Organisation
UNESCO	the United Nations Educational Scientific and Cultural Organisation

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CHAPTER ONE

1.1 INTRODUCTION

In search of new challenges facing adult education worldwide, it is the researcher's ambition to undertake this study that concerns adult education and social change in Lesotho. The study is determined to equip the researcher with major points which highlight the role played by and impact of adult education, as far as social change is concerned, on rural and urban poor in Lesotho. By virtue of the nature of their living circumstances, these people, have to cope with, live according and adapt to the demands of change. Indeed, human beings have to adjust to change in order that their lives should change for the better.

The study further hopes to indicate why education of the adult population is important and by so doing it will prove the value of adult education among its clientele and the Basotho people, at large. It is the task of adult education to deepen the change absorption capacity of the society (Prosser 1967). Adult education should strengthen and improve people's ways of living so that they can cope with changes, as and when they occur. In other words, this means adult education is assigned the formidable role of planning its activities that emerge from change and addressing the needs of a society concerned, in such a way that the participants should know the direction and ultimate end of the changes they are faced with. This is more the reason why Prosser (1967:5) talks in this manner, when addressing adult education:

Because of the vital role which adult education has to play in shaping and preparation of society for change, and the task, which it has in dissemination of skills, any useful definition must take this into account. No definition can be

all embracing if it is to be of practical use. Any definition must rephrase the major problems, which this form of education has to tackle and these will vary according to time and place.

The emphasis here is on the fact that present problems are concerned with change and it is these problems which require the help of adult education. In a nutshell, adult education is concerned primarily with dissemination of knowledge, the training of the mind in objective reasoning and the teaching of skills to enable the individual to fulfil and play a part in the development of the society to which he/she belongs within a given time. Adult education, therefore, must include mass education for reform and change.

Darkenwald and Merriam (1982:34) have this to say when addressing adult education:

Adult education is a process whereby persons whose major social roles are characteristic of adults and undertake systematic and sustained learning activities for the purpose of bringing about changes in knowledge, attitudes, values or skills.

It is understandable, therefore, that because of problems which might have occurred and prevented adults to pursue their education in schools, colleges or universities during their youth, adult education is in place to assist them to catch up or enrich their knowledge and improve their technical or professional qualifications or turn them in new direction and bring about changes in their attitudes or behaviour (UNESCO 1979).

Adult education conveys a selected, particular type of knowledge to a more or less well-defined sub-group of the population which may comprise young people or adults. It is offered to different groups for different purposes (Cornwell 1991). This adult education is viewed in three types:

- *Developing knowledge and skills of members of the labour force, for example, agricultural extension services, community development services, etc.*
- *Designing to prepare people - particularly youth - for employment, for example, mobile training units etc.*
- *Providing activities aimed at cultivating skills, knowledge and understanding extending beyond people's actual occupations, for example, adult literacy programmes, programmes on nutrition and health care, etc (Harbison in Cornwell 1991:155).*

Proponents of adult education such as Knowles (1980) and Brookfield (1985), also confirm that the aims of adult education are centred around facilitating knowledge and skills acquisition and promoting changes in perception, behaviour and attitudes at personal, group, community and social organisation levels.

But adult education, in turn, cannot be conceived as a simple transmission of knowledge *per se*. Its primary function is to contribute to the development of a human in relation to his/her environment and natural resources. This means that a human being should be conscientized to understand his/her problems and find their solutions and eventually to gain self-esteem and

independence in his/her own right. Adult education in this regard is a system of education based on equality and respect for differences - education that can contribute to sustain democracy (Freire 1985).

The International Council for Adult Education (ICAE), on the other hand, perceives adult education in this manner:

Adult education must become a more open and flexible system that incorporates less conventional media such as self directed learning, distance education and new technologies... By using these means, adult education can improve access and provision of programmes to those who have traditionally not taken part in formal education for any number of reasons (ICAE in Hinzen 1994: 180).

It is, once again, the contention of the researcher that adult education must not be discriminatory but be all inclusive of people, irrespective of age, gender and social backgrounds, because social problems which hinder entrance into formal education may affect any of these groups.

Adult education must also take into account the numerous aspects of lives and identities of the individuals. This means people from different backgrounds should not be regarded as homogeneous in terms of manner of approach, treatment and methods applied when teaching them. Some people not only need to be respected but also to be appreciated in their different capacities in which they belong. Therefore, when dealing with them, adult educators need to incorporate the learning needs that are congenial to all adults in their different capacities. This is more the reason why ICAE in continuation writes:

If adults are to learn to participate in development, decision-making at their places of work, or become self-reliant and responsible citizens, participatory methods and approaches are essential (Hinzen 1994:181).

It is clear in this regard that adult education can be used as a tool for political and economic development in Lesotho as it has been the case in other countries all over the world. Examples would be the self-reliance development process that was adopted in Tanzania by Julius Nyerere and the concientization of the oppressed in Latin America that was spelt out and advocated by Paulo Freire (Hinzen 1994).

The two processes of self-reliance and concientization clearly indicate that adult education serves as a social remedial instrument to improve lives of those members of society who might not have had the chance to attend or dropped out of formal schooling. Yet education and training are imperative to equip individuals with adequate knowledge and skills necessary to cope with their milieu (Rogers 1992). Different life situations equip different adults with different experiences. For example at the work place, an individual, because of lack of required educational certificates, may not be considered for promotions or salary increase. This on its own is an experience that has an impact on a particular individual. It will serve as a drive that motivates him/her to pursue his/her education in order that in future he/she can stand a better chance for educational opportunities that emerge at the work place. Adult education helps individuals, while they are still at work, to acquire required standards needed for higher and better positions at work places or in life situations in general. Experiences such as this one form the basis of adults feeling a need to learn.

1.2 EDUCATION AND POWER RELATIONS

Education cannot be separated from politics and power relations especially when formal education seems to be catering for only a small percentage of the population in Lesotho. The development of education is closely linked to ideals of mass democracy and, indeed, reformers value education for the opportunity it provides for individuals to develop their abilities and aptitudes. Again, education is consistently seen as a means of equalisation. Generally, it is believed that education helps to reduce disparities of wealth and power by providing people with skills to enable them to find a valued place in society. This is why adult education has been launched in order to bridge the gap that exists between those who were absorbed by the formal education and found their way through and those who were rejected by it or dropped out. The idea is to have the latter to catch up and experience upward mobility. So the emergence of institutions of adult education in Lesotho marks a paradigm shift that advocates for new education training policy that combines education and training in attempt to jettison the traditional notion that these activities are opposing dichotomies (Van Niekerk 1995).

It is important, therefore, to delve deep into how far adult education has gone and its impact on social change in Lesotho. This will be in accordance with Baikie's statement when he contends that:

Education the world over is a strong weapon for social change, bedrock of national - economic development and an instrument for breaking the backdrop of oppression, ignorance, victimisation and perpetual dependence. This is why

education in my mind is a necessity for individual growth and liberation.

(Baikie in Braimoh 1994:iii).

Coady (Thompson :1980) also regards adult education as an agent for social change in society and as an aggressive agent of change that triggers off mass movements of reform.

1.3 STATEMENT OF THE PROBLEM

The concern of this study is on social change that might have been brought or not brought about by adult education in Lesotho and find out whether or not it addresses contemporary issues such as dependency-thinking , poverty, unemployment and HIV/AIDS. Even though the term social change is widely used, here, it will refer to changed attitudes about something "a shift in the characteristics of culture and society" (Henslin 1996:384). The process of social change, therefore, involves individuals as well as communities and societies. According to Rosenblum (1985:69), social change when linked to education is "education that implies social transformation and that is designed to find answers to fundamental questions".

Reinforcing this, Marx (in Popenoe 1995) views social change as a dialectical process where a thesis (the status quo) contains its own antithesis or opposition. The resulting struggle between the thesis and its antithesis leads to a new condition or synthesis. This new social order, in turn, becomes a thesis that will be challenged by its own antithesis and so on (Henslin 1996). In challenging the status quo, Freire (1985) and Brookfield (1985) suggest that, through adult education, people should be made aware of societal forces which have impact on their lives. They experience social change when they challenge these forces and find solutions for them.

This being the case, it is the researcher's hypothesis that in Lesotho, adult education has no impact in bringing social change or addressing pressing issues that affect Basotho people and many people do not know about it. That is, adult education has not adequately been canvassed or disseminated among many Basotho people, especially among the urban and rural poor. Furthermore, Jara (Hinzen 1994) states that:

A number of research studies on adult education (Mesina, 1993) indicates that the tendency not to adopt new methodology or development strategies is produced by the absence of concrete programmes... and also failure to prepare an educational atmosphere that motivates independent learning (Hinzen 1994:259).

Perhaps it is pertinent to question whether or not Lesotho experiences the above-mentioned shortcomings as stated by Jara (in Hinzen 1994) in launching adult education. It is the researcher's understanding that research in this regard is, therefore, needed and is legitimate.

The emphasis on this part of the problem-expressing statement is to clearly spell out the problem that the urban and the rural poor in Lesotho are the most disadvantaged and marginalized in terms of access to acquisition of formal education. They are seen as dormant group of the society who seem to remain unshaken and unperturbed by currents of change that prevail to influence their perceptions and understanding of the contemporary life problems that affect them. They lack participation in their own development. "They are voiceless", as Chambers (1983:114) puts it.

It is imperative for the researcher to find out if adult education, as a substitute or alternative of formal education, has been canvassed among the urban and rural poor in Lesotho and whether or not it has played the role, as expected, of being an agent of social change in Lesotho.

The assumption is based on the understanding that in Lesotho, because the urban and rural communities are often poor and have limited communication with the outside world, poor people may lack the skills and knowledge needed to implement change in the world of shifting their own life styles. Hence, one role of adult education in Lesotho is to develop skills in a culture in which Lesotho environmental perceptions are heavily influenced by traditional beliefs.

1.4 AIM OF THE RESEARCH

This research is, therefore, aimed at finding out how far adult education has gone in dealing and enforcing social change with regard to pressing issues that prevail among the Basotho people. Is adult education accepted among the Basotho people, and can its impact be observed and measured? Has it brought about social change, transformation and reform in relation to social problems in Lesotho? These are some of the key questions which form the basis of this study.

This study focuses attention on change or transformation that is brought to adults (especially the urban and rural poor in Lesotho) who according to the researcher have dependency-thinking. Through colonial heritage, they believe that developments should be brought by the government and if they work, they should be remunerated by government for the work done to develop their own areas. There is a demand for education that will eradicate this form of

understanding. Such education should be used for demographic changes that force people to cope with prevailing lifestyles concerning economic, political and cultural patterns as well as all problems of contemporary Lesotho communities. By so doing, adult education will be promoted and practised as a liberating force (Coombs, Prosser and Ahmed 1973).

The study is concerned with urban and rural poor in Lesotho because poverty is visible amongst these communities. Poor people are seen around in great numbers in rural areas but the rate of influx of the same people to urban areas, where there is no employment, is alarming and life is difficult. So adult education to help those in rural areas and neglect those in urban areas would be displaying injustice. Both of these groups are disadvantaged and marginalised. They all need help from adult education.

This form of education is, indeed, needed for these people because illiteracy curtails human potential and renders a person inactive to improve his/her own life. The provision of formal education in Lesotho is usually for the well-off who can afford formal education and have the best chance of success. As Cornwell (1991) points out, there is clear connection between poverty and little or no education. The children of the urban and rural poor also fail to get appropriate education because of number of disadvantageous reasons. In rural areas schools are few and far, with unqualified teachers. Children have to walk long distances daily while in urban areas, schools that are meant for the poor are congested and are of poor quality. In addition, the urban poor cannot afford to pay for expensive higher education that is offered by English medium schools in towns or those that offer subjects such as computer skills.

The children from the urban and rural poor families often drop out along the way, mainly because either their households cannot afford to educate them further or because they are handicapped and cannot perform well in class as compared to those who come from rich families. In most cases, all of these reasons, together with others not mentioned here, combine to act as a hindrance for the children from these poor families to go to school. Instead, they fall victims of having little education or no education at all. It is believed that adult education should take over and help to rescue these innocent lives by providing necessary knowledge and skills.

1.5 MOTIVATION FOR THE RESEARCH

The findings of this study will, *inter alia*, reflect whether or not adult education programmes launched in Lesotho do, indeed, bring about social change among participants and mainly among the urban and rural poor. That is to say, is adult education well known among the urban and rural poor of Lesotho and has it played any significant visible role in addressing their problems? It is hoped that these findings will highlight whether Lesotho has to readjust for better performance, if ever there are weaknesses or shortcomings, or reinforce and improve the strengths and successes which might be obvious or revealed. By addressing these issues, it will be easy to judge how far adult education launched in Lesotho has gone or not gone, as far as social change is concerned.

1.6 METHODOLOGY

Appropriate to this study concerning adult education in Lesotho is to question both its credibility and reliability. The procedures, processes and content related to this study undertaken emanate from and are rooted in research instruments that were used in order to protect both reliability and validity of the methods employed.

The research study employed both quantitative and qualitative approaches. The quantitative approach, through interviews and questionnaires, surveyed randomly selected samples of:

1. Chiefs from urban and rural areas
2. Principal Secretary for Education and other education officers
3. Director, members of teaching staff and learners of the Lesotho Distance Teaching Centre (LDTC)
4. Director, field staff and learners of the non-governmental organisation, the Lesotho Association of Non-Formal Education (LANFE)
5. Director, members of teaching staff and learners in three centres of the Institute of Extra Mural Studies (IEMS) established in Maseru, Thaba-Tseka and Mohale's Hoek.

The qualitative approach used case studies of these three prominent institutions which offer adult education in Lesotho. LDTC, LANFE and IEMS, respectively. Observations were used to assess effectiveness of these institutions in dealing with adult education as an agent for social change in Lesotho.

1.7 LIMITATIONS

Even though this research has been subjected to generalisation, the truth remains that there are many other governmental and non-governmental institutions which offer adult education - as many as more than 600 (Set'sabi 1989) - but to avoid too big a sample, the researcher

decided to put them aside and instead visited only three prominent ones: LDTC, LANFE and IEMS. However, their motive and rendering of their services are reported not to be different from how the other adult education providers function. They render non-formal education in various forms to the disadvantaged groups of the urban and rural poor in Lesotho. The fact that these institutions were not visited, on their own, necessitates further research to be undertaken in order to find out how they actually function and deliver the services in Lesotho.

Another limitation was that of lack of understanding of English by the majority of learners, especially those of LDTC and LANFE where the researcher had to spend time and energy to translate and interpret and thereafter write down the responses for the respondents. Translation and interpretation may have their own shortcomings, such as not expressing exact words as they are uttered. However, the researcher tried his best to minimise this problem by translating and interpreting in such a way that the results bred outcomes of perfection. The questions were repeatedly and slowly read to ascertain clarity and understanding.

CHAPTER TWO

ADULT EDUCATION IN RELATION TO SOCIAL CHANGE

2.1 INTRODUCTION

In this part of the research, the intention is to review the literature that explores the role played by adult education in relation to social change and relate this to the situation in Lesotho. In order to accomplish this mission, two major contending schools of thought are highlighted by concerned sets of literature which were consulted. First is the literature that agrees with the notion that adult education is an agent for social change. While the second stresses that adult education is not the agent of social change. This is to say, instead, as a provision of education in general, adult education perpetuates inequalities just as has been the natural routine of education. The contention here is that education merely integrates a few members of the disadvantaged into the top class elite and by so doing, the basic structures of existing inequalities, are strengthened. Its main effect is to reproduce social strata and cultures, preventing change to take place so that the individual is adapted to dominant social and cultural norms (Hall & Kidd 1978 and Rogers 1992).

This, therefore, means the chapter is structured in three major parts:

1. Purpose of education in general.
2. Adult education; its role as an agent of social change which has praxis and adult education as a lifelong, basic education reform as its subheadings.

3. Adult education as a failure to bring social change with subdivisions as consensus paradigm and conflict paradigm.

2.2 PURPOSE OF EDUCATION IN GENERAL

World-wide education is a strong weapon used to eradicate social, economic, political, and cultural problems that hinder the smooth progress and development of societies. But education fulfils this heavy task only if it is well-structured and aimed at emancipating individuals, groups, communities and societies from the problems that they encounter in their daily lives. Education is, therefore, meaningful only where and when it helps people in their daily efforts to create a better and more congenial life (Hall and Kidd 1978). This idea is more or less portrayed in Rogers (1992) when he contends that education, if it is effective, is a revolutionary force for both individuals (providing mobility) and society (promoting development).

Jefferson (in Lauer 1998) believes that education is essential to the freedom and happiness of the citizenry for only the educated individuals can see the demagogues and avoid being taken in by those who claim to be wise. He asserts that education fosters personal development. In other words, through education, the individual can hope to be liberated from the bonds of ignorance and be prepared to maximise his/her intellectual, emotional and social development.

On the other hand, not negating this idea, Aldrich (1976:43) says:

Education is the important shared experience in our lives. It is so important and so all-pervasive that it is almost impossible to define. It takes place

everywhere... Education has two properties. The first is that it is concerned with the development of knowledge, skills and values which are generally considered to be worthwhile, or at least not harmful to others. For example, to teach someone to be a liar and a thief would be mis-education rather than education. The second is that education allows for participation by the person being educated, both in the process and in the outcomes.

The general expectation of education in this manner is to improve the well-being of all and particularly that of the under-privileged elements of society (Hall & Kidd 1978). Even though education may not supply all the answers to the problems that an individual or society encounters, it is the best single means of promoting intellectual, moral, physical and economic well-being (Aldrich 1996). Theorists like Piaget (Hergenhahn 1982) confirm that learning affects the following domains: cognitive (intellectual), affective (behavioural) and psychomotor (physical) which together mould a total human being that is resultant from the influence of education. Influence here means change effected on a particular individual through educational impact.

On the other hand, Farrant (1977) perceives education as a total process of human learning by which knowledge is imparted, faculties trained and skills developed. This definition by Farrant is more or less the same as those offered by Durkheim (1976) and Lauer (1998) who respectively regard education as the formal systematic transmission of a culture's skills, knowledge and values from one generations to the next. In the same vein, Bernstein (1990) views education as the transmission of particular attitudes, knowledge and skills to the members of a society through formal systematic training.

What one grasps and makes meaning of is that education is a process of socialisation by which people acquire behaviours that are essential for effective participation in society (Durkheim 1976). It is again not wrong to bear in mind that the nature of education is to deal with knowledge that is recognisably worthwhile and capable of achieving a voluntary and committed response from the learner. Apart from that, the nature of education is to lead to a quality of understanding that gives rise to new mental perspectives in the learner. Additionally well-fostered education should use methods that encourage the exercise of judgement and the use of a learner's critical faculties (Knowles 1980). The urban and rural poor in Lesotho, among others, need education so that they will be able to respond positively to the challenges of life that face them and fulfil the purpose which education is intended to achieve through its clientele.

The purpose of education is to provide labour-force, by promoting and fostering the skills and knowledge required by societies to acquire greater prosperity. It enables individuals to achieve roles and thereby set positions which they occupy for the rest of their lives within society. It also enables the learners to reflect critically on the reality around them and to cooperate with others to change that reality - hence social change is experienced.

It is obvious from the above statements that education cannot be neutral; it confirms or seeks to change existing reality. This, therefore means, adult education as a provision of education in general is no exception, it either supports or challenges the status quo of the existing system in Lesotho.

Danlin (1990) when furthering the argument related to purpose of education, states that through education developments occur stage by stage and that there is progress in society.

He elaborates by saying, "Education is seen as playing a major role in the 'modernization' of society and the learning process to correspond with new stages of development in society" (Danlin 1990:63).

Proponents of modernisation explain development as a change from traditional practices and cultures to a modern way of living, represented by modern western values, the use of modern implements and the adoption of modern /western institutions (Fagarlind and Saha in Lephoto 1994).

But Horton (1986) regards education as an agent of social change only if educators understand their role and approach when they deal with learners. Also educational systems change to incorporate and respect the learners as co-members in the educational arena. Horton states:

We have learned from folk schools in this country and abroad, from Paulo Freire and others like him and from great popular movements of this century that people become motivated when they are personally involved in the process relating directly to them and their own life situation. Thus the only way to effect radical changes in the educational system is for educators to make alliances with community people, students, various ethnic groups, union members. Goals, curricular and policies will be changed to the degree that more and more people begin to participate in decision-making and become agents of fundamental change in the educational system and society at large (Horton in Danlin 1990:65).

Here the suggestion is that for a change to be experienced, the urban and rural poor in Lesotho must be made to participate in and offer decisions about issues that affect them. Adult educators should understand participants and involve them in preparing, planning, implementing and evaluating educational system in order to reap better prospects of transforming the life in general.

This is why Lovett (1980), from a conflict perspective asserts that idealistic education should be that which is referred to as radical education which mounts alternatives in its philosophy, pedagogy and institutional arrangements. It should not merely be a critical or opposition movement but be counter-hegemonic, threatening to construct a whole alternative. He raises the idea of preoccupation with education and politics, knowledge and power. He says: "Educating yourself and others, especially in a knowledge of your circumstance, is a step in changing the world' (Lovett 1980:102).

Radical education for the urban and rural poor in Lesotho is essential because it will then serve as a true agent of social change. It will be counter-hegemonic to the present capitalistic mode of education that supports or perpetuates the existing social inequalities. Here, by radical education, the researcher refers to alternative channel of education which is, and is seen as, a power that exerts its force to serve for upward mobility (Simon 1985) of the urban and rural poor in Lesotho. This is because compared to formal schooling, adult education is easily available and can change lives of participants for the better because it is a practical discipline whose ultimate goal is to give adults better control over factors associated with the problems they face (Jensen in Merriam and Cunningham 1991: 52).

Indeed, the service of adult education is required in Lesotho for the urban and rural poor because as (Hall & Kidd 1978:65), states when talking about education and equality:

Non-formal and adult education activities have yielded much more satisfactory results than those produced by the formal school system. This is especially true of functional literacy programmes and other similar non-formal activities aimed at applying need-oriented and problem-related approaches.

Failure, by formal school system, is characterised by the situation of street children, national economic recession, rural-urban migration, deterioration of social services and extreme urban and rural poverty in Lesotho. When the situation is like this, Bernstein (1971) argues that street children need access to alternative non-formal education designed to support the goals of obtaining non-exploitative employment, access to safe shelters, health services and above all participation in normative social support groups. To support his argument Lauer (1998:445) cites three case studies of education programmes for street children in the Philippines, Kenya and Columbia. These programmes use development strategies that are meant to rehabilitate and rescue lives of humans.

It must be noted that the current challenge facing development circles is to search for human-centred development strategies which emphasise active participation of the people at grass-roots level. Attempts in this field in most countries (as cited above) are increasingly being focused on an evolving approach to development, based on bottom up initiatives and self-reliance. Such endeavours, as Gajanayake and Gajanayake (1993) understand, have resulted in a transformation from a welfare-oriented approach with masses as passive beneficiaries, to a community of active participation.

According to the two authors, Gajanayake and Gajanayake (1993), there is a growing acceptance that the community development approach, when applied to adult education has the potential to address development issues and challenges faced by urban and rural communities in developing countries as well as issues encountered by disenfranchised, disadvantaged and marginalized group in the developed world. They emphasise their point in this manner:

The community development approach places the human being at the centre of development and is primarily concerned with human dignity and potential. It assumes that in order for people to control and shape their own destiny they should first realise their own worth and strength. The community development approach provides a high level of participation for the members of the community in all aspects pertinent to the development process (Gajanayake and Gajanayake 1993:1)

However, the community development approach, although so well-articulated, seems to encounter some problems when it comes to the assessment of its impact on the poorest of the poor. Since it encompasses the whole community, some members, do not significantly reap the desired goals. In this case what is required is what is referred to as a target-oriented approach focusing directly on disadvantaged groups like the urban and rural poor in Lesotho.

Proponents of this target-oriented approach declare that it requires a process of empowerment, consciousness-raising and leadership development in the community (Gajanayake and Gajanayake 1993, Freire 1977 and Knowles 1980). The development of relevant skills, knowledge and attitudes among the members of the community is equally

important: "It is an essential process because it is initiated by the community itself" (Gajanayake and Gajanayake 1993: 1).

Furthermore education (especially primary education) has its aim being to establish literacy. In this way education is seen both as a goal of development as well as a method or a tool of realising interrelated goals. These include health, higher labour productivity, a more rapid growth rate in the gross domestic product and the broad social aims of social integration, including participation in cultural and political affairs. Cornwell (1991: 150) shows that according to the United Nations definition literacy refers to a person's ability to read and write with comprehension of a short, simple statement about his daily life. More specifically the UNESCO definition talks about functional literacy and refers to it in this manner, "Literacy is only functional... to the extent that it conveys a technical, vocational, social and economic content related to development requirements" (UNESCO 1985:65).

No doubt the definitions link literacy, and hence education, directly with development. Literacy is one component of education which is vital to help an individual to cope meaningfully and understandably with issues that contribute to his/her well-being in his/her society. The individual has to apply literacy skills to find solutions to problems that affect him/her. These skills include not only the ability to read and write but also an enhanced capacity for clear, logical, critical thought Cornwell (1991: 152). This is what the researcher believes adult education should do for the urban and rural poor in Lesotho: provide them with the skills of clear, logical and critical thought in order that the education they may acquire can develop their country.

In the context of Lesotho, this is perceived in line with Noor and Toure (Cornwell 1991) who both identify and connect the purpose of education to development by raising the following points:

- *Education provides knowledge, skills, values and attitudes which increase people's ability to change and willingness to accept new ideas and practices. In rural area, for instance, where mechanisation is becoming more common, peasant farmers need to acquire the necessary technical know-how education. A person who knows how to read and write is better able to apply new knowledge and benefit by it.*
- *Education provides the means for people to satisfy other basic needs. It provides connection between improved nutrition, clean water and primary health care and enables people to make better use of new medical and other services. Improved health in turn raises productivity, incomes and standards of living.*
- *Education socialises people in the dominant political and cultural value systems.*
- *Education and literacy make people less dependant upon assistance. For instance, local co-operatives in rural areas may employ their literate members to do simple bookkeeping. Such people are also less vulnerable to exploitation and the effects of official corruption. (Cornwell 1991: 152).*

It is in this understanding of purpose and connection of education with development that makes the researcher to believe that if the urban and rural poor in Lesotho were equipped

with education, they would experience the change that is necessary for them to be viable and productive members of their society.

This debate now leads us to examine what adult education is (as a component of education in general), together with its role as an agent of social change.

2.3 ADULT EDUCATION: ITS ROLE AS AN AGENT FOR SOCIAL CHANGE

Schuller and Meggary (1980) and The Lesotho Ministry of Education Task Force (1982) use Non-Formal Education and Adult Education interchangeably. For convenience sake, this study will also use these terms interchangeably in most of the cases. The researcher's view, of adult education for social change, focuses on educational activities that are organised for social movement and contribute to the transformation of any society within which they operate. Various authors, such as Lindeman (1945), Freire (1985) and Brookfield (1985), concur that adult education has a significant role to play in the transformation process. These authors agree that through adult education, people should be made aware of societal forces which have an impact on their lives.

In the same vein of the above authors, Paulston (1977) perceives adult education as a system described and consciously used as an instrument for transmitting new values and for creating a sense of motivation. Where its intent is to break down an older society and to build a new one, moral education becomes a learning priority. This is what the researcher believes should happen in Lesotho. New forms of perception within communities should be instilled through adult education. The use of adult education should be to transmit certain desired values and attitudes and to adopt new ways of tackling life problems.

Adult education is meant to free the human being from ignorance and equip him/her with necessary skills and knowledge that will help him/her to manipulate his/her environment for attainment of his/her survival and development of his/her community at large. In this sense freedom, as Short and Freire (1987) contend, will be social, hence being for all; that is, it will not be individualistic.

Repeatedly it has been mentioned that large sections of the adult population of African countries are illiterate and that because of their age, these people cannot be accommodated into formal education systems. This is more the reason that in 1967 Nyerere decided to launch adult education as a priority in Tanzania and between 1970 - 1980 the percentage of illiterate adults was reduced from 70 to 21% (Cornwell 1991:181). It is, therefore, hoped that adult education can help the urban and rural poor in Lesotho to change for the better, as has been the case in Tanzania.

Non-formal education is a significant substitute for formal education, as well as a supplement to it, for the following reasons as indicated:

- *When resources are scarce, non-formal education is the only way of satisfying unfulfilled educational needs.*
- *Rapid technological change demands that people's knowledge be updated continually, and this can effectively be done through non-formal education.*
- *Non-formal education is an excellent means of developing rural areas where knowledge acquired can be put directly into practice.*

- *Non-formal education can be used to encourage political participation and expedite social development (Cornwell 1991: 182).*

The point to emphasise is that, according to Bock and Papagiannis (1993), non-formal education will increase people's productivity. This raises their occupational status and reduces the gap in income and status between skilled and unskilled, rich and poor urban and rural dwellers. In this sense non-formal education is seen as a stimulant to upward social and economic mobility for people down the ladder (Cornwell 1991).

Cornwell (1991: 174) maintains that investment in education can have a positive effect in that the total income level in a society increases and the absolute level of poverty, therefore, declines. Education can create new opportunities for the children of the poor and for the rural population especially, by serving as an instrument to bring social mobility. When talking about social mobility, Giddens (1998:263) says:

In studying stratification, we have to consider not only the differences between economic positions or occupations, but what happens to the individuals who occupy them. The term social mobility refers to the movement of individuals and groups between different socio-economic positions. Vertical mobility means movement up or down the socio-economic scale. Those who gain property, income or status are said to be upwardly mobile, while those who move in an opposite direction are downwardly mobile.

Chambers (1983) addresses the lack of participation by the masses in their own development. The question is why is there a lack of participation? Cornwell (1991: 243) shows that, among

the stereotyped ideas about it, is that, they are indifferent to their plight, they are lazy and not concerned enough to do anything about it, they are fatalistic and moreover do not have the intelligence to find a solution, that is, they are intellectually inferior.

But Chambers (1983) warns that one consequence of prejudice is that it facilitates fallacious thinking. He indicates that poor people are rarely met. When they are met, they often do not speak. When they do speak, they are often cautious and deferential and what they say is often either not listened to or brushed aside or interpreted in a bad light.

He elaborates by showing that such generalisations are fallacious. The impoverished masses should be seen as a major resource which can contribute substantially to development. In the third world they have been passive spectators to their own development and the development projects undertaken on their behalf. Thus, prejudice further reduces chances of treating the poor with respect. The following are the reasons why Chambers feels the poor should take part in their own development:

- *They have profound indigenous technical knowledge.*
- *They understand their own poverty.*
- *Excluding them is a violation of their human dignity, not permitting them to participate is in a sense telling them that they are not deemed fit to have a say in their own lives or future.*

- *Refusing them participation will make them less and less enthusiastic about any endeavours undertaken on their behalf* (Chambers in Cornwell 1991: 244).

The importance of participation and involvement of the poor in their own development has been over-emphasised in this work. Getting the impoverished masses to participate in their own development is asking them how the problem of mass poverty should be dealt with and solved. In continuation Chambers (Cornwell 1991: 244) puts this idea in the following manner, "The best approach in each situation may be an unconstrained dialogue with the poor, and an effort to learn from them what their priorities are".

Participation is, therefore, a dynamic process aimed at involving the masses so that they can formulate their own end goals and work together to realise them. This is why Gajanayake and Gajanayake (1993) reinforce this by stating that development projects require accurate, reliable and usable information that reflects the needs of a specific community. They understand that planning and implementation of projects should not be left entirely to guesses, hunches, views of experts or opinions of the leaders. They stress that needs assessment conducted with participation of the target population will strengthen community commitment and enthusiasm for a project. Besides igniting project ideas, it generates data to develop indicators for evaluation. Above all, needs assessment helps to create community ownership in a project. It is an effective system of inquiry that provides information to help decision-makers (Gajanayake and Gajanayake 1993: 39).

The idea is to have the urban and rural poor in Lesotho involved in their own development so that they can be agents of their own social change and eradicate poverty. Through adult education, they should be able to inquire and derive information that is necessary for their

lives and this information will help them to make sound decisions that address their problems hence provide solutions to life requirements. If adult education helps development to occur within a society, adult education is, therefore, an agent for social change because development is an indicator of social mobility. "Education is the medium through which social transformation takes place" (Rosenblum 1985: 69).

In the context of Lesotho, poverty is exacerbated by the uneven distribution of goods and benefits since it is usually the children of the well-off who have access to formal education. In this regard there is a clear connection between poverty and little or no education among the citizens of Lesotho (Cornwell 1991). People are said to be poor when they are deprived relative to others. This is why Seldman (1985:43) refers to "classes as groups in a community who have different access to resources, and who have different levels of control over goods which the community produces."

In Lesotho poverty is seen among the community of the poor (underclass) who experience hunger and malnutrition, unemployment and substandard housing or are homeless (Lauer 1998). However, it must be understood that those members of rural communities who live close to the soil and earn a living out of improved agricultural techniques and methods are regarded as already in the process of social transformation and more education is needed to encourage and reinforce their efforts. This means people are no longer poor when they are able to meet the demands of their daily problems.

Social change and transformation mean changed lifestyle patterns and general perception of how to solve problems in order to make life easier and better. The purpose of social change and transformation is to bring about changes in knowledge, attitudes, values and skills

(Darkenwald and Merriam 1982). According to Lauer (1998) social change and transformation mean equality of things we value in order to avoid having major segments of our population which suffer from deprivation.

2.3.1 PRAXIS

Freire (1985:51) proposes education for the oppressed which would assist them to develop critical consciousness of the forces which shape their lives. He equates the process of conscientization with humanisation. He states:

True humanisation takes place in the world only when each person becomes aware of social forces working upon him or her, reflects upon these processes and becomes capable of transforming the world.

Freire (1985) contends, that this entails a process of dialogue, action and reflection on the part of both learner and educator. Critical awareness or consciousness is not an intellectual process coupled with critique of dehumanisation structures and ideology *per se*, but basically is the outcome of praxis which is union and result of action and reflection. Vella (1979: v) refers to praxis as "the reflection on action that can lead to new and better informed action". Praxis is a Greek word for action with reflection (Vella 1994).

It must be understood that the impoverished mind, that has no reflection on action, might be so because of lack of motivation in the context of a society that is marked by extreme poverty, stress and deprivation, such as with the urban and rural poor in Lesotho. This is why Jordan and Jordan (1998) state that aspects such as poverty, threat, deprivation and violence affect both individual motivation and quality of life.

This, therefore, means poverty does not only refer to lack of property but it also refers to a state of mind with the lack of objective reasoning and analysing of issues. In Lesotho adult education is supposed to help the rural and urban poor to use praxis to motivate them to transform their minds and be able to reflect on their actions, have full understanding of their position and formulate well-informed decisions for their future actions.

Braimoh's (1994: 18) perception of adult education in this case agrees with this notion of praxis. He contends as follows:

Education should facilitate in adults the development of personal autonomy. Adults are generally independent when compared to the status of childhood dependency. Education must help the adult to transform himself from a condition of acquiescence to a condition of autonomy. He analyses what others teach him because he is not a passive receiver of ideas but rather is inner directed. The autonomous adult is characterised by personal creativity to problems that confront him, fears not thunderbolts but the non-fulfilment of potential. ... The enterprise motive in each individual is subjugated because of a lack of awareness.

Praxis, therefore, is a vital principle for adult learning. It involves doing with built-in reflection. "Praxis can be used in teaching knowledge, skills and attitudes as learners do something with the new knowledge. They practise the new skills and attitudes, and then reflect on what they have just done" (Vella 1994:1).

Central to Rogers' (1992:37) theory of learning is the role that analysis and reflection on experience play. The main stages of this process are:

- *Experiencing something*
- *Analysing and reflecting on that experience*
- *Seeking implications of the experience for action*
- *Experimenting with a new approach*

The cycle then repeats itself and knowledge is created at each revolution.

The principle of praxis, therefore, enables the participants to shape their plans so that members will apply what they are learning and then examine what they are doing in teams, as subjects and decision-makers from their own cultural and environmental perspectives. The so-designed approach will set objectives. The content decided to be taught relates directly to the achievement-based objectives (Vella 1994).

What is suggested here is that all members of society ought to take active responsibility for social problems and more specifically, should learn to question their experiences and to analyse them critically. Thus, their questioning and analysing will lead to increased awareness and to subsequent action (Castle 1994). This calls for reconstruction of a mentality that distorts and ruins critical thinking of the marginalized group of the society.

Adult education and social reconstruction in Lesotho for better prospects should encompass these main ideas as stipulated by Castle (1994:4).

1. *Education for the transmission of culture - including the understanding of culture and skills, not blind acquiescence based on stereotyping and docility.*
2. *Education for the development of expertise, including specialist knowledge as well as generalist understanding to be used in the service of social organisations and institutions.*
3. *Education for the renewal of organisations and the reform of social structures in order to deal with the problems of society.*
4. *Education for social action to bring about change in relations of power, control and authority in society.*
5. *Education for the reconstruction of society and for the development of communities which are adequate to tasks of re-education, further education and invention.*

Communities are associations of people who, in their dealings with one another, are aware of the effects of their actions on others, and who are committed to being responsible for the effects of their actions (Castle 1994).

London (1970: 191) declares that:

The realisation is that there exist nation-wide pockets of poverty that have stimulated interest for their eradication. There has been many proposals to help the poor and a few have been put into effect; but much of the effort has been less than successful. It is shown that it was maintained that those on welfare are lazy and programmes are not devised to foster incentive and to retrain adults to re-enter the world of work and their own inadequacies are revealed, a perspective which fails to see the poor as human beings but rather as inefficient machines as part of the problem. Dehumanised poverty programmes have largely failed because the primary effect has been not to help the poor learn to help themselves but to make them more dependent and keep them at the bottom of the industrial system.

Adult education is needed to help the urban and rural poor in Lesotho to learn to help themselves but not to dehumanise them.

Thus in continuation, London (1970) shows that unless poverty programmes strive to help the poor develop their own capacities and sense of relevance as human beings, we cannot expect much progress. We must instill in them self-respect and cast opportunities for social mobility and participation in many forms of decision-making. We must involve the poor in decision-making affecting their lives. Presently it is the reverse of the situation because the beneficiaries of poverty programmes have been the professionals and government bureaucrats at all levels. The focus of programmes to alleviate poverty is upon manipulating the poor, not upon their involvement. This is why there is no genuine progress in relation to emancipating the disadvantaged from the impoverished conditions that shackle their lives.

The researcher contends that an important ingredient of any antipoverty programme is education, if real change is to be achieved (London 1970). The education and training which need to be employed must also be supplemented by meaningful learning experiences that help the poor learn how to cope with the social forces that influence their lives.

Braimoh (1994:16) concurs with this understanding when he articulates adult education objectives. To him, adult education objectives anywhere in the world are as follows:

- *To help an individual find meaning and happiness in life.*
- *To aid and reinforce the civilising process of improving the human condition.*
- *To help the individual discover himself and know himself*
- *To help the individual to solve problems of everyday life.*
- *To enable the individual to live a full life.*
- *To help the individual in his psychological and spiritual maturation process.*
- *To ensure survival and democracy.*
- *To help forge national unity, national integration and economic development.*
- *To help the individual citizen take his rightful place in society.*

Special scrutiny of all these objectives reflects an intention of seeing the individual as a true human being who is well-respected and placed in the world that does not interfere with God-given freedom. He/she should be a human being who should use his critical thinking and be accountable for his/her actions. Things being normal, harmony and prosperity should reign in order to ease and protect human life. The understanding is that a human being should be autonomous in a true sense, through the medium of education.

Indeed, Braimoh (1994: 18-19) does not disagree when he shows realities that an ideal adult education should entail for an individual and state. He reveals that:

- *Education should facilitate in adults the will to become courageous.*
- *Education should help adults give free rein to creative imagination about their individual futures and about the future of mankind...*
- *Education must facilitate in adults a spirit of interdependence and collaborativeness. To interact with others in the community does not mean that it is necessary to mould oneself to the community pattern, to forsake autonomy or to desist from dreaming dreams about one's individual future and the future of humanity. Unity is not uniformity as community does not necessarily require conformity. It requires only a mutuality of openness of persons and this mutuality is founded on trust.*
- *Education should facilitate in adults awareness of their civic responsibilities to one another, to the community, the state, the nation and the world at large. It is through education that illiterate adults can know why they should pay taxes regularly in order*

to enjoy the necessities of life to be provided by the state, to be law abiding and to exercise their voting rights.

- *Education will facilitate the personal improvement of the adult. This may be in the form of upgrading their educational qualifications for increased efficiency in their jobs preparing them to cope with changes in technology, ensuring vertical job mobility, or providing avenues for entrance into higher educational institutions.*

The focus of this study is on training and adult education. The demand for this kind of adult education will need expansion in Lesotho in order to incorporate even the poor into demographic changes that happen to have a major effect on availability of skills for employment. Thus, one important function of adult education is the provision of the knowledge and ability needed to maintain an efficient performance of one's allocated adult role for the good of society at large. This means a pronounced social function of adult education is to maintain and upgrade the human capital necessary for the competitive and efficient economy to work for society's good (Parsons, 1995).

This is why Thompson (1980:157) regards adult education in the following manner:

Adult education in community action is seen as one providing the working class with an effective educational service so that they can take full advantage of the educational system and make the best use of their individual talents and abilities. Adult education is viewed as a general, comprehensive community adult education service meeting a variety of needs and interests amongst the

working class, encouraging personal growth and development, and supporting greater community awareness and involvement.

On community awareness and involvement, Lephoto (1994) indicates that these could be achieved through an adult education strategy which is mass education. Mass education is used to bring social change through the transmission of information and skills in order for masses of people to adjust and accept new ideas. In this case, adult education plays the important role of being an agent for social change. Lephoto (1994) shows that playing the part of a change agent may be a very exciting role, but it can also be a very sensitive one. Most of the time people are resistant to change because it is hard to abandon old styles of doing things. Some people do not merely lose their attitudes or values, but they also lose material possessions. It becomes very crucial that if we are involved in this process, we should be equipped with appropriate approaches and strategies. The following are some of recommendations made by La Belle and Verhine (Lephoto 1994:37) to adult educators, hoping to preach change in communities:

- *Have good knowledge about your community, especially their values and principal features of their culture.*
- *Try to earn their respect by the way you approach them and give them dignity and respect.*
- *Involve the community in the change process at all stages.*

- *Try to design the change programme in such a way as to fit the experiences and value of the people.*
- *Work with and respect the existing accepted leadership structure.*
- *Do not make yourself indispensable; let the people participate and take the leading role.*

Lephoto (1994) further warns that there are also certain conditions that have to be taken into consideration when preparing for mass education or campaigns. There should be a problem or social need, there should be enough publicity to facilitate participation by everyone and there should be willingness and active participation, the objectives should be clear to all concerned, and there should be enough mobilisation of resources required for such campaign (Lephoto 1994).

In emphasis, she indicates that mass education is one of the most powerful and cost-effective methods of adult education. It has been successful in many countries (especially in developing countries) to promote rapid change. Mass education can be employed in various areas including health, education, politics, agriculture, community development etc.

2.3.2 ADULT EDUCATION AS A LIFELONG BASIC EDUCATION REFORM

Fishlow (1978) realises that contributing to the syndrome of extreme poverty are inadequate infrastructures for appropriate nutrition, health, sanitation and education programmes. The end result in most cases is early death or, for those who survive, insufficient job opportunities at levels of productivity high enough to break out of this absolute poverty cycle. The most

serious problems would seem to be limitations of food and nutrition, health care system, and educational opportunities. Of course the list can be expanded, to include, for example, adequate shelter, clothing, and drinking water.

Basic education is then needed, to help people who are in this problem of poverty. It is generally included in the basic human needs approach because it is seen as a critical element in breaking the absolute poverty cycle. The assumption is that a minimum level of literacy will generally be required to enable individuals to take advantage of productive employment opportunities that must also be presented if the problem of extreme poverty is to be overcome (Fishlow 1978).

According to Coombs (Schuller and Meggary 1980:181), lifelong education reform has three related dimensions:

1. *An alternative education system for adults and children who did not go or are not going to school, or have dropped out prior to the acquisition of certain basic skills and personality traits.*
2. *An alternative second chance programme for those who were structurally rejected by the schooling system and thereby blocked from receiving the necessary, if not sufficient, certification to acquire wage labour. It includes mass education for reform and change.*
3. *Reform of the schooling system itself at the level of mass education, which includes primary/elementary schooling and adult education.*

In continuation, Coombs (Schuller and Meggary 1980) declares that these reforms are often an integral part of development packages. In the context of Lesotho, these reforms would mean that adult education must become integral part of the urban and rural poor who rightfully require it to better their lives. The reforms would bring better informed social services and productivity to these urban and rural poor in Lesotho by acquiring knowledge and skills that provide answers to their daily problems and a rationale for decision-making capacities. These reforms are hoped to alleviate dependency-thinking, poverty and the high rate of unemployment that prevail among the urban and rural in Lesotho.

Adult education to bring social change in Lesotho has to achieve the following main objectives as perceived by Coombs (1974:14):

1. *Positive attitudes towards co-operation, work, community and national development and further learning.*
2. *Functional literacy and numeracy.*
3. *Scientific outlook with reference to health, agriculture, etc.*
4. *Functional knowledge and skills for raising a family and household operation.*
5. *Functional knowledge and skills for civic participation.*

Indeed, to talk of wage labour is very relevant because, in developing countries, the chronic need is for finance (Prosser 1967). This, therefore, implies that adult education must be

related to the needs of the concerned society in which it is launched. This is more the reason Prosser (1967:5) gives a definition of an adult education in this manner:

Adult education will be defined as that force which, in its ideal application, can bring about a maximum of readjustment of attitude within a society to any new changed situation in the shortest possible time, and which helps to initiate change which evolves and imports new skills and techniques required and made necessary by the change.

For action or mobility to take place, there must be a force of some kind to generate such an action or mobility. Here adult education is referred to as a force because through it, necessary change is ensured and experienced. Present problems are concerned with change and it is these that require the help of adult education to solve and come up with better prospects.

But for an individual to be able to cope with change, he/she must participate in activities which help him/her to learn and acquire new techniques and by so doing, he/she becomes part of the change and vice versa. This is to say, the primary concern of adult education is to disseminate knowledge, train the mind in objective reasoning and teach skills to enable the individual to fulfil himself to play a full part in the development of society to which he/she belongs (Prosser 1967 and Rubenson 1982).

Rubenson (1982) further notes that the role played by adult education varies from country to country, depending on historical, economical, political and cultural factors. He further states that adult education within the formal and non-formal system is described and

consciously used as an instrument for transmitting new values and for creating a sense of motivation. This is more the reason Skalka (1977:56) states:

It is in the very system of lifelong communist education that adult education fulfils its significant irreplaceable function... It raises the qualifications of the working people, contributes to the formation of their ideological, political, specialist and cultural level and the socialist way of life.

Along the same lines, Fukas (1978) also confirms that in communist countries, political education forms a major part of adult education to transmit certain desired values and attitudes. This is, no doubt, very much evident in the third world countries where central concern is to dismantle old ways of education of the colonial past. For example, mass literacy, self-help projects, campaigns, etc have strong ideological roots which are geared towards and aimed at changing values and attitudes of the societies concerned. This is why Merriam and Caffarella (1991:260) say:

Learning in adulthood is not just adding to what we already know. Rather, new learning transforms existing knowledge into a new perspective and in so doing, emancipates the learner. The ultimate result of this type of learning is to become aware of the cultural assumptions governing the rules, roles, conventions and social expectations which dictate the way we see, think, feel and act.

The feelings of these authors are supported by Mezirow (1991:148) who contends that adult educators have a responsibility which gives adult education its distinctive mission and even

its meaning. In his writing he talks of "perspective transformation" which when he elaborates, he equates it to 'emancipatory learning'. He states:

Perspective transformation is the process of becoming critically aware of how and why our presuppositions have come to constrain the way we perceive, understand and feel about our world; of reformulating these assumptions to permit a more inclusive discriminating, permeable and integrative perspective.

Tight (1983), when addressing adult education, reveals that we live in an age in which adults, particularly those in or seeking employment, are expected to engage in education, training or learning throughout their lives. Such learning is believed to make individuals more productive, more adaptable and better citizens, and thus promote both national economy and social well-being. Jensen (1964) conveys the same understanding when he shows that adult education is a practical discipline whose ultimate goal is to give to adult education practitioners better control over factors associated with the problem they face. Knox (Merriam and Cunningham 1991:52) is not an exception by indicating that one major reason for adult education research in the United states is to "produce findings the practitioners (of adult education) can use to improve practice".

All these authors are in line with what the researcher believes adult education should do among the urban and rural poor in Lesotho. Since formal education has failed to absorb and incorporate most of these urban and rural poor, they are the ones who should be helped by adult education opportunities which on comparative basis are seen as cheaper financially and hence accessible by this caliber of clientele. By being exposed to and involved in adult education, they will experience a change in perception, attitudes and beliefs. The approach

to harness and control existing problems through the use of techniques, skills and knowledge acquired from adult education will change their lives for the better.

This educational reform will, in this way, have a great contribution to politics and social structure by gradually changing and eradicating, *inter alia*, dependency-thinking that seems to be a dominant factor among the Basotho people especially among the urban and rural poor. The relationship between education and society is that the former will influence and instill change or transformation of the latter. This conceptualisation is supported by Simon (1985) when he indicates that those opponents who argue that education reform has little to do with politics and social structures, ignore the role played by adult education in traditional areas of trade unions, popular movements and voluntary associations. They fail to realise these organisations as alternative channels for social mobility. The opponents argue that pre-adult education theories and concepts are not applicable to adult education.

The call to action of Kadar Asmal, South African Minister of Education, where his appeal is to mobilise citizens to build a South African education and training system for the 21st Century, reads thus:

In modern society illiteracy includes people from avenues of learning and communication, improved job skills and many normal responsibilities of citizenship. It is an alienating and disempowering thing and increases depending on others. For these reasons, many adults who are illiterate and innumerate, are ashamed of their condition and try to hide it (Asmal 1999: 18).

The central question here is what should be done to awaken awareness of the illiterate, empower them and increase their independence on others? To do this, Asmal (1999) advocates a new Adult Basic Education and Training (ABET) programme that transcends literacy. He states that ABET target learning outcomes empower, rather than dehumanise the participants. ABET learning programmes give qualifications that carry credit in the National Qualifications Framework. Thus, they enable adult learners to proceed with formal education by self-study or otherwise.

Along the same lines, this researcher believes that the challenges advocated by Asmal (1999) through implementation of ABET are also what the urban and rural poor in Lesotho should be confronted with. In that way, their lives would have learning outcomes that empower and motivate them and decrease their dependency-thinking that seems to be putting much pressure on their being dormant and resistant to change. Indeed, when adult education in the context of Lesotho is canvassed among these people, it is hoped it will reform and turn them into better, productive members of societies.

The World Bank (Cornwell 1991: 180), when addressing issues of the nature and purpose of basic education, reflects that:

Basic Education is particularly important in lower income countries where the provision of a minimum education is a necessary condition for the effective participation of the masses in productive life, as well as in the social and political process.

Noor (1991: 9) then articulates the aim of basic education as to "Convey knowledge, attitudes and skills which the students may develop further in later life to his/her own benefit and that of the society, irrespective of whether or not he/she has any formal education".

The following are the main components of basic education:

- *Communication skills and general knowledge; that is literacy, numeracy and general, civic, scientific and cultural knowledge.*
- *Knowledge and skills for daily life; such as knowledge about health practices, sanitation, nutrition, family planning and house craft.*
- *Production skills, which could include any activity enabling someone to earn a living or produce goods and services (Cornwell 1991: 9).*

With a view that adult education addresses critical social issues, the urban and rural people in Lesotho are directly in need of these components of basic education, as stipulated by Noor (in Cornwell 1991) because they are disadvantaged people. Giddens (1998:213) defines disadvantaged people as those people who are constrained or restricted by society from full and equal participation. For example, the availability of running water and electricity inside the homes of the poor marks advancement in achieving basic needs. But if the poor do not have basic education on the handling and operating of these facilities for the welfare of domestic lives respectively, there is more harm experienced than expected benefits. Basic education regarding hygiene and elementary technical know-how, must be a prerequisite in order to ensure sustenance and security of the lives of these disadvantaged groups of society.

Coombs (1991:1) perceives basic education as reading and writing which serves as the touchstone that can liberate poor and uneducated people everywhere from the bonds of ignorance, disease and hunger.

By giving them access to the wide world of modern knowledge and skills, literacy would enable children and adults alike to pull themselves up by bootstraps whoever and wherever they are and whatever their environmental circumstances (Coombs 1991: 1).

It follows from this reasoning that this researcher understands that the priority learning need of the poorest in Lesotho, whether they live in urban slum or remote rural villages, is to learn to read and write. The spread of literacy would not only improve the lives of the needy but work wonders for overall social and economic development of the urban and rural poor in Lesotho. It is, indeed, as Coombs (1991: 1) puts it: "Literacy, in short, is the hallmark of an open sesame to modernisation".

UNESCO, from its beginning, became the leading world advocate of spreading literacy skills on a massive scale. Its fundamental education approach in the 1950s combined literacy training with activities to meet other learning needs, for example, in agriculture, health, child rearing and occupational training. Lesotho was not an exception, it did get encouragement and technical assistance over the years for adult literacy classes and campaigns. But the question for this study is, has this education brought about social change in Lesotho?

UNESCO (1985:5) report, revealing the situation of adult literacy in the world, emphasises that for adult literacy to be of meaning and productive, literacy training materials for adults

should be tailored to their environment and their interests, their way of thinking and style of learning. The caution is that the failure for better prospects of the target group (the poor) to change is caused by the fact that most literacy materials for rural adults are prepared at a distance by well-educated urban experts who do not appreciate the real interests and concerns of the rural audience.

The UNESCO report on remedial basic education indicates that a broad, multidimensional approach to both development and literacy is required. Literacy programmes can only be fully functional (and development contexts can only be fully conducive to literacy) if they accord importance to social, cultural and political change, as well as to economic growth. Based on these arguments, two paradigms within the sociology of adult education emerge, in contrast with the idea that adult education is an agent for social change:

1. Consensus paradigm and
2. Conflict paradigm.

Each is discussed to defend its status in relation to adult education as a failure to bring social change.

2.4 ADULT EDUCATION AS A FAILURE TO BRING SOCIAL CHANGE

Rubenson (in Duke 1987:55) when addressing the idea of education and social change, introduces two paradigms: consensus and conflict.

2.4.1 CONSENSUS PARADIGM

The consensus paradigm states that unequal society does not rise out of the vested interests of single individuals or groups, but out of the needs of the society as a whole. Thus, inequality is not only inevitable but also is necessary and beneficial to all, since individual survival is contingent upon the survival and well-being of the society. That is to say, the rewards accruing to certain positions are a function of the degree to which their quality, performance and possessions measure up to the standards set by society (Merriam and Cunningham 1991).

Consensus is concerned with maintenance of order or equilibrium within society. Consensus theory advocates for protection of the status quo of the system of ruling the society. It is concerned with upholding the existing order and issues that bring cohesion and integration of the society at large. This is why ordinance in countries include provision for the encouragement of education on the grounds that religion, morality and knowledge are necessary to good government and the happiness of mankind (Lauer 1998).

According to the consensus paradigm, one of the tasks assigned to education is to create good citizens who will accept traditional values and protect the social way of life. In this regard education is seen as essential in the process of creating effective citizens in the public. Education again provides the individual with the possibility for upward mobility because it is associated with good and prestigious jobs which are better-paying. All these, in essence stress the point that school should produce good citizens who view education as important to achieving their goals but also who believe that the more education they get, the more likely they are to achieve their goals. Schools should help individuals to better themselves and prepare them to maximise their development within parameters set by the society.

From a functionalist perspective, formal education performs, two major functions of consensus paradigm through the school:

- (a) socialisation and
- (b) social control.

2.4.1.1 Socialisation:

The most familiar socialisation function of education is the transmission of knowledge and technical skills. The teaching of knowledge and skills is very familiar in schools, where learners are taught to read and write together with modern subject matters. Their practical use is to help students to solve problems. They are taught to do well in class so as to do well in life.

Learners also learn at school much more than this. They learn the values and norms of their culture through what is referred to as the hidden curriculum. They are taught to deal with and respect other members of the entire society within which they survive. The school is expected to teach learners such values as democracy, the rule of law and other expectations they ought to be knowledgeable of. Normative socialisation, that is, teaching of norms and values, is very important in building the character aspect of an individual learner.

2.4.1.2 Social Control:

The socialisation function of education goes far beyond merely teaching norms and values. Schools are also expected to persuade their learners to acquire manners that are necessary to make them behave according to the principles set by the society (Popenoe 1995). Indeed,

learners are expected to co-operate and act orderly. This, too, is part of the hidden curriculum. The school attempts to instill loyalty, obedience to authority and subservience in the learners (Popenoe 1995).

This is why Apple (1982a:29) brings in the concept of hegemony when addressing the relationship that exists between education and the state. He states:

It became considerably clearer to me that the notion of hegemony is not free floating. It is in fact tied to the state in the first place. That is, hegemony isn't an already accomplished social fact, but a process in which dominant groups and classes manage to win the active consensus over whom they rule. As part of the state, education, then, must be seen as an important element in attempting to create such an active consensus.

The underlying assumption behind Apple's statements is that educational institutions, as apparatuses, play a significant role in ideologically controlling the participants in such a way that they are turned to being subservient to what the state decides through the ruling class. This is done with foresight of protecting, perpetuating and legitimising the positions of those holding the reins of power. Apple (1982:2), in furthering his argument, shows that to maintain its own legitimacy, the state needs gradually but continuously to integrate many of the interests of allied and even opposing groups under its banners.

Durkheim (Giddens 1998) believes that what holds society together is shared values and customs. His analysis of social change is based on the development of the 'division of labour'. Durkheim (1976) argues that the division of labour has gradually replaced religion

as the basis of social cohesion. As the division of labour expands, people become more and more dependent on one another, because each person needs goods and services that those in other occupations supply. According to Durkheim (1976), processes of change in the modern world are so rapid and intense that they give rise to major social difficulties, which he links to '*anomie*', a feeling of aimlessness or despair provoked by modern social life. Traditional moral controls and standards which used to be supplied by religion are largely broken down by modern social development, and this leaves many individuals in modern societies feeling that their daily lives lack meaning.

These scholars share the same understanding with Lenski (Merriam & Cunnigham 1991) who supports by confirming that the consensus paradigm rests its assumption on the fact that societies cannot survive unless their members share at least some perceptions, attitudes and values in common.

Davis (Merriam & Cunningham 1991:54) agrees with this functionalist perspective in this manner: "Social inequality is thus an unconsciously evolved device by which high positions are filled by the most qualified persons". According to this perception, an inequality that exists in society is experienced because of the needs of such a society. The needs are regarded as necessity and are beneficial to all members of the society. Education, therefore, serves as an instrument of justification of classification of people; hence, the more one is educated, the more the chances of being absorbed into the upper class of the society. Education serves as a gateway to the higher echelons of the social hierarchy, and society conforms to this and values it. This is why Jensen (1964) emphasises that adult education is a practical discipline whose ultimate goal is to give adults better control over factors associated with the problems they face. In essence, it means that these participants will

acquire knowledge and skills which in most cases are certificated and measured up to the standards set and required by society. Once they possess certificates, these learners are liable to occupy positions of high ranks and hence strengthen existing inequality structures.

Rubenson (1982) shows that a close look at different forms of adult education reveals that better education pays off in terms of income, status, occupation, political efficacy, cultural competence and similar matters. Also, the better the education one acquires, the greater the differences in socio-economic status between participants and non-participants. He states: "In fact, there is evidence to support the argument that elite university programmes for students may prevent social mobility" (Rubenson, 1982:64).

Hopper and Osborn (1975) agree with this idea of Rubenson (1982) by showing that for mobility to occur, some should be downwardly mobile while others are upwardly mobile. They concur that data shows that those who are on a downward trend are using the elite adult programmes to reverse this trend.

In other words what Rubenson (1982) and Hopper and Osborn (1975) imply is that elite adult programmes help to push up participants to join the upper class of the society. In this case one can conclude that there is no strong visible counter-hegemony adult education plays in this manner; it serves to reinforce class division as dictated by a capitalist system of life. This class division reflects what Marx (Giddens 1998) saw as the dominant class's control over mental production.

Lovett (1980) runs the same track when he shows that success or failure of education, to be counter-hegemonic and threatening to construct a whole alternative social order, depends on

the weight of economic impositions, not on education alone, but on the contexts of educational struggles. This orientation sees education as dependent on the economy and dominant institutions.

2.4.2 CONFLICT PARADIGM

The word "conflict" may erroneously be used to mean or impress war or revolution etc. The conflict paradigm argues that open conflict is only an indication that there is something wrong somewhere, and if the situation is unattended to, something more problematic will come. Collins (1985:54) states, "open conflict is only the tip of the iceberg". His way of analysing conflict theory goes in line with Marx's (Giddens 1998) perception which stresses an understanding that the dominant ideas in any society are those of the ruling class.

Conflict theory is concerned with:

- *Change in the existing order*
- *Issues of social conflict and*
- *Conflict of interests in society* (Merriam & Cunningham 1991: 59)

In Lesotho the masses see the state, through the ruling class, as a source of injustices that are imposed on them and through establishment of associations and trade unions they challenge and want to change existing order. They express their interests which normally end up in conflicts (strikes) between them and the government. Reinforcing this Apple (1982a:29) shows that;

The state itself is a site of conflict among classes and segments, and among gender and racial groups as well. Because it is the site of such conflict, it must either force everyone to think alike or generate consent among a large portion of those contesting groups.

This means education is used as a state instrument to model its clients in such a way that they have a common understanding and perception of educational goals. Conflicts are resolved through application of educational structures set to operate and are backed up by firm principles and ethics legislated by the state.

This means conflict management devices emanate from principles and rules of education and are meant to resolve conflicts and bring stability and social order to the state. This in itself shows how the state, through the ruling class, indirectly can display hegemony over the ruled. Hence, they (the ruled) are not allowed to be deviants. Conflicts resolved in this manner and based on this notion are regarded as fair and just.

Mbilinyi (Schuller & Meggary 1980) shows that, even though it is hoped that mass education is meant to change people's attitudes and bring increased productivity, experience has shown that such educational attempts fail to induce acceptance of a minimal terminal education and adaptation to the poverty of peasant production. UNESCO (1985) also confirms that functional literacy illustrates the failure even to attain minimal basic skills. Coombs (1991) is again not an exception when he declares that universal (mass) education is a white elephant. Karebel and Halsey (1978) also contend that education expansion alone does not alter social relations of exploitation nor unequal opportunities in societies.

However, the researcher, having respect for all observations of the above mentioned scholars, believes that education for the urban and rural poor in Lesotho is necessary in order to enlighten and conscientize them about their problems (Freire 1977). Education is a strong weapon for social change (Braimoh 1994).

Freire (1985) believes that the apathy and ignorance displayed by the poor are a direct result of their social, economic and political oppression. He maintains that oppressed people are not equipped to deal with the forces which dominate their lives; rather, they are educated (formally or informally) to accept these forces and to adapt to them.

According to Freire (1985) the form and nature of education given to oppressed perpetuates inequality gaps that exist within the society. The oppressed, through this education, are brain-washed and indoctrinated in such a way that they automatically accept structures based on principles of this education as just and equitable.

Carnoy (in Adams 1990:27) supports this notion when he says:

Schools as part of the reproductive process, are part of the process of ensuring that the capitalist social formation is maintained. School must provide not only an adequate level of cognitive development (skills, knowledge etc.); they must also ensure that people accept the unequal social relations of capitalism.

Althusser (1971) along the same line supports the idea by showing that people must accept that there is an unequal distribution of wealth in society and they must accept where they are in the hierarchy, either at the bottom as workers or in the middle, or at the top as owners.

This is more the reason, based on this understanding, that some theories argue that since schools reproduce capitalism, they cannot be primary points for social change. They argue that change must basically start from a capitalist system. That is, there should be an economic and social reordering of society. If this change precedes change in capitalist schooling, school will be part of social change. "Fundamentally, change must occur in economic relations; it cannot occur primarily through schooling" (Adams 1990:270)

Rahnema (Hall & Kidd 1978:63), supporting the principle of conflict paradigm when addressing this issue of schooling and inequality, says:

The school system may still claim to give fair and equal chances to all and in so doing to play an important role in the democratisation of society. This may be true in principle but in practice, only a minute percentage of the less privileged classes actually reach the top. Furthermore, the system has little or no effect on the power structure and inequalities upon which it is based... education reform cannot transform the social structures that breed inequality. Such reform will remain a marginal activity in constant danger of erosion or perverse distortion if the structure of society is not itself transformed in a manner capable of sustaining and supporting the movement towards equality.

But well-structured education, as perceived by other theorists, is a strong agent of social change. Freire (1977), for example, proposes education for the oppressed which would assist them to develop critical consciousness of the forces which shape their lives. Proponents of the consensus model genuinely show that changes can come about through schooling. They clearly show that social change is feasible through education. When well-planned, education

will help people to shape and change their world and also to resist where necessary. Human beings should be seen as active agents in the social world instead of passive functionaries in the system.

Neo-evolutionary theorists, at the same time, understand that educational change can only be brought about, according to the conflict theory perspective, through social revolution. It will depend on basic changes in the economy and social structure (Danlin 1990).

Neo-evolutionary theorists are often asked the following questions: Can schools change the social order? Is it possible to see school developments not as a reaction to stages of developments in society, but as an active force, contributing to alternative futures? They tell us that social change through education is unlikely unless there are simultaneous changes in other sectors as well.

Horton (Danlin 1990:65) also views education as failing to bring about social change. He puts it in this manner.

We have learned by now that fundamental restructuring will not occur in response to outcries against inadequacies of the present system or according to the elite blueprints for change. Advocacy alone ... has never brought about radical change.

Implicit as the statement by Horton may appear, it holds a lot of water in the sense that, as other scholars have shown, education on its own fails to bring change. It is nothing but truth that the dominant will not easily give away privileges to the have-nots. Some social scientists

and educators argue that schooling functions as a form of cultural imperialism rationed in one way or another by the capitalists in order to perpetuate their advantages. The relatively wealthy and powerful are seen as having preferential access to quality schooling which makes them able to attain access to obtain better occupational opportunities. In strengthening this, Carnoy (Adams 1990:301) argues:

Far from acting as a liberator, Western education came to most countries as part of imperialist domination. It was consistent with the goals of imperialism: the economic and political control of the people in one country by the dominant class in another. The imperial powers attempted through schooling to train the colonised for the roles that suited the coloniser. Even within the dominant countries themselves, schooling did not affect social inequalities. The educational system was no more just or equal than the economy and society itself. We argue because schooling was organised to develop and maintain.. in the imperial countries... an inherently unequal and unjust organisation of production and political power.

This means adult education, as a provision of education in general, also perpetuates these social inequalities by graduating its participants and awarding them certificates which allow them entry into better occupational opportunities. Conveying the same views, Bowles and Gintis (Adams 1990:303) cite the US economic system as an example. They say:

Making US capitalism work involves ensuring the minimal participation in decision-making by the majority (the workers); protecting a single minority

(capitalists and managers) against the wills of the majority and subjecting the majority to the maximal influence of this single unrepresentative minority.

The indication conveyed by these statements is that education functions primarily to support, maintain and protect the capitalist economy. This means the schools, "are constrained to justify and reproduce inequality rather than to correct it" (Adams 1990:303). Indeed, in Lesotho schools function to form class structures. The educated stand a better chance of modern sectors' employment, hence gain an upper hand over the economy. Those who have attended school bring an added increment of personal development in the form of modern attitudes, values, and behavioural tendencies. In this case, schools serve primarily as selection and certification agencies whose job is to measure and label people (Adams 1990).

For Marx (Giddens 1998), schools are instruments of capitalism and this means the most important changes are bound up with the development of capitalism. Capitalism is a system of production that contrasts radically with previous economic systems in history, involving the production of goods and services sold to a wide range of consumers. Those who own capital-factories, machines and large sum of money - form a ruling class. The mass of the population make up a class of workers, or a working class, who do not own the means of their livelihood but must find employment provided by the owners of capital. Capitalism is thus a class system in which conflict between classes is a commonplace occurrence.

According to Marx (Popenoe 1995), capitalism will, in the future, be supplanted by a society in which there are no classes - no large-scale divisions between rich and poor. He did not mean by this that all inequalities between individuals will disappear. Rather, society will no longer be split into a small class that monopolises economic and political power and the large

mass of people who benefit little from the wealth their work creates. The economic system will come under communal ownership and a more equal society than we know at present will be established (Giddens 1998). Touring the same perception, Illich (Danlin 1990: 65) on the other hand, does not believe in any form of institutionalisation of schooling because, he contends that independent of schools' formal objectives, the masses will be exploited by the elites to the disadvantage of the resource poor. This tallies with the perception of conflict theorists when they say:

The system, in fact, according to this school of thought, is structured to reinforce the social class structure. The students are systematically trained to accept competition which always is unfair, a fact which is often neglected or objected and (always) taught to accept failures and rewards regulated by the dominant class (Danlin 1990: 65).

Regarding people's attitudes and perceptions, brought by schools' syllabi Nyerere (Hinzen & Hundsdorfer 1979) and Harbison (Todaro 1977) criticize formal education by alarming that it is counter-productive that drives the poor from real situation of their countries.

Nyerere (Hinzen & Hundsdorfer 1979) shows that formal education alienates the youth from their social and cultural environment. School leavers and even drop-outs tend to use their newly-acquired knowledge to seek a livelihood in the cities or large towns. This is to say, when expected to be agents of social change within their communities, they run away to greener pastures because they have got certificates which allow them to join upper class of the society, leaving the disadvantaged poor behind without proper sowers of seeds of enlightenment.

Harbison (Todaro 1977) on the other hand, attributes this behaviour to people's perception of education by showing that school certificate is seen as a way out of the poverty and depression of rural life and manual labour. He maintains that such an attitude can cause serious problems of unemployment and underemployment, since excessively high expectations and social norms may restrain qualified people from accepting such jobs as their countries can realistically offer.

In reinforcing this argument, Cameroon (1987: 173) shows that despite the importance of education and agriculture, as subjects, many African universities devote insufficient attention to them. They cited examples of Lesotho where then only one percent of the students at the National University were enrolled for degrees in education and there was no Faculty of Agriculture, though farming is a vital component of the national economy. Cornwell (1991) shows that the African university life and its residences are often so luxurious that students behave differently in adjusting to ordinary life after completing their studies and are reluctant to take posts in remote rural areas. The academically-oriented syllabi raise hopes of white-collar employment among the majority of scholars. Meanwhile, however, the economy cannot always create the necessary job opportunities. These white-collar jobs are not confined only to secondary school leavers but are also sought by those who drop out after a few years of primary school. The job expectations of both groups are unrealistically high, with the result that they look for work for which they are either not properly qualified or for which there are too many applicants (Cornwell 1991:xvi).

Harbison (Cornwell 1991: 319) shows that syllabi are not designed with due regard for the various countries' actual manpower needs. He writes, "as long as academic freedom exists,

students are liable to choose courses according to their expected earnings on graduation, rather than according to their country's manpower needs".

However, education is but one component of development as mentioned earlier. Investment in education will pay off only if it is accompanied by a drive to create job opportunities and infrastructure. This means that investment in education must be matched by capital investment in education. People must realise that once education and qualifications become common, the situation stiffens and changes drastically for the worse rather than for the better.

Dejene (1981: 29) declares that formal education redistributes occupational skills and that these skills determine the distribution of economic benefits within a given society. The ideal of equality and justice would, according to this expectation, be realised by a policy that concentrates on equal access to educational opportunities. Such a policy would also guarantee the social mobility of less-privileged persons and groups. However, as we have seen earlier, in practice the provision of education in less developed countries is characterised by considerable inequality; resources are unequally distributed among third world countries, between urban and rural areas, within a single country, between female and male inhabitants and among different ethnic and social groups. "Education tends to express and reaffirm existing inequalities far more than it acts to change them" (Giddens 1998:421). Psacharopoulos (1981: 266) wraps it up by saying :

The extension of educational opportunities in less-developed countries does not automatically lead to greater equality and justice. In both less- and more-developed countries, the effectiveness of investment in education as method of bringing about redistribution and justice has come under fire... investment in

education and an increase in provision of education might in certain circumstances increase inequality in education...

Therefore, to correct this situation, we need to provide education that should equip the citizenry so that the flaws and inequalities are eliminated. But the question to ask is: which education? Hall & Kidd (1978) have as an opposite view of education that is provided by schools. He claims that schooling brings many social inequalities. Althusser (1971) supports him by showing that schools select people for dominant and subordinate work positions. But, as Bowles & Gintis (1976) argue, while this may appear to be on the basis of ability, it is not really. They maintain that students succeed or fail largely according to their class background schools reflect a middle class bias, and so middle class students tend to do better than working class students do. They continue by showing that often, middle class students can afford to stay in the formal education system longer than working class students can. For these and other reasons, schools are not really social equalizers at all. These theorists maintain that the different socialisation patterns of schools attended by students of different social classes do not arise by accident. Rather, they reflect the fact that the educational objectives and expectations of administrators, teachers and parents differ for students of different social classes.

2.5 CONCLUSION

This chapter provides a literature review which explores opposing views of scholars on the issue of adult education serving as an agent for social change, and this is related to the situation of the urban and rural poor in Lesotho. Some scholars perceive adult education as an agent for change and stress that it is a strong instrument that drives the upward mobility of society. The argument is supported and maintained through an examination of factors such

as the purpose of education in general; adult education; its role as an agent for social change which is subdivided into praxis in adult education and adult education as a lifelong basic education reform.

In contrast, other scholars regard adult education as failing to bring about social change. Two paradigms within the sociology of education, namely the consensus and conflict paradigms, are introduced and discussed in order to explore this school of thought.

CHAPTER THREE

METHODOLOGY

3.1 INTRODUCTION

In this chapter, the intention is to describe methods used in this study to investigate and gather the feelings of the chiefs in the urban and rural areas, the Principal Secretary for Education and education officers. The Institute of Extra Mural Studies (IEMS), its director, teaching staff and learners, The Lesotho Distance Teaching Center (LDTC), its director, teaching staff and learners; and finally, The Lesotho Association of Non-formal Education (LANFE), its director, teaching staff and learners/participants. Observations were also carried out in the above mentioned places of adult education, while literature was used to provide a framework within which the ideas about the topic were focused and related. The intention is to gather evidence regarding opinions and observations about aspects related to the impact of adult education on social change in Lesotho.

Anderson (1990) shows that research is fundamentally an activity geared towards problem-solving and it addresses a problem or tests a hypothesis. He continues by emphasizing that he prefers the problem-solving formulation which, on a series of specific questions, is addressed by data collected for that purpose. He articulates his point in this manner:

Research in education is a disciplined attempt to address questions or solve problem through the collection and analysis of primary data for the purpose of description, explanation, generalization and prediction (Anderson 1990:9).

Research takes many forms and it incorporates many tools, techniques and methods. This is because "choosing a strategy is governed by the form of the question the researcher chooses to ask and the kind of outcome he/she considers meaningful" (Robinson 1990:9)

This study is, therefore, descriptive and based on case studies. The descriptive approach involved interviews and questionnaires which were administered by the researcher to designated samples of the population of the study and the case studies which used observations in three visited places where the spade work (or facilitation) of adult education takes place : LDTC, LANFE and IEMS. These places are unique situations (in different campuses) where adult education is offered in various forms. Data collection through the above-mentioned instruments was done and thereafter analyzed, interpreted and conclusions drawn.

3.2 SAMPLING

As Sax (1979:193) states, "determination of sample size is a problem faced by every investigator". Thus, this study was not an exception when the researcher had to determine appropriate samples that would bring comprehensive work with meaningful results. The researcher, therefore, had final sample of the study which totalled one hundred and forty-three. The sample included those constituencies which the impact of adult education affect and can directly articulate whether there is any change or no change that has been brought about by this adult education in their own life patterns and that of society at large.

Twelve chiefs were randomly selected; six in urban and six in rural areas. The Principal Secretary for Education and fifteen randomly selected education officers were chosen, five in each of these districts; Thaba-Tseka, Maseru and Mohale's Hoek. Three directors each

from LDTC, LANFE and IEMS were selected with forty two members of their teaching staff. This included twenty-four teaching staff of LDTC and LANFE (six males and six females in each of these centres), while at IEMS eighteen teaching staff were randomly selected; six from each of the three centers of Thaba-Tseka, Maseru and Mohale's Hoek. Lastly the sample included a total of seventy learners from LDTC, LANFE and IEMS.

From the former two centres, twenty learners were randomly selected (ten males and ten females from each centre), while the latter thirty be randomly selected learners were incorporated in the study by having ten learners from each IEMS centre in Thaba-Tseka, Maseru and Mohale's Hoek (five males and five females from each of these centres).

This sample, used together with the case studies, is believed to be enough and adequate to represent the feelings about the notion of adult education as an agent for social change in Lesotho. Indeed, the study has done so; different views have been revealed and substantiated, regarding the issue under research. The sample has been chosen in line with words of Gay (1976:66) who says:

The process of selecting a number of individuals for a study is in such a way that the individuals represent the large group from which they were selected ... the purpose of sampling is to gain information about the population.

Variables such as gender (male and female), location (urban and rural) and age were used to find out if there was any relationship they have regarding adult education as an agent for social change in Lesotho. In analysing the responses and making observations in the visited evening studies organized by the Lesotho Distance Teaching Centre (LDTC), it was

discovered that only boys attend these classes. Girls participate in day sessions of distance learning scheduled by the LDTC centre in the learning posts. The reason advanced was that perhaps the girls fear coming in the dark, so they abstain from participating. But at the Institute of Extra Mural Studies Centers (IEMS), the rolls comprised more females than males. When the reason was sought, it was said that most of the males opt for activities that bring in money more quickly than the idea of enrolling with IEMS. At LANFE, both sexes seemed to feature equally for activities arranged by the organisation.

Regarding location (urban and rural) and age, when the analysis was done responses in these constituencies showed no disparities of opinions. The responses reflected the same situation in terms of these variables.

3.3 DESCRIPTIVE APPROACH

The descriptive part of research is defined by Gay (1976:10) in this manner:

... collecting data in order to test hypothesis or answer questions concerning the current status of the subject of study. A descriptive study determines and reports the way things are assessing attitudes or opinions towards individuals.

Isaac & Michael (1983:42), in the same line, assert that a descriptive method is meant to describe systematically a situation or area of interest, factually and accurately. The instruments used to bring home information were semi-structured interviews and questionnaires, which used pre-coded and some open-ended responses. These instruments were structured in such a way that their reliability and validity were maintained in order to receive quality information needed for this study.

According to Sax (1979:206), reliability is the extent to which measurements reflect true individual differences among the interviewees, as human beings are always heterogeneous. He says:

A perfectly reliable set of measurements would be unaffected by random or chance events and would, therefore, be capable of measuring some educational or psychological attribute perfectly (i.e. without error). Completely unreliable data would measure the effects of chance only.

The fact remains that this study falls under social sciences and because human behaviour is unpredictable, the results may not necessarily be scientific but to ensure reliability, the researcher administered the same questions to categories of respondents. This was done with reference to Turney and Robb (1971:110) who caution that:

The investigator must be certain that the instruments he chooses possess a characteristic called consistency or reliability. It should be clear that unless a measure is consistent, one cannot place much faith in the outcome of the research.

Hammersley (1984:74) defines reliability as "productivity of the measurement (or) the extent to which repetition of the study would result in the same data and conclusion".

Important as reliability is in research work, validity is also indispensable as one of the characteristics of instruments used in research. Hammersley (1984:73) defines validity as "the property of a measure that allows the researcher to say that the instrument measures

what he says it measures". He is supported by Fraenkel and Wallen (1990) and Bailey (1982). Turney and Robb (1971:10) assert that "validity is concerned with the meaning that can be attained to a particular assessment". What it means, all in all, is that validity is that aspect in research which guarantees that instruments used do bring out the desired information. The interviews, questionnaires and case studies used in this study have done so; they have given the researcher a clue and direction of what is the position of adult education as an agent for social change in Lesotho.

Application of more than one method in this study was done in an attempt to employ what is referred to as triangulation. Bailey (1982:273) refers to triangulation as the use of multiple methods of data collection in a study. Selinger and Shohamy (1989:122) assert that, because data is collected from a variety of sources and through different forms, "qualitative research can provide insights not available through research methodologies dependent on a single approach". Cohen and Manion (1984:260) state that triangulation as an approach, is vital when the researcher wants a holistic view of a particular concept.

3.4 THE INTERVIEW

Sax (1979:323) defines the research interview as :

... a direct attempt by the researcher to obtain reliable and valid measure in the form of verbal responses from one or more respondents. When interviews are used, if responses given by respondents are unclear, questions can then be rephrased.

Interviews which involve this flexibility of being modified when circumstances force it are referred to, according to Cohen and Manion (1989:271) "as clinical interviews". The interviewer is "free to modify the sequence of questions, change the wording, explain them or [ask further questions]". This is precisely what the researcher had to do quite a number of times. He applied flexibility of casting understanding to the intended level of the interviewee. Posner and Gertzog (1982:195) cite the principal goal of using clinical interview as follows:

The chief goal (of the clinical interview) is to ascertain the nature and extent of an individual's knowledge about a particular domain by identifying the relevant conceptions he/she holds and perceived relationships among those conceptions.

When interviews are conducted in this manner, an interviewee also has the opportunity to seek clarification on items presented to him/her because the researcher is present and explanations can be given with an immediate effect. Supporting this role executed by interviews Ely (1996:818) has this to say:

One of the most important aspects of an interview is flexibility. The interview has the opportunity to observe the subject and the total situation in which he or she is responding. Questions can be repeated, their meanings explained in case they are not understood by the respondents. The interviewer also presses for additional information when a response seems incomplete or not entirely relevant.

A great completion rate is another obvious advantage of the interview. Personal contact increases the likelihood that individuals will participate and will provide the desired information.

However, interviews sometimes have disadvantages and if not taken care of, they are subjected to distorting study that is intended to yield good results. These disadvantages are indicated by Isaac and Michael (1983: 132) as follows:

- a. *They are expensive and time-consuming* (In this study the researcher had to travel all the way up the mountains for Thaba-Tseka to gather information),
- b. *They may intimidate or annoy respondents with racial, ethnic or social economic backgrounds different from the interviewer,*
- c. *They are open to overt subtle biases of the interviewees,*
- d. *They are vulnerable to personality conflicts.*
- e. *They require skilled and trained interviewers, and*
- f. *They may be difficult to summarize.*

The researcher met some of these disadvantages, but through consultation with and the help of scholars with more expertise, he minimised them and got good results.

3.5 THE QUESTIONNAIRE

Sax (1979:244-5) shows that the advantage of using a questionnaire is that it can reach a wide range of people that would be impossible to interview. Questionnaires are expected to yield comparable data. They consist of the same set of questions, phrased in exactly the same way, which all the respondents have to answer. Cohen and Manion (1985:103) indicate that to be meaningful and appropriate, questionnaires should be "clear, unambiguous and uniformly workable". When questionnaires of this study were formulated, the full understanding of the characteristics of workable questionnaires were adhered to. These are:

- Questionnaires should be impersonal and anonymous.
- Questionnaires should be clear and easy for the respondents to complete.
- Questionnaires may be completed without assistance of the researcher, promoting more honest responses. (Though on this issue, since many of the learners were illiterate, the researcher had to take time to help by writing the responses down for the respondents after having translated English questions into Sesotho).
- Questionnaires should be easily summarized and analysed.

However, questionnaires also have their own problems or disadvantages. First, the motivation of the respondents is not easy to check and "without knowing how motivated respondents are, the validity of their responses is very difficult to assess" (Sax, 1979:245). Second, questionnaires are based on assumption that respondents are literate. In this case, the researcher met with the difficulty of illiterate respondents whom he had to take one by one

and after interpreting the questions, then write down responses for them. Third, there is the likelihood of questionnaires not being completed and returned. This affects the value and nature of the study under investigation. The researcher met this problem, as some questionnaires did not come back even after persuading and pleading with the holders. The main excuse was that there had been no time for them, and people claimed they were too busy to attend to them immediately. But to maintain a hundred per cent return the researcher issued new ones (similar to the previous ones) to new respondents. This time before distributing the questionnaires to these respondents he appealed to them and waited for their completion and thereafter collected them. Some other disadvantages include the following:

- *Low response rates can occur especially with less educated or old respondents.*
- *There is no assurance that questions were understood.*
- *There is no assurance that the addressee is actually the one who answered (Isaac & Michael 1983:130).*

All these disadvantages were minimized by the researcher being the one who, personally administering these questionnaires, attended to and worked against possible emergence of any of these problems.

3.6 THE CASE STUDIES

In an attempt to underline the value of case studies in bringing light to processes and constitute a change for improvement in education, Anderson (1990:157) declares:

Education is a process and there is need for research methods which themselves are process-oriented, flexible and adaptable to changes in an evolving context. For such situations, the case study method is often appropriate.

Maybe the question to ask at this juncture is, what is this case study method? Macmillan and Schumacher (1993:3751) refer to case studies as "typically single-site studies". But according to Yin (Anderson 1990:158), the case study is defined as a research method that "Investigates a contemporary phenomenon within its real context when the boundaries between phenomenon and context are not clearly evident and in which multiple sources of evidence are used".

Hanigan (1980), Cooper (1989) and Robison (1990) also accept this definition hence agree with Yin (Anderson 1990). Cohen and Manion (1994:106-7) see case study as a research method that:

Typically observes the characteristics of an individual unit... The purpose of such observation is to probe deeply and analyze intensively the multifarious phenomena that constitute the life cycle of the unit with a view of establishing generalizations about the whole population to which that unit belongs.

The case studies of this research were subjected to generalization. Generalization, according to Bell (1993:121), refers to the extent to which results established for the sample apply to the general population from which the sample was drawn or to a similar population in other geographical areas.

The intention of the case studies undertaken in this study is to investigate adult education in its natural environment and see what changes it constitutes to the disadvantaged members of the society from institutions where it is offered in Lesotho. Walker (in Hammersley & Alkinson 1983:165) clearly explains the situation the researcher pursues when he says case study is "the examination of an instance in action".

The case study as a research method has the following properties:

- Investigates a single instance at a time.
- Uses natural environment for investigation.
- Employs an assortment of research tools - it uses a variety of data gathering instruments but observation in its participants and non-participants plays a major role.

This is why the case study does not only use interviews and questionnaires as does the survey, but it additionally uses observation to check if people's opinions are complementary with what they are doing (Fraenkel & Wallen 1990).

The point to emphasize is that the advantage of observing subjects in their natural environment is that unlike the interviewer, who must interfere with the respondent's everyday activities and obligations for a period of an hour of his/her time for the interview, a case study researcher observes and gets information from subjects without tempering with the free course of their daily activities.

When talking about the importance and strength of the case study in studying instances in action, Leedy (1989:140) says:

All truth is not apprehended by means of studying records. We learn some truth by observing the events taking place in the world around us. Historical data is static; records remain records. But events are fleeting. What happens in Public Square today may never be exactly repeated in days to come.

This observation does not only underline the need for an increased use of case studies in undertaking research in the ever changing contexts but also emphasizes the need to study things as they occur or take place; the case study examines process in action. "These processes may remain hidden in a large scale survey but may be crucial to the success or failure of systems or organizations" (Bell, 1993:8).

The aim of the case studies in this research was to provide the researcher with the kind of attitudes, behaviours and skills that the clientele of adult education have when engaged in interaction with their facilitators, with an understanding that when they (participants) get back to their respective areas, they are going to execute the same attitudes, behaviours and skills to the poor masses to whom these participants are agents of change. The researcher also observed how facilitators carry out their duties when dealing with the participants. Do they apply the approaches encouraged by adult education theorists, for example, like Knowles (1984) and Freire (1977) and do they treat people as subjects and not objects?

Reconciliation of information provided by interviews and questionnaires with that of observations was done by comparing whether respondents' perceptions about adult education tally with its actual practice by addressing social problems.

These observations were done in accordance with Vockell (1983:90) when he states:

With observational techniques, however, an observer watches someone else's behaviour, judges that behaviour in some way and records this judgement... there are two manners in which an observation can be conducted. First, the observer can merely look for the occurrence or non-occurrence of some designated behaviour. Second, the observer can make some attempt to evaluate (rate) the quality of the performance he/she is observing.

However, even though case studies may be acclaimed for their ability to study process in action, they are not problem-free. Critics of the case study as a method attribute a number of weaknesses to it. According to Robison (1990:10) the case study is reported to be weak in that it:

- *Is too subjective in outcome*
- *Is long winded and boring to read*
- *Does not allow generalization*
- *Lacks replicability*

- *Is too soft an approach to be a proper research method*
- *Lacks focus*

While Bailey (1987:241-3) cites limitations of the case study as follows:

- *It lacks control*
- *It is difficult to quantify*
- *It encounters problems when seeking entry.*

Robinson (1990) and Bailey (1987) have much in common. Combined, the limitations of the case study method can be interpreted in this manner, that the method:

- Cannot be quantified because it is subjective in outcome
- Cannot be generalized because it often has a small sample size
- Cannot be replicated because it lacks focus and control.

However, looking at the consistency by which these limitations of the case study recur in the literature, one would conclude that of course, they are inherent and obvious shortcomings of this method. But the researcher, in contrast believes that the converse is true.

The argument the researcher raises is that as a fact of matter, by necessity the case study should remain subjective in outcome because a close scrutiny of the method tells that it was initially invented not to be hundred percent quantifiable. In order to adequately be

representative of the wider population; whatever the reasonable size of the sample and how representative it is, the sample will serve the purpose because, "the determination of sample size is a problem faced by every investigator" (Sax 1979:193).

It remains vital, however, that in using the case study as a method, indeed, special precautions and orientations should be sensitised into the researcher. The method needs high cognitive, affective and psycho-motor skills which many professionals may lack. Bell (1993:109) observed this, when she says:

Observation however is not a natural gift but a highly skilled activity for which an extensive background knowledge and understanding is required, and also a capacity for original thinking and the ability to report significant events. It is certainly not an easy option.

Bell (1993), therefore, informs users of case studies that they should have the necessary prerequisite skills that will make the researcher provide quality work. In this study, the researcher used these skills and tried to avoid all biases and limitations attributed to the case study as a research method . This was done in reference and compliance with Ely (1996) when he warns the qualitative researchers that they should strive to improve their own subjectivities, that they should be careful and not let assumptions overrule the discussions.

Another important factor is that, according to Bell (1993), gaining access to the place where research is to be conducted and gaining co-operation between the interview and class to be studied is crucial. Indeed, problems often arise when the researcher seeks to gain entry into an organization or an institution where he/she wants to undertake research. This is because people who are to be observed may feel threatened when they are to give a case study researcher entry into their organization. This is part of human nature that people protect themselves and want to have private places in which they can feel autonomous and

undisturbed. The success of the researcher will depend much on his power of conviction and influencing skills. Gay (1976:166) summarizes the situation by saying, "it requires not only research skills, such as knowledge of sampling and instrument development, but also a variety of communication and interpersonal relation skills".

In the case of this study, the researcher's entry into the organizations which were taken as case studies was without problems because he had acquaintances who were working in these institutions. Arrangements and preparations for problem-free entry were negotiated through these comrades.

3.7 THE LITERATURE

For a research, the literature is very important because it serves as a guide and frame-work of the study under treatment (Rivers & Temperly 1978). The literature provides a gathering and ordering of information relevant or related to the ideas about the topic and Warriner (1982:6334) states, "the task of finding ideas for writing continues throughout the writing process". So the literature helps the researcher to gather, reshape and adjust the information according to his/her intentions and demands of the research (Troyka 1996).

Data collection of this study, therefore, included reading of various forms of the literature. These ranged from books, periodicals, journals and newspapers. Their contents were related to adult education to find out if it functions as an agent for social change. The researcher also read from annual reports about the objectives and special tasks carried out by various adult education centres: LDTC, LANFE and IEMS.

It is worth mentioning that this literature was utilised as a framework and it helped a lot in serving as a guide and reference for the researcher to structure interviews and questionnaires and formulate the manner of conducting observations of the case studies of this research.

3.8 CONCLUSION

This study has used the descriptive approach with case studies as methods of research. Through interviews and questionnaires, data was collected from hundred and forty-three respondents. In order to complement and reconcile the data collected through interviews and questionnaires, case studies which employed observations yielded more comprehensive and qualitative insights of the topic under research by providing a proof that information derived from responses to interviews and questionnaires was not divergent from the one produced by observations in terms of set principles of adult education, meant social problems..

Information was also collected through reading various literature related to the topic. Annual reports written about LDTC, LANFE and IEMS as institutions of non-formal education were also consulted in order to get the gist of the matter in relation to this discourse. This literature provided a framework and basis for structuring interviews and questionnaires, as well as, the model for conducting case studies of this research.

CHAPTER FOUR

ADULT EDUCATION IN THE CONTEXT OF LESOTHO

4.1 INTRODUCTION

This chapter presents the following issues related to the study. First, it provides a short historical perspective on non-formal education in Lesotho. Second, it highlights the three adult education organisations : Lesotho Distance Teaching Centre (LDTC), Lesotho Association of Non-Formal Education (LANFE) and Institute of Extra Mural Studies (IEMS); their origin or history which provides longtime commitment they have played in promoting social change in Lesotho, what they are doing and their objectives. By studying and analyzing these objectives, the researcher was informed of the purpose, scope and practice of adult education in Lesotho.

The offices of these institutions were visited and the researcher asked for documents (annual reports) which broadly indicated and summarised what is taking place in each of these institutions. In essence, these institutions have been chosen and form the case studies as indicated in chapter three. Furthermore, they provided an insight of andragogical approaches which used methods appropriate for adult learners (the details of which are in chapter six). All these institutions are situated in Maseru (the capital city of Lesotho) but have their out-reach schemes in urban and rural places in Lesotho. This means their services in both urban and rural areas in Lesotho are promoted.

4.2 HISTORICAL PERSPECTIVE OF NON-FORMAL EDUCATION IN LESOTHO

Stuart (1995) indicates that there has always been education in Lesotho, even before colonialism and some aspects of this traditional education remain with us even today. She

further indicates that children learnt about traditional culture, values and acceptable behaviours. They learnt the skills they would need as adults. Most education was family and gender based; fathers taught skills to sons and mothers to daughters. They did this through the employment of relevant and effective education of the day. Such teaching included:

- *Agricultural skills: farming and animal care.*
- *Trades and crafts: weaving, carving, making pottery and working iron.*
- *Professional skills: healing, trading, fighting and singing.* (Stuart 1995:18). 'u

This traditional education emphasised social responsibilities which included being good at one's job and moral values. Children learnt by doing things. By taking part in ceremonies and rituals, they were able to learn by imitating and reciting and from demonstrations. This non-formal education helped youth and adults to understand their environment and manipulate it in order that it provided solutions to their problems. As Lesotho's Ministry of Education Task Force (1982b) stresses, this education fostered self-reliance. People worked together for the common good of every member of the society and this is portrayed in the old Sesotho sayings that "*Kopano ke matla*" -unity is strength (Stuart 1995).

The culture of working hard and working together was a heritage that was passed from one generation to another among the Basotho people. As stated by Bwatwa (1997), the Basotho were used to non-formal education. Traditionally, the initiation schools provided occupational skills, personal and family responsibilities to children to enable them to become productive and effective members in their villages. Such education provided in the field and

at home is grouped into the non-formal education sector which benefitted both children and parents.

Formal education was started in Lesotho in the mid-nineteenth century by Christian missionaries. The Paris Evangelical Mission Society and the Roman Catholic Mission commenced work in 1833 and 1864, respectively. The English Church Mission began work in 1876. In 1871, the British colonial government in Lesotho paid the first grant in aid to the missionaries for the payment of teachers and the purchase of equipment. (Ministry of Education Task Force 1966 and Mohapeloa 1971).

These Missionaries wanted people to become Christians and to read the Bible so they taught them to read with this in mind. Colonial governments needed clerks to help them administer the colonies so they set up schools to teach people to read, write and keep accounts (Adams 1990). But the Basotho themselves saw the value of literacy and began adapting modern education to their needs (Stuart 1995).

This manner of running education, where the government and churches share responsibilities, remains a legacy for the present post colonial governments in Lesotho. The government and the churches are still in partnership in running education. While the churches own schools the government pays teachers.

In this partnership the motives were and are:

- *to establish and conduct education,*

- *to assess the progress of that education,*
- *to provide teachers, resources and facilities* (Minister of Education Task Force 1982b:6).

According to Bwatwa (1997), the coming of missionaries and other Europeans brought foreign norms and values. They did this through the introduction of education that needed huge financial investment. This education was made a national policy, yet such investment has not enabled the majority of Basotho any meaningful involvement in Lesotho's economic development. In an attempt to correct this situation, a new policy was mandated where non-formal education is encouraged in order to support and provide the needed skills and positive attitudes, which would enable individuals to contribute to the social and economic development of Lesotho.

Today, non-formal education in Lesotho is perceived, by many, to be the major means of creating and establishing innovations like new farming methods, health practices, family planning and cottage industries. This is why the proposed Ministry of Education policy document on non-formal education in Lesotho (2001) defines the non-formal education mission in this manner:

The guiding principle of non-formal education is to foster good meaningful life to all citizens by developing an informed and skilled citizenry through the provision of non-formal educational programmes and support services running throughout one's life. Non-formal education is a catalyst for development which can be used in the dissemination of information, promotion of new

acquired skills, introduction and facilitation of change and the articulation of innovative drive within any organised society. This is ultimately to achieve the stimulation of a lifelong learning society, thereby reducing the levels of illiteracy and poverty including the enhancement of improved standard of living, particularly for every Mosotho (Policy Document of Non-Formal Education in Lesotho 2001:4-5).

This document indicates that the intention is to provide literacy education to Basotho youths and adults so as to attain about a 90% literate society by the year 2009.

At this juncture, let us examine the three major organisations that promote adult education in Lesotho. To remind ourselves, these are the Lesotho Distance Teaching Centre (LDTC) the Lesotho Association of Non-Formal Education (LANFE) and the Institute of Extra Mural Studies (IEMS).

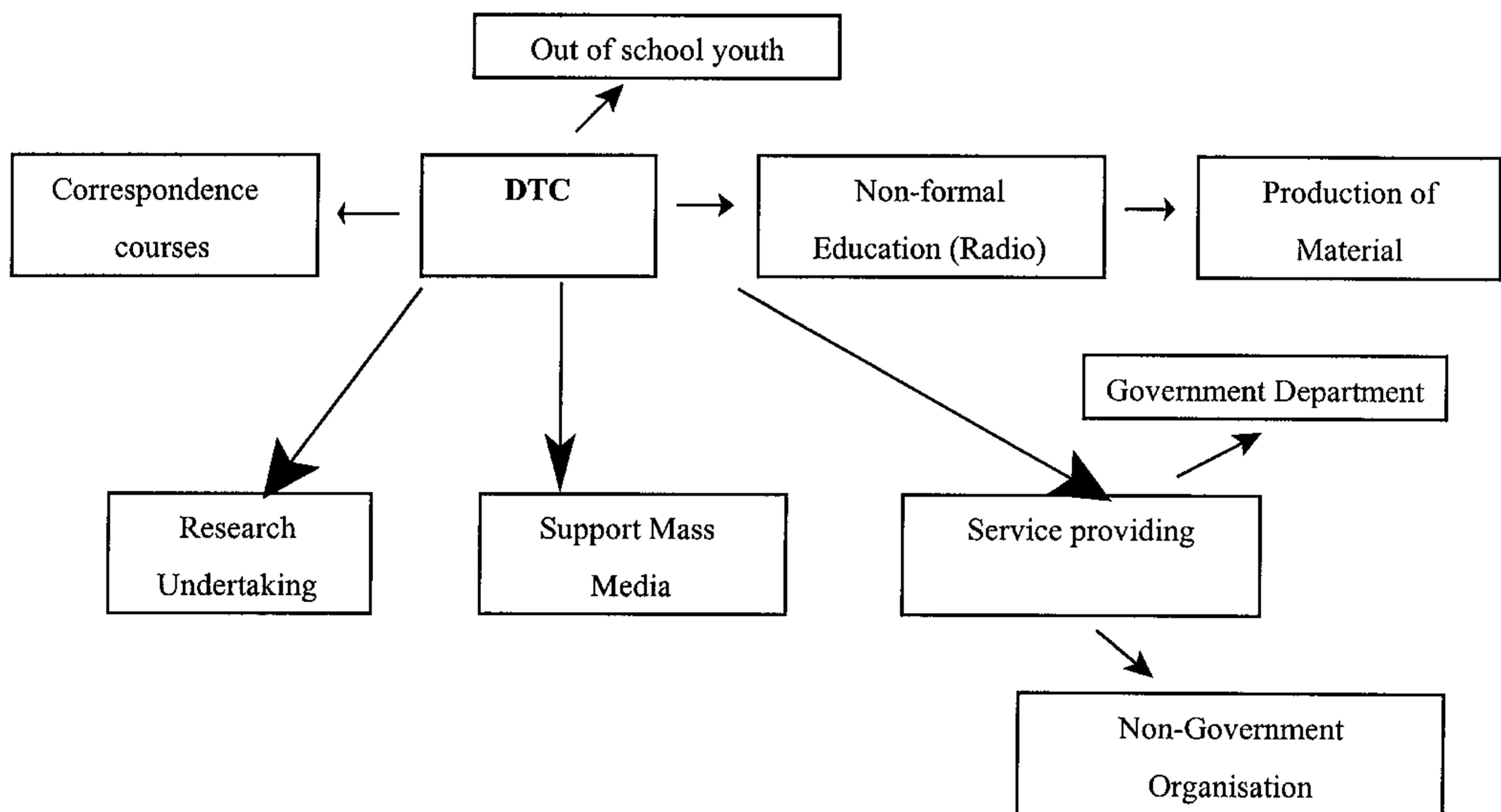
4.3. LDTC

According to the Ministry of Education Task Force Report (1982b), the LDTC undertakes the following functions:

- *Providing correspondence courses at the Junior Certificate and Cambridge overseas school certificate levels;*
- *Sponsoring formal and non-formal education radio programmes;*
- *Assuming responsibility for the adult non-formal education programmes of the Ministry of Education;*

- *Providing support to the mass media in Lesotho;*
- *Undertaking surveys in radio use, newspaper distribution, literacy knowledge and numeracy courses;*
- *Providing out-of-school youth literacy programmes;*
- *Providing support services and education materials for a variety of non-formal education programmes by private agencies and government departments (Bwatwa 1997:62-3),*

The chart below indicates the educational schemes the LDTC centre is engaged in.



SOURCE:Bwatwa (1997:63)

All these functions are run by the centre on a day-to-day basis through the administrative structure that we will study as we progress.

The Lesotho Distance Teaching Centre annual report (1999) reflects that the Lesotho Distance Teaching Centre (LDTC) was set up in February 1974 by the International Extension College at the request of the Ministry of Education. The purpose of adult education in Lesotho mainly answers the question: why adult education in Lesotho? The answer to this question provides a reason why adult education was launched, its intention, aim and function among the people it serves (Bwatwa 1997).

The annual report further shows that the LDTC helps adults and youth to develop functional literacy and numeracy skills that are essential to shed light on educational endeavours of the concerned clients. The LDTC came with emergence of mass education, which has helped many illiterates to read and write. This is done with an understanding that literate citizens and workers can become members of a more adaptable and productive workforce, and well-informed and demanding mass consumers (Evans & Nation 1996).

The campaign for literacy in Lesotho, to some extent, is ensuring to accomplish aspects of opening education in industrialized countries which are cited as follows:

Literacy empowered the masses to pursue their own interest, but it also provided power to those who developed and controlled the emerging mass media. They could publish newspapers and journals for a mass readership and, thereby, inform and shape the attitudes, opinions and values of society at large (Evans & Nation 1996:99).

The purpose of adult education, in this understanding, is to arouse awareness to individuals that literacy in Lesotho shapes the attitudes, opinions and values. Adult education is a lifelong process which is pursued throughout life. In Tanzania, adult education fosters self-reliance. In South Africa we talk of Adult Basic Education and Training (ABET) which includes

among others, offering basic literacy and skills. Similarly in Lesotho through adult education, individuals are taught literacy and numeracy skills as a foundation of wider knowledge and skills to be acquired later in life. This is done for individuals to accomplish social welfare and collaborate in achieving economic independence (Bwatwa 1997). With the same view, Pretorius (2000) says:

Of the components of literacy, reading is important in the learning context, not only that it gives readers independent access to information in an increasingly information-driven society, but also because it is a powerful learning tool, a means of constructing meaning and acquiring new knowledge (Pretorius 2000:4).

Indeed, we read to learn and nourish our knowledge. This is more the reason why in Lesotho, adult education functions to eradicate old beliefs that:

1. *Education terminates at youth stage.*
2. *Education is for children only and not for adults. That is, if adults are involved, it is the chosen few.*
3. *Formal education is a passport to getting employed, hence there is no chance for those who do not have it (Lesotho Distance Teaching Centre Annual Report 1999:13).*

Pursuing a campaign against the above mentioned beliefs, the LDTC has the following objectives:

1. *To offer opportunities for out-of-school youths and adults to develop functional literacy and numeracy skills.*

2. *To provide learning materials on practical topics for rural people.*
3. *To provide correspondence courses to private candidates for junior certificate (JC) and Cambridge Overseas School Certificate (COSC).*
4. *To act as a service agency to other organisations requiring the use of non-formal education techniques in their programmes (Lesotho Distance Teaching Centre Annual Report 1998:1-2).*

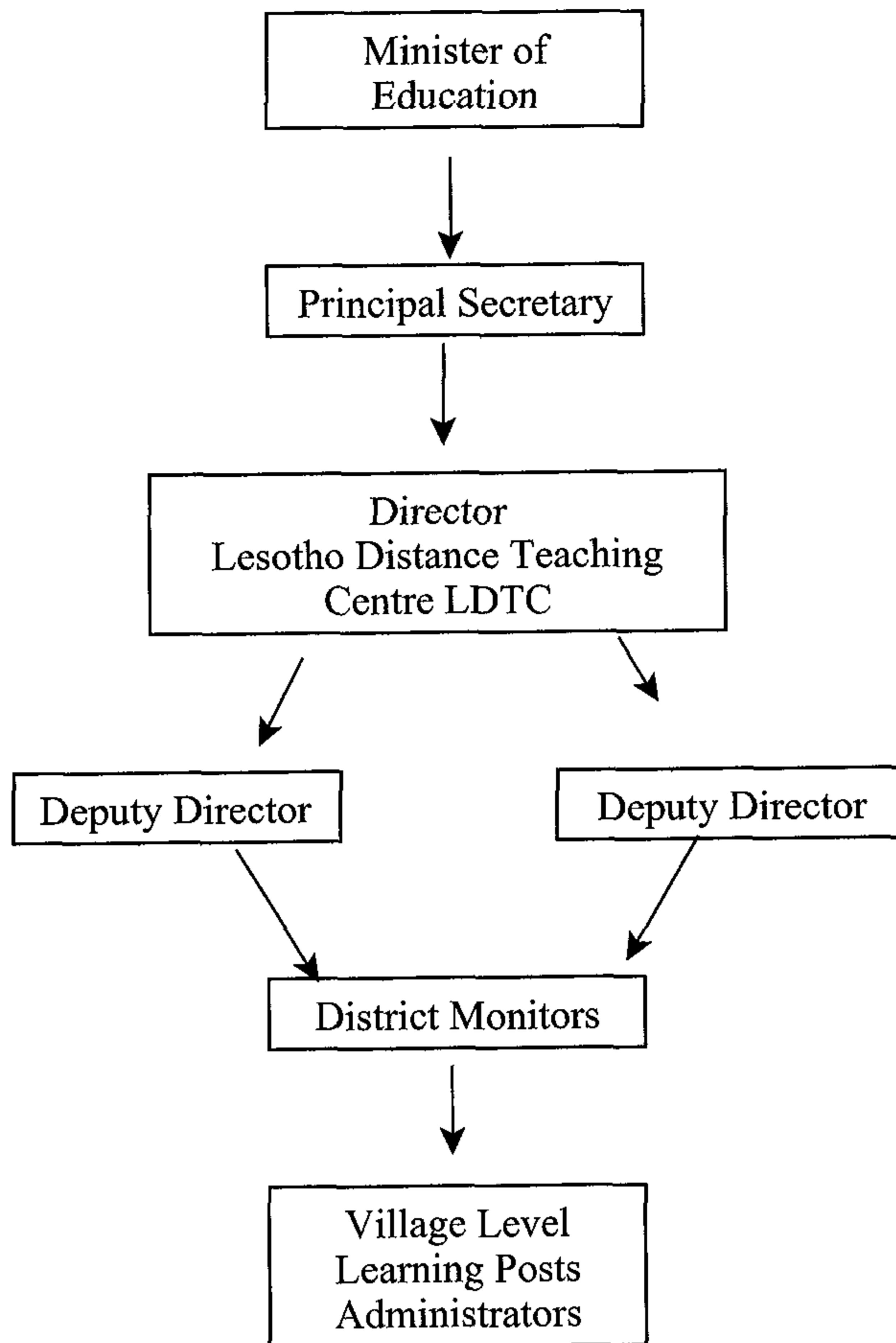
The centre, therefore, has four functions that serve as a basis for fulfilment of these objectives:

1. *Provision of learning materials for illiterates, semi-literate and neo-literates.*
2. *Production of booklets, leaflets and pamphlets on practical topics for literate groups.*
3. *Provision of assistance to students who want to improve their educational qualifications by taking courses at JC and COSC levels in order to open better job and academic opportunities.*
4. *Assistance to other organisations which want to use non-formal education techniques to improve training of their personal and to acquire skills in group functioning (Lesotho Distance Teaching Centre Annual Report January 1999:2-3).*

The Ministry of Education Task Force Report (1982b) calls the LDTC the most innovative and successful new education institution in Lesotho since independence. To enable the LDTC effectively provide adult education / non-formal education by distance mode, the following are essential and should be considered seriously:

- *Human material made available to LDTC should be individuals whose specialisation falls in adult education/non-formal education.*
- *Co-ordination of all non-formal education programmes should be in one body and partnership with churches and non-governmental organisations in Lesotho (Bwatwa 1997:65-66).*

We realise the important role LDTC has and continues to play in transforming Lesotho through adult education. It does this through planning of programmes, community involvement as well as an increase of expertise in the area of adult education. Effort is being made by the partners in adult education in Lesotho to make literacy more meaningful in terms of social, economical, environmental and cultural development. The Lesotho government and churches should instill the spirit of participation and development in Basotho through campaigns of adult education (Bwatwa 1997). The operation of the LDTC is presently in only five districts of Lesotho; efforts are under way to have five other districts involved. The chart below indicates the structure of this important institution.



SOURCE : *LTDC Annual Report 1999*

The chart above indicates that the Director of the LDTC reports to the Principal Secretary and Minister of Education. In the same context, the centre competes with other departments like primary, secondary, vocational and tertiary education for the limited funds available for its activities.

It is important to note that the Director of the LDTC has two deputy directors. One is responsible for basic education and the other deals with continuing education.

The Deputy Director responsible for basic education is also in charge of literacy and numeracy, and service agency and rural education. The other Deputy Director deals with continuing education, distance education, editors and writers, Junior Certificates, Cambridge Overseas School Certificate as well as learner affairs. The two deputies supervise the district and village learning posts as well as administrators responsible for the activities (Lesotho Distance Teaching Centre Annual Report 1999).

The following tables reflect how the LDTC is performing in attempt to improve and provide its services to Basotho:

Table 1

STATUS OF THE LEARNING POSTS PERFORMANCE IN 1999

District	Learning Posts	No of Learners	Learners tested	Passes	Supplemen-taries	To repeat
Thaba Tseka	50	783	120	57	10	47
Berea	32	490	28	15	6	7
Leribe	14	249	48	48	-	-
Mafeteng	7	116	28	13	8	7
Qacha's Nek	15	136	28	19	5	4
Total	118	1774	252	152	29	65

SOURCES :Lesotho Distance Teaching Centre Annual Report (1999:22)

Table 2

Learning Posts Administrators (LPAs) Recruited to facilitate Adult Education Process in 1999

District	No of LPAs Recruited
Berea	8
Thaba Tseka	8
Leribe	4
Qacha's Nek	12
Mafeteng	2
Total	34

Sources : Lesotho Distance Teaching Centre Annual Report (1999:27)

Table 3

MONITORING

Intensive monitoring visits to Learning Posts have been carried out by non-formal Education Officers and Monitors to:

- a. get a chart number of learners in literacy classes.
- b. observe the teaching - learning process in classes.
- c. assess conditions under which learners study.

A summary of district statistical report is given below:

The situation in 2000						The situation in 1999
District	No of LPA's	Female	Male	Total learners	Age range (years)	No of learners in 1999
Berea	43	213	363	576	-	490
Leribe	17	65	244	309	-	249
Mafeteng	9	36	153	189	10-54	116
Thaba Tseka	54	255	810	1065	6-70	783
Qacha's Nek	35	97	5422	639	9-62	136
Total	158	666	6992	2778		1774

There has been an increase in the number of learners since 1999. The deployment of monitors in the district has contributed to the growth. 76% of literacy learners are male.

SOURCE: Lesotho Distance Teaching Centre Annual Report (2000:7).

4.4 LANFE

Before getting into details concerning LANFE let us implicitly explain how the NGOs came about or rather their region.

History tells us that once upon a time earlier people organised themselves so that they could get food, shelter and clothing. Those individuals were not governments, therefore, they were the foundation of the non-governmental organisations in the world (Bwatwa 1997).

We are aware that many people of the world including the Basotho through informal sector, have organised themselves to get developmental services for their benefit and for their communities. Therefore, they set up NGOs. Such organised groups of people include co-operatives and schools/classes. These individuals were free men and women, freely organising themselves for their betterment and were not government. In so doing, they were laying down the NGO foundation for future progress. Sets'abi (1989:35) states that:

In Africa, the existence of NGOs has its roots in both the culture and the history of the people as well as from colonial heritage and postcolonial realities. In pre-colonial days when people organised themselves for food, shelter and culture, it was largely on the non-governmental bases... But more still had to be done to satisfy the educational, economic, social, political, cultural and developmental aspirations of the people.

From this African context, we can, therefore, argue that the groupings of the African people had the capacity to mobilise and involve people in self-reliant activities at community and grassroots levels. NGOs, in African countries, continue to become active agents in development of their people and provide needed social services which governments have failed to provide as LANFE is doing in Lesotho. (Bwatwa 1997).

In Lesotho, Bwatwa (1997) states that many NGOs are playing a frontline role in the socio-economic development of the people through activity oriented organisations like the Lesotho National Council of Women. This NGO is a federation of a number of women's organisations. It is a non-denominational, non-political and nonprofit making association in development. It promotes collaboration among non-formal education organisations, community development in rural and urban areas, extending literacy to young women and mothers of school children and improving quality of families and villagers (LANFE Annual Report 1999).

According to the LANFE Annual Report (1999), other examples that we can cite are the workers organisations such as the Lesotho Congress of Free Trade Unions and Lesotho Federation of Trade Unions. These two NGOs play the role of ensuring the socio-economic development of their members.

NGOs in Lesotho have structures which are used to run and manage the day-to-day administration and other activities as they come by. For example, Executive Committees, Annual General Meetings/Congress and so on. The most important thing for us to note is that whatever decisions are made, plans of action and policies formulated, all have to be approved by the committees. These small but effective structures have been established to care for people and are committed to accomplishing set objectives as well as responding to innovations.

In summary, the NGOs in Lesotho are:

- *Non-profit making organisations independent of any government comprising a group of individuals who freely become members according to the rules and regulations set up,*
- *Playing a significant role in socio-economic development in relation to non-formal education including literacy activities in Lesotho,*
- *Having structures made up of committees and they use what Sets'abi (1989) calls concepts of management by passion for excellence in meeting their customers needs (Bwatwa 1997:88).*

Hilderbrand (Hinzen 1994:17) refers to the non-governmental structure in this way:

NGOs exist in developmental chains or delivery systems from the source of development funding which may be a national legislature, government ministry, a commercial or industrial corporation, or religious organisations, down to the development which may be a learning group ... Some NGOs have an organic and lasting relationship with the funding agency while others are funded for a season and fall out of the chain as the funding ceases.

The Lesotho Association of Non-Formal Education (LANFE) as an NGO, was founded in 1979 as a result of several consultative meetings by adult educators and non-formal education practitioners from the University of Botswana, Lesotho and Swaziland, the Ministry of Education, Lesotho Cooperative Credit Union, as well as extension workers and individuals from the Ministry of Agriculture, Health and Interior. LANFE is a non-denominational, non-partisan, non-profit making and voluntary organisation.. As a voluntary organisation, LANFE is a non-governmental Structure which does not necessarily depend on the Lesotho government for financial assistance for its existence (Lesotho Association of Non-Formal Education Annual Report 1999).

According to its 2001-2005 strategic plan, LANFE launched a workshop in which a clear direction for running its activities, has been developed. The deliberations in this workshop reiterated that the problem of literacy is still an outstanding problem and there is a high need to address it. LANFE is therefore one of non-formal organisations (NGOs) that deals with non-formal education problems in Lesotho.

Below is the self-explanatory administrative structure that runs the affairs of this organisation for effective operation of its services. The structure gives a proof that LANFE exists and reflects bottom-up system of involving members at grass-root level in decision-making.

ADMINISTRATIVE STRUCTURE OF LANFE

Structural Aspects	Important Elements
ANNUAL GENERAL MEETING (AGM)	All individual members and one representative from every paid up institutional member
THE EXECUTIVE COMMITTEE	Elected by the AGM for a term of two years and responsible for policy making and implementation body composed of 13 individuals, namely, President, Vice-President, Secretary-general, Vice-secretary-general, Treasurer, Chairman, Editorial Board and six other members
A SECRETARIAT - headed by the Executive Secretary	Takes care of the day to day administration of LANFE. It is composed of the Programmes Officer, the Training Officer, the Accountant, the Secretary, the Office Assistant, the Messenger and a Driver

SOURCE: Bwatwa (1997:114)

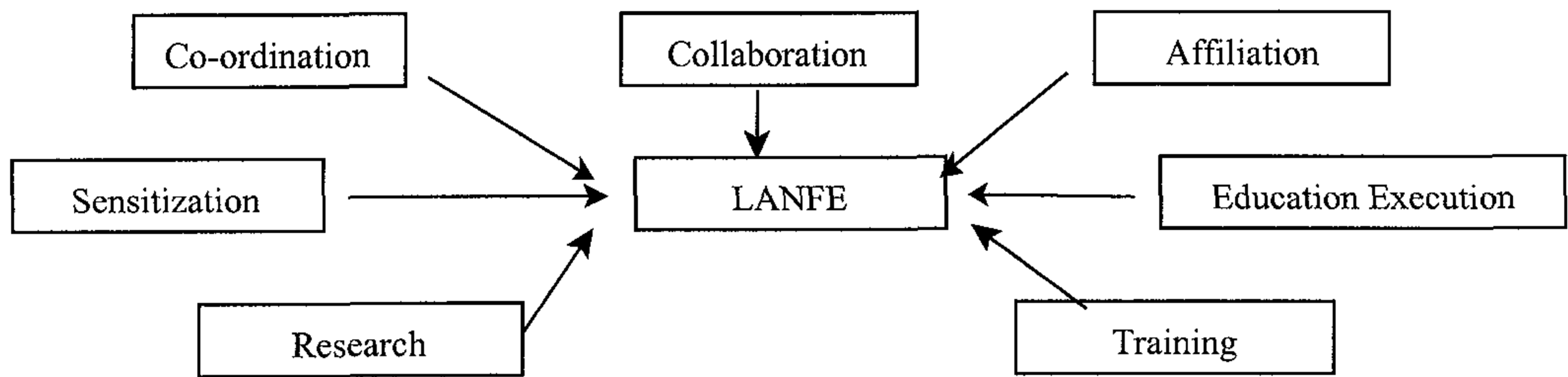
LANFE as an NGO is, therefore, an active agent in development of a learning group in Lesotho to the extent that it delivers the services the government has failed to provide to the Basotho people. Its emphasis in training is on technical skills, business skills and group dynamics. Successful groups become role models from which others learn. Through LANFE's skills, self-sustaining and empowered projects, are established to support the

economic growth of Lesotho (Lesotho Association of Non-formal Education Annual Report 1999).

These are the objectives of LANFE as written in the Annual Report (1999:2).

1. *To promote Non-Formal Education (NFE) in all its forms,*
2. *To promote efforts to eradicate illiteracy,*
3. *To publish and encourage publication and production of materials contributing to advancement of non-formal education,*
4. *To cooperate with any association, in matters conducive to non-formal education,*
5. *To promote non-formal education research and training on issues related to Non-Formal Education,*
6. *To organise educational excursions within the country and internationally.*

LANFE serves to fulfil requirements of social development services as indicated below:

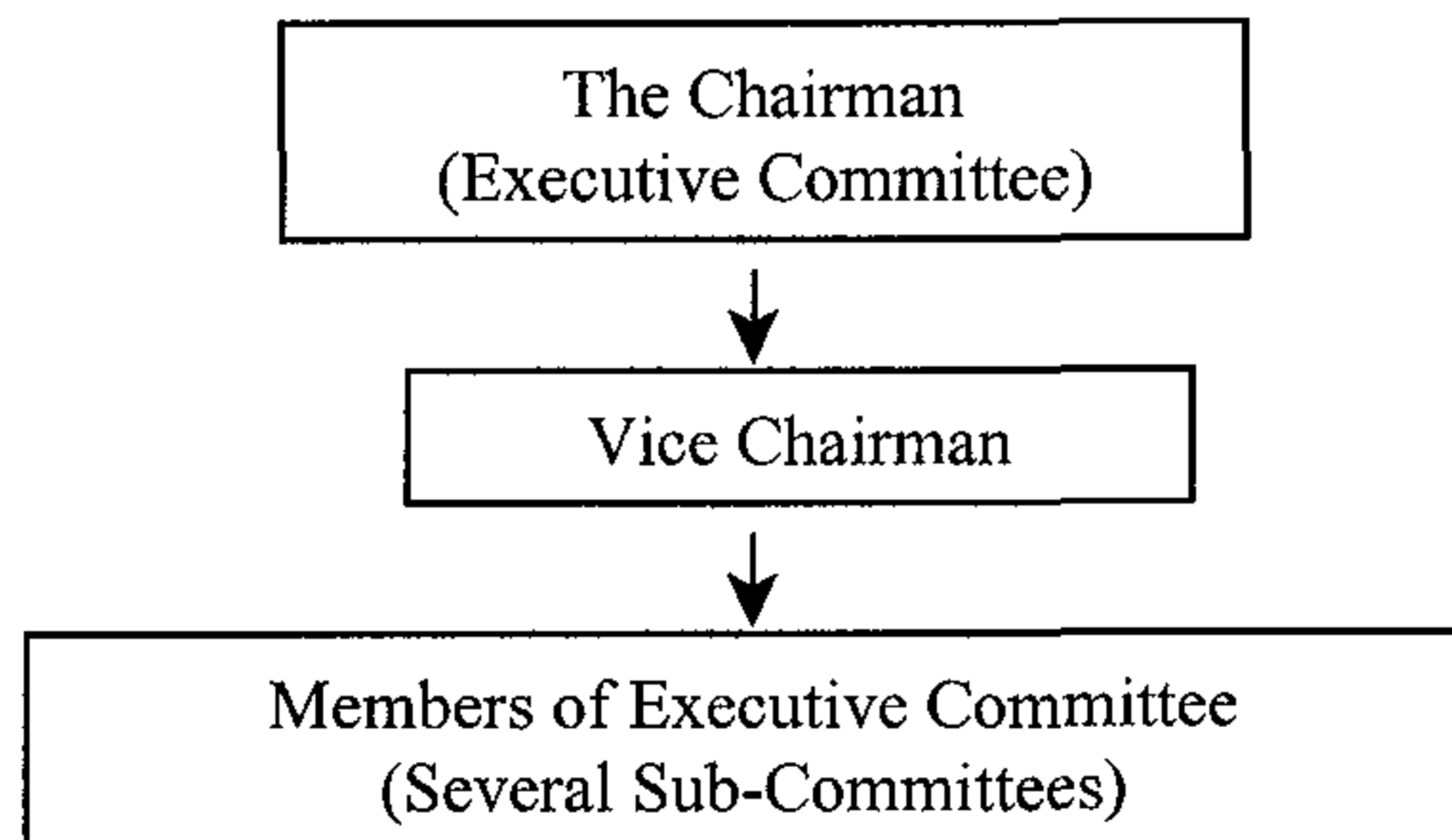


SOURCE : Lesotho Association of Non-Formal Education Annual Report (1999:3)

LANFE makes follow ups to the training and material assistance offered to ensure that the projects are running as best as they can. This means it supports the established learning structures for the target groups as much as possible.

LANFE uses committee system to address issues and thereafter gives feedback in the form of reports to the Annual General Meetings (AGM).

The committees are as follows:



SOURCE: Lesotho Association of Non-Formal Education Annual Report (1999:4)

The report indicates that by general standards, LANFE is performing very well in meeting the June 8, 2003 objectives established. There are other NGOs who are affiliates to LANFE scattered throughout the country. These affiliates undertake, through the assistance of LANFE, important adult education activities in some of the districts of Lesotho, such as Berea, Butha-Buthe, Leribe, Mafeteng, Maseru, Mohale's Hoek and Quthing.

The activities of socio-economic development carried out at LANFE include the following:

- *Domestic skills to the member affiliates,*
- *Literacy skills for rural poor,*
- *Educating street kids, prisoners in income-generating projects,*
- *Aids education and water sanitation,*
- *Leadership training as well as economic activities (Bwatwa 1997:117-18).*

The Lesotho Association of Non-Formal Education Annual Report (1999:3) indicates that this association has been able to achieve all the activities that were planned for the year with its long term objectives such as:

1. *Increase membership that is expected to contribute to increase of activities (achievements);*

2. *Since the executive committee and the staff had problems on their line of communication within the office daily decision-making, this year a strategic management plan was produced and a new nomenclature of Executive Director was introduced to replace the old one. This was done with the purpose of giving the position of head of the LANFE's office more recognition and clout;*
3. *The evaluation of the literacy programme is another achievement since the results of the survey are expected to show the direction that LANFE should take in the future.*

4.5 IEMS

The annual report of this institution for 1993/1994 shows that IEMS was established in 1960 as the extension arm of the University of Lesotho. The main purpose in the beginning was to help people economically by organising Credit Unions throughout the country. It was felt that by doing this, the rural people would be able to 'develop' themselves. The rural families would be able to save and borrow money to improve the conditions under which they lived. These people were helped because they ordinarily did not have access to credit facilities.

The report continues to show that later, as IEMS grew in scope, other programmes were started. There was also a need to develop middle level management in the existing job market. For this the Certificate reading to Diploma in Business Studies course was started in 1977 on a part-time basis so that working people could attend in the evenings. A survey carried out in the early 1980s revealed a need for an Adult Education Certificate and Diploma for people working with and teaching adults. This programme was started in 1985. In 1994/95, a part-time degree in adult education started. This was begun as a result of needs expressed by the students.

An expansion of its services IEMS has another department referred to as Non-Formal and Continuing Education (NFCE).

According to its Annual Report (2001:1), Non-Formal and Continuing Education (NFCE) has the following beliefs as basis for accomplishing its goals:

- We believe in education as a tool for social-economic transformation.
- We believe that education for development can be promoted anytime, anywhere and for everybody, regardless of their social status.
- We believe that the University through the Institute of Extra Mural Studies division of NFCE is accountable to the public, this is in terms of making educational and development benefits available especially to the educationally disadvantaged sectors of our society.

The mission statement reads thus :

The Non-Formal and continuing Education (NFCE) division of IEMS is mandated and it endeavours to cater for the overall Educational development needs of the Basotho by providing them with services and making available to them the resources of the University both physical-material and human resources (Annual Report 2001:1).

While the goals for Non-Formal and Continuing Education stipulated in the Annual Report (2001:1) are:

- (a) *Organising courses, seminars, workshops and conferences for specific interest groups, associations, professions and cooperative organisation;*
- (b) *Educating and organising local businessmen;*
- (c) *Providing training in general community development, including rural, urban and other non-formal educational and development programmes aimed at enlightening the out-of-school population for economic, social cultural and spiritual development.*

The Annual Report indicates that this programme has carried a number of activities which were meant towards development of community members who are disadvantaged and are out-of-school. These activities were a success and specific achievements were fulfilled. The target groups benefitted a lot from undertaking of these activities.

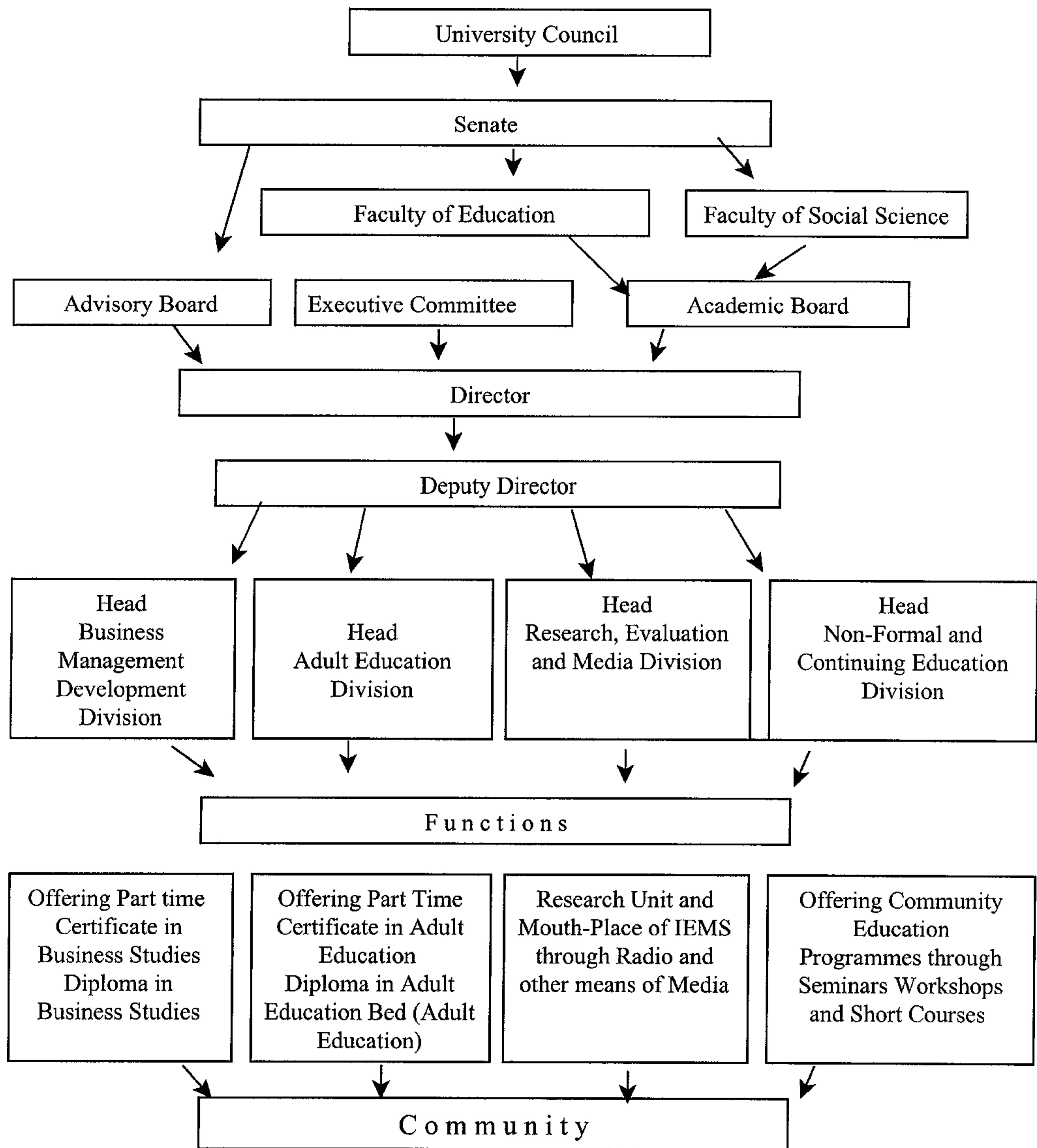
Bearing all these in mind, IEMS has continued to serve the rural people through its Non-Formal and Continuing Education Division. Courses/workshops and seminars are organised for the people in the villages. Development projects are organised with IEMS staff acting as facilitators. There have been poultry projects, agriculture projects, sewing and knitting groups, etc. People throughout the country have a chance to become 'students' of the University through IEMS.

The National University of Lesotho calendar (1997-1998:288) reveals that:

The purpose of the Institute of Extra Mural Studies is to bring university to the people by using the facilities and resources of the university for the education of adult population of Lesotho and for their economic, social and cultural development.

The chart below reflects IEMS structure of administration:

IEMS STRUCTURE OF ADMINISTRATION



SOURCE: Bwatwa (1997:52)

What this means is that IEMS was founded for the purpose of carrying out the programmes of adult education through economic cooperation for the adult population of Lesotho. The IEMS does this in consultation with the appropriate government ministries, departments, agencies, parastatals, academic faculties and private institutions (Sets'abi in Bwatwa 1997).

The objectives of IEMS, in 1993-94 Annual Report, remain as follows:

1. *Organising courses, seminars, workshops and conferences for specific interest groups, associations, professions and co-operative organisations;*
2. *Organising education for local businessmen;*
3. *Providing training in general community development including rural, urban and other non-formal education and developmental programmes aimed at enlightening the out-of-school population for economic, social, cultural and spiritual development;*
4. *Organising courses and classes for part time students interested in obtaining university degrees, diplomas and certificates;*
5. *Promoting research in non-formal education programmes and related fields;*
6. *Disseminating knowledge and promoting scholarship through publications. (Institute of Extra Mural Studies Annual Report 1993/94:6-7).*

The work of this institution shows signs of success as many Basotho graduate in different courses and thereafter go back to their workplaces and homes and become adult educators in their own right because adult educators are agents of social change. A change agent is an

individual leading or guiding the process of change in an organisation or community situation (Wehrich & Koonz 1993:87).

The following tables reflect how the IEMS is performing in an attempt to improve and provide adult education services to the Basotho people. This is on the side of adult education part time basis.

TABLE 4
FINAL EXAMINATION RESULTS 1997/98

Level	Pass/ Proceed	Fail / Repeat	Withdrawal	Gender Distribution		Total No of Students
				F	M	
Cert I	28	4	-	26	6	32
Cert II	26	1	-	19	8	227
Diploma I	40	15	2	45	13	58
Diploma II	53	-	-	43	10	53
Total	147	20	2	133	37	370

Source : Institute of Extra Mural Studies Adult Education Department (1998/99:28)

TABLE 5
FINAL EXAMINATION RESULTS 1999/2000

Level	Pass/Proceed	Fail/Repeat	Withdrawal	Total no of Students
Cert I	90	7	13	110
Cert II	30	6	-	36
Diploma I	62	3	-	65
Diploma II	54	3	1	58
Total	236	19	14	269

Source : Institute of Extra Mural Studies Adult Education Department (2000/2001 : 28)

TABLE 6
FINAL EXAMINATION RESULTS 1997/98 FOR BACHELOR OF EDUCATION

Level	Pass/ Proceed	Fail / Repeat	Withdrawal	Gender Distribution		Total No of Students
				F	M	
Year I	29	2	2	22	9	31
Year II	26	2	-	22	6	28
Year III	21	2	-	20	3	23
Year IV	47	1	1	36	13	49
Total	123	7	3	100	31	131

Source : Institute of Extra Mural Studies Annual Report (1998-1999:29)

TABLE 7

FINAL EXAMINATION RESULTS 1999/2000 FOR BACHELOR OF EDUCATION

Level	Pass/Proceed	Fail/Repeat	Withdrawal	Total no of Students
Year I	27	1	-	28
Year II	32	3	1	36
Year IV	21	7	-	28
Year V	25	5	-	30
Total	105	16	1	122

Source : Institute of Extra Mural Studies Annual Report (2000/2001:32)

Having said so much about education delivery services done by the above-mentioned three institutions, it is important to revisit and summarise these concepts: purpose, scope and practice of adult education in Lesotho.

4.6 PURPOSE OF ADULT EDUCATION IN LESOTHO

The purpose refers to an intention, aim or function of something. The three institutions mentioned above - LDTC, LANFE and IEMS - clearly indicate that they exist because they deliver the services of non-formal education which formal education has failed to provide to many Basotho. Prosser (1967:5) addressed the purpose of adult education as being to bring about a maximum of readjustment of attitude within a society to any new or changed situation and it helps to initiate change which evolves and imports new skills and techniques required and made necessary by change.

Following Prosser's (1967) school of thought, it means adult education in Lesotho is canvassed to counteract three main reasons which have dis-illusioned people for a long time:

- (a) People believed that education started at birth through childhood and terminated at youth.
- (b) That the period of ageing, being employed and subsequently getting settled after marriage, signaled the end of learning. This led people to have the erroneous belief that education was for children only, therefore, many regarded adult education as a pastime undertaking or a privilege for a few people. In this context, incidental learning was not thought as being of intrinsic value.
- (c) That education was regarded as a passport to gainful employment. So, education for the adults was not conceived as a life-long process able to facilitate cultural, political and socio-economic development.

Adult educators in Lesotho are quite aware that adult education is a continuous process of learning. In this context some of such learning is normally informal through incidental and casual ways. It affects young and older persons, irrespective of the above mentioned illusions.

The purpose of adult education, in this regard, is to arouse awareness in individuals so that they have to readjust to the demands of change and use that change for the benefit of improvement of their lives (Tight 1983). Adult education in Lesotho affects both young and old people who structurally have been sidelined by formal education. It is meant for individuals as well as communities to improve and develop their lives through knowledge and

skills acquired. Adult education advocates for programmes that are relevant to people's problems (Freire 1985) and there are many factors that urge people to engage in adult learning.

The diagram below indicates some of these factors:

FACTORS CONTRIBUTING TO ADULT EDUCATION

ABILITIES

of the learners with special interests in

- level of target group
- their comprehension
- their reading abilities
- mental and manipulation skills

EXPECTATIONS

of the learners, whether or not they need practical or theoretical learning or both of them.

REWARDS AND BENEFITS

the learners need to be ensured of

- prestige recognition
- status
- income

- power
- self fulfillment

MOTIVATION

of the individual learners not only to accomplish a task but also in making positive contribution in the community and the individual lives.

- should be nurtured
- should be emphasised and
- utilized for development purposes.

SOURCE : Bwatwa (1997:27)

Yet another point to remember is how best to design non-formal education to be effective and productive for the people it is intended for.

The diagram below shows consideration for such undertaking:

CONSIDERATION OF FACTORS FOR DESIGNING EFFECTIVE NON-FORMAL EDUCATION

Factors	Focus	Sociological	Psychological
1. Motivation	1. What brings the target population to the learning experience?	A. i) Conformity ii) Social norms iii) Enforcement and iv) Requirement	1. a) Curiosity b) Anxiety c) Ambition d) Anticipation and rewards
II. Rewards	2. What will the target population get from the learning experience	B. i) Prestige ii) Recognition iii) Status iv) Income v) Power	2. a) Self-fulfilment b) Gratification c) Self-employment d) Satisfaction
III. Expectations (Pedagogical Topical value)	3. What will the target population believe or hope will be their experience?	C. i) Teacher and Learner roles ii) Content iii) Unity	3. a) Abstract or concrete b) Cognitive style c) Affective involvement d) Psychomotor abilities

Source : Bwatwa (1997:30)

4.7 SCOPE OF ADULT EDUCATION IN LESOTHO

Adult education is a wide field of study and it involves local, district, regional and national levels in Lesotho. Scope refers to the opportunity to do or achieve something. But further explained, scope is the range or an extent to which matters are being dealt with or studied.

When we talk of the scope of adult education in Lesotho, therefore, we talk of the range or extent to which adult education operates in Lesotho. In other words we want to know the limits within which it serves. The limits here include circumstances, places, people and approaches which all have to be encompassed by adult education when it operates. The scope of adult education -- as indicated by operation of the three institutions LDTC, LANFE and IEMS -- is limitless in Lesotho, as it covers wide range of educational endeavours in terms of programmes and projects which are geared towards the liberation of urban and rural poor; that is liberating them from social, political and economic constraints. (Bwatwa 1997).

For example, Schroeder (in Smith, Aker & Kidd 1970), when referring to the content of adult education, declares that it has neither horizontal nor vertical limits. Adult education serves to provide individuals with necessary knowledge and skills that facilitate solutions to their problems at all levels of life. In Lesotho, any content at any level which reflects learners' interests and shows immediacy and relevance to their problems surely becomes the legitimate concern of adult education institutions and adult educators. As shown, what is offered as content, in three prominent centres of adult education, is selected to achieve

1. *Cognitive ends such as facts, principles and so on;*
2. *Affective ends which are interest, attitudes, values and behaviours;*
3. *Psychomotor ends which include manipulative skills (Knowles in Simkins 1978:13-14).*

The obvious fact is that when we speak of adult education content in Lesotho, we refer to problem areas or social roles to be addressed and attempted and not necessarily disciplines or a tested body of knowledge (Knowles 1980).

Another example, regarding the scope of adult education in Lesotho is the issue of adult clientele. The concept adult tends to be misleading and channels people to think that adult education is specifically for adults only.

Some authors regard age, psychological maturity and social roles as criteria for saying who is to be called an adult, while others refer to whether one is married or head of a family Schroeder (in Smith et al 1970). In practice, seemingly adult education takes everybody irrespective of age or gender in Lesotho because of the understanding that an adult is anyone who has not gone to school or either discontinued or not completed his/her formal education and is now starting or re-engaging in the educational process on a part-time basis.

4.8 PRACTICE OF ADULT EDUCATION IN LESOTHO

Practice means the actual doing of something; that is, action as contrasted with ideas. When we talk of adult education in Lesotho, we actually mean implementation of it which means adult education in action. Doing it refers to application of adult education in situations where it is required. The three structures -- LDTC, LANFE and IEMS as mentioned earlier -- are major structures in Lesotho which promote adult education. Through their devoted activities, they implement programmes and projects which address problems of individuals and society at large.

The Task Force report of the Ministry of Education (1982b:7) when writing about adult education practices in Lesotho, stated that:

Non-formal / adult education today is recognised as being a potentially important partner to formal education in developing skills and attitudes required for the development of Lesotho. Since independence, Lesotho has recognised the importance of non-formal / adult education by establishing a number of training institutions outside the formal education system.

The point to remember is that the Lesotho government is involved in adult education not only with churches but also with other non-governmental organisations such as LANFE.

It is worth mentioning that the Ministries of Agriculture, Health, Interior and Rural Development are also involved in adult education through extension work in Lesotho. They promote adult education in delivering the services to target groups. Indeed, their work is tremendous and laudable.

According to Sets'abi (1989) there are more than 600 groups or organisations in Lesotho considered to be active in non-formal education activities. These can be grouped into agricultural, co-operative, community development, health, vocational and women's associations. To highlight how these operate, below we briefly cite two examples which are:

1. *Co-operative organisations, and*
2. *Extension service in agriculture (Bwatwa 1997:92).*

4.8.1 Co-operative Organisation

According to Bwatwa (1997), cooperative organisations originate from the Farmers' Thrift and Credit Societies. The adult education role they do is to provide service to their members as well as improving their communities. These include:

- *Promotion of decentralised decision-making at the village and district level, utilising to the fullest democratic principles and participatory traditions;*
- *Equitable distribution of benefits from economic growth;*
- *Attainment of national self-sufficiency in the production of basic staple crops, high value fruit and vegetables livestock and forest products;*
- *Expansion of gainful employment opportunities for the rapidly increasing population, especially in the rural areas (Setsabi 1989:9).*

4.8.2 Agriculture extension

This is a process of spreading information to farmers, the assistance provided to them and their family members is to enable them to apply knowledge or information on agriculture; being able to receive information, utilise it in solving people's (farmers') problems. In other words, agricultural extension implies education which should be geared towards helping individuals in solving any kind of problems that exist in agriculture. This view strengthens

our interests that extension services are part and parcel of the non-formal education system and are vital in improving lives of Basotho.

This leads us to advance to

- (a) role of extension workers in Lesotho and
- (b) the structure of extension services of Ministry of Agriculture in Lesotho.

4.8.2.1 Role of extension workers in Lesotho

We realise that people cannot be forced to develop except when they, themselves, can do so through participation in decision-making affecting their own development in their communities.

However, Eburn-Cole (1992) argues that even when extension workers are expected to use adult learning principles in improving agricultural extension, sometimes there are problems between the extension workers and farmers. He cites some of the problems that are bred by inappropriate considerations adopted by the extension workers when dealing with farmers.

For example:

- that the extension workers assume the role of a teacher and assume that the farmers know less and in so doing they use the top-down syndrome;
- that the programmes planned and targeted at farming community are planned and implemented with limited input from farmers;

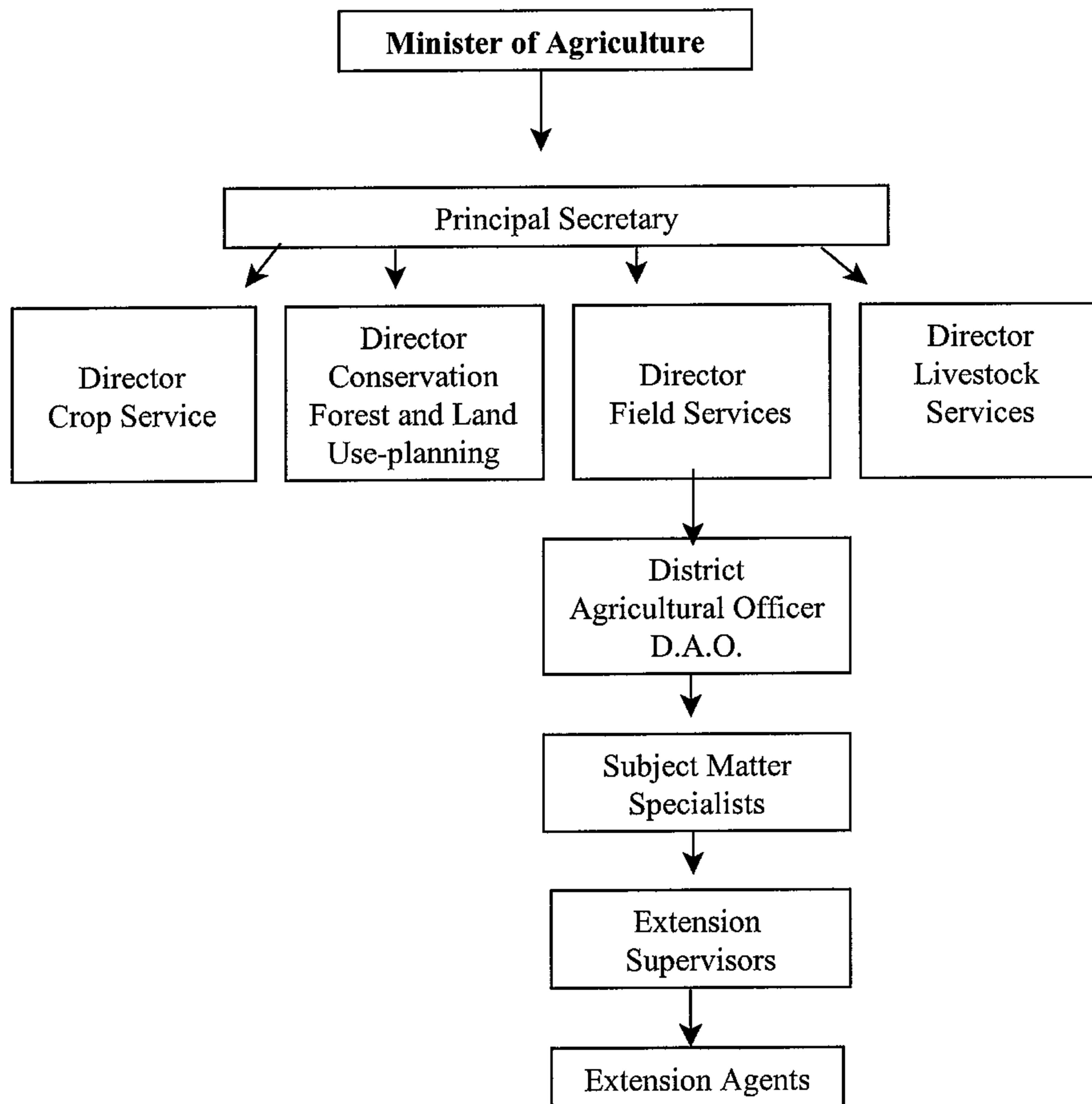
- that possibilities are that the targeted communities (farmers) normally reject such programmes because they know that they have knowledge, experience and skills of agricultural issues and problems better than the extension workers.
- that the extension workers believe that the farmers are not aware that agriculture extension education is supposed to help adult farmers learn new and better farming methods.
- that the opinion among extension workers that they have superior knowledge lingers in their minds. Yet, they are young in relation to the farmers and have difficulties in accepting what they do not know.
- that extension workers do not use experiential techniques, for example, group discussion, problem-solving, and peer-helping activities. They continue paying lip-services to our agricultural development; this does not greatly solve the farmers problems. The reverse of all these problems is hoped to establish rapport between extension workers and farmers hence success be experienced in Lesotho.

4.8.2.2 The structure of extension services of the Ministry of Agriculture in Lesotho

The programmes of agricultural extension services are extended to the ten administrative districts in Lesotho through the structure shown in the chart below. The extension services of the Ministry of Agriculture are managed through the extension agents to extension supervisors then subject matter specialists to District Agricultural Officer; who in turn reports to the Director of Field Services, to the Principal Secretary and finally to the Minister of

Agriculture. However, we should note that there are other directors as well as mini-structures which are not included in the chart. This was done to simplify the extension services in the Ministry of Agriculture which provide non-formal education to Basotho throughout the ten administrative districts of Lesotho (Bwatwa 1997).

THE STRUCTURE OF EXTENSION SERVICES IN MINISTRY OF AGRICULTURE IN LESOTHO



SOURCE : Ministry of Agriculture (1994:iv)

4.9 CONTINUING EDUCATION

Adult education is obviously involved in a heavy task of transforming the Basotho and one common element of it is the aspect of continuing education among its learners. Lephoto (1994) regards continuing education as a form of education that follows from the concept of lifelong education, that adult education is not a one time activity but a cradle-to-grave learning process. We might have heard an expression that *"the only constant and sure thing is change"*. This means that change is a constant phenomenon and the world or society is in a state of change. If this is so and if adult education is about bringing or promoting change through information and skills, then this further shows that the scope of adult education is also limitless in terms of time frame.

For any one person, adult education is an activity that continues throughout life. Through continuing education, a person is enabled to fit into the social system which is undergoing rapid change. Such an individual will continuously be exposed to skills and information necessary for coping in his/her changing environment (Jarvis in Lephoto 1994).

Lifelong education can be taken as a comprehensive concept, which is also embracing all education that takes place throughout life whether formal, non-formal or informal. Continuing education, on the other hand, is the education that takes place after one has achieved some basic or general foundation at any level of the education process whether formal or non-formal (NEPI in Lephoto 1994). From these definitions, we can, therefore, conclude that continuing education is part of lifelong education. The characteristics of continuing education, therefore, are that it is planned, it takes place after some initial

education as an arm of education services for the following purposes as stipulated by Lephoto (1994:34-5).

4.9.1 Occupational education

The world of work is under constant technological changes. Employees are forever required to undergo training in the form of short course, attachments/apprenticeship, full-time training etc. in order to acquire new technological skills. Dekker (in Lephoto 1994) makes a distinction between the types of occupational skills acquired through continuing education. First, is vocational skills like special carpentry or motor mechanics skills. Second, is "*white collar jobs*" which relate to work done by people in the professional fields like accountants, lecturers, lawyers and many others which are academic rather than those which are technical or need physical power.

4.9.2 Compensatory education

In this category we find remedial programmes for those learners who did not complete certain courses of study - for example, like a learner who needs to take additional subjects to finish up a junior certificate or an electrician who had gone through one or two years of study and needs to complete that programme. We can also find basic education programmes for those learners who need to acquire basic primary level education skills. We can also have affirmative action programmes - for people who might have been discriminated against by the education system for whatever reason. For example, there are special programmes for Maths and Science for girls, where girls had been denied the chance to take these subjects.

4.9.3 Self-help programmes

Self-help programmes are those associated with learning skills to adjust in an environment. Here individuals help themselves and adjust by going to continuing education to get certain knowledge and skills needed in their societies/communities. For example, if one goes to live at a particular place and finds that inhabitants there do handicrafts, then this individual will go to a training programme for handicrafts so that he/she can fit into this society. Remember the saying - when in Rome do as the Romans do -- but in order to do as they do, this individual should learn how to cope with these inhabitants' standards and ways of doing things and this is where continuing education comes in.

4.9.4 Liberal education

Liberal education involves programmes that emphasise acquiring education or knowledge for its sake. In these programmes people might register in or form debate associations, reading circles, dramatic societies etc. to learn such skills as a way of intellectual growth or just to satisfy their curiosity. Liberal education's main purpose is for the individual to have the ability to pursue his/her own interests.

4.9.5 Scholastic adult education

This is a situation where learners become involved in adult education and engage in continuous academic exercises like research or graduate studies in adult education. This is also regarded as a form of continuing education because it is a continuous process. The purpose here is the pursuit of knowledge in the interest of the development of the field of adult education (Lephoto 1994).

4.10 CONCLUSION

The chapter provides a short historical perspective of non-formal education in Lesotho and the activities undertaken by LDTC, LANFE and IEMS in adult education as outlined in their respective annual reports. These reports further explain what is currently happening in as far as adult education in Lesotho is concerned. All these help to highlight and give an insight of the purpose, scope and practice of adult education in Lesotho.

CHAPTER FIVE

DATA ANALYSIS

5.1 INTRODUCTION

In this chapter, the following major point is discussed: the intention or purpose of the interviews and questionnaires. The chapter also highlights the nature of the situation under which the interviews and questionnaires were administered by discussing the following issues:

- fieldwork preparations, duration and evidence of interviews and questionnaires, sources through which learners knew about adult education and a constraining factor during data collection.

The chapter in continuation presents the perceptions of the respondents.

1. Those who regard adult education as an agent for social change with reference to:
 - (a) Adult education as provision of education in general in Lesotho;
 - (b) The role played by adult education as an agent for social change in Lesotho;
 - (c) Adult education as lifelong basic education reform in Lesotho.
2. Those who regard adult education as a failure in bringing social change in Lesotho. This involves two social theories : consensus and conflict theories that form the basis

of social inequality in the context of Lesotho whereby education is used as an instrument that maintains and protects status quo of the social classes.

Lastly, the chapter comes up with the respondents' claims that :

1. Qualifications serve as key requirement for job opportunities;
2. Some adult educators do not use approaches designed for adult education; and
3. The Lesotho government is not doing enough in relation to adult education.

These claims have been challenged by the researcher in order to give the scenario of adult education in Lesotho.

5.2 INTENTION OF INTERVIEWS AND QUESTIONNAIRES

This section provides the content contained by each of the questions listed in the appendices. Even though the questions, in the form of interviews and questionnaires, were administered to different constituencies of the population of this study, with regard to their reconciliation, it must be noted that their content is almost the same for each constituency in order to derive the qualitative information they were meant to seek. These questions were used in semi-structured interviews and questionnaires which used open ended responses or pre-coded responses in some cases.

Section A questions 1, 2 (and 3 in some cases) asked about sex (male or female), location (rural and urban) and age respectively. As indicated in chapter three, these questions were

asked to find out if there was any relationship they have regarding adult education as an agent for social change.

Section B has questions ranging from question 1 to 8 (or more in some cases). The general intention of these questions was to assess and find out how respondents perceived or regarded adult education in as far as its agency for social change was concerned. For example, interviews for the chiefs were meant to provide the information as follows:

- Question 1 was intended to reveal information about whether adult education was well- canvassed and well-known among the rural and urban people in Lesotho or whether it was a strange idea to them.
- Question 2 sought for information to highlight the impact and importance of adult education in the areas where it is launched and practised.
- Question 3 was meant to find if one of the major principles of adult education -- consultation with people and their involvement in decision-making -- was adhered to or not.
- Question 4 was more or less the same as question 2 but demanded insight into whether or not the lifestyle of people had changed because of the influence of adult education.
- Question 5 demanded an elaboration on specific changes that are brought by adult education in Lesotho.

- For question 6, the idea was to identify the clientele of adult education in Lesotho. In other words, the mission was to find out what kind of people are helped by adult education.
- Question 7 wanted opinions of the respondents about the necessity of adult education in their areas.
- While question 8 demanded people's understanding and expectations about the role the government has to play in boosting the morale of adult education in Lesotho.

All questions (though wording was not necessarily the same to different constituencies) were intended to provide the researcher with information that falls within this stipulated framework. The questions were brief and to the point in order to save time. They were straight-forward to avoid ambiguity and confusion.

Notes regarding the responses to these questions were taken and later in this chapter some of them, from different categories of respondents are reflected.

5.3 FIELD WORK PREPARATIONS

In chapter three the researcher made mention of who respondents were, where and how the interviews and questionnaires were conducted. Revisited, the respondents were chiefs (six in the rural and six in the urban areas), principal secretary in Maseru, fifteen education officers (five in each of these districts: Maseru, Mochale's Hoek and Thaba-Tseka). The interviews and questionnaires also involved the directors, the teaching staff and learners of

the three institutions: The Lesotho Distance Teaching Centre (LDTC), the Lesotho Association of Non-Formal Education (LANFE) and the Institute of Extra Mural Studies (IEMS) which are all located in Maseru, but have out-reach schemes in the rural and urban centres in other districts of Lesotho. All the interviews and questionnaires (as already indicated in Chapter three) were administered by the researcher to the randomly selected respondents or participants.

Prior to the days of administration of the interviews and questionnaires, to strike up rapport, the researcher visited each of the selected places and sought permission for appointments and other arrangements. The purpose of the interviews and questionnaires was explained and identification of social groups needed for the study was done. For example, through chiefs and the teaching staff of the three institutions of adult education facilitation, herd boys, out-of-school youth and many others were reported to be participants in adult education undertakings. The confidentiality of information and anonymity of interviewees were also mentioned so that respondents could be assured of feeling at ease when involved in responding to interviews or questionnaires.

5.4 DURATION AND EVIDENCE OF INTERVIEWS AND QUESTIONNAIRES

The three institutions taken as case studies were each visited for a workday, that is, from 8:45am to 4:00pm. This allowed enough time for interviews and questionnaires to be administered and thereafter observations to be carried out. For the other interviewees such as chiefs, education officers and directors, thirty minutes was a maximum time spent with them to do the job.

The visits of the adult education facilitating centres were as indicated below :

Institution	Place	Interviewee(s)	Date
LDTC	Maseru	Director	08.01.01
	Maseru	Teaching Staff	13.01.01
	Mafeteng	Learners	13.01.01
	Mafeteng	Teaching Staff	09.02.01
LANFE	Maseru	Director	16.02.01
	Maseru	Teaching Staff	16.02.01
	Maseru	Learners	16.02.01
IEMS	Maseru	Director	02.04.01
	Maseru	Teaching Staff	13.04.01
	Maseru	Learners	13.04.01
	Thaba-Tseka	Teaching Staff	20.04.01
	Thaba-Tseka	Learners	20.04.01
	Mohale's Hoek	Teaching staff	16.12.00
	Mohale's Hoek	Learners	16.12.00

5.5 SOURCES THROUGH WHICH LEARNERS KNEW ABOUT ADULT EDUCATION

The respondents indicted different sources through which learners of the LDTC, LANFE, and IEMS knew about adult education. They made mention of Radio Lesotho, local newspapers, contacts with friends and "*pitsos*" (community gatherings) convened and addressed by the chiefs in different areas.

5.6 CONSTRAINING FACTOR DURING DATA COLLECTION

In chapter one, the researcher outlined the lack of understanding of English by the majority of learners, specially of the LDTC and LANFE. This slowed the pace of work and contributed to a lot of boredom for the respondents because much of the time was spent on interpreting the English questions into Sesotho. The problem was minimised by slowly and diligently interpreting and repeating the questions. The Sesotho responses were translated and finally written down in English.

The table below depicts the general view of responses about adult education in Lesotho as per interviews and questionnaires of this study.

TABLE 8
RESPONSES FROM INTERVIEWS AND QUESTIONNAIRES ABOUT ADULT
EDUCATION IN LESOTHO

Category of respondents (Participants)	No of respondents	No of those who regard adult education as an agent for social change	Per-centage (%)	No of those who perceive adult education as a failure to bring social change	Per-centage (%)
Chiefs	12	8	67	4	33
Principal Secretary for Education	1	1	-	-	-
Education Officers	15	12	80	3	20
LDTC :					
Director	1	1	-	-	-
Teaching staff	12	12	100	-	-
Learners	20	16	80	4	20
LANFE:					
Director	1	1	-	-	-
Teaching staff	12	12	100	-	-
Learners	20	14	70	6	30

IEMS :					
Director	1	1	-	-	-
Teaching staff	18	18	100	-	-
Learners	30	20	67	10	33

Total number of the population = 143

SOURCE : Interviews and Questionnaires (Appendices i-viii, pages 216-31)

It must be noted that interviews and questionnaires were set in such a way that their responses were classified under two major categories: Those who regard adult education as an agent for social change and those who perceive adult education as a failure for social change. Furthermore these questions were directly linked to and formed part of background of the observations carried out in case studies of this research. For example, questions 2, 3, 4 and 5 of Chiefs' interviews required whether or not respondents appreciated and realised the benefits brought by adult education and whether or not they were involved in decision-making of its programmes. The case studies carried this further by having the researcher to observe and judge whether or not participants appreciated and got benefits borne by adult education and whether or not they were involved in decision making. The observations were meant to prove whether or not andragogical approach was employed and indicate whether or not social change was enhanced in Lesotho.

5.7 THOSE WHO REGARD ADULT EDUCATION AS AN AGENT FOR SOCIAL CHANGE

The figures above show high regard the respondents have for adult education as an agent that brings social change. For example, eight out of the twelve interviewed chiefs (67%) indicated that adult education, in their areas, has changed their subjects from the previous

unruly behaviours and actions. They claimed that, of late, their subjects engage in developmental activities of their areas and families.

Twelve of the fifteen education officers (80%) showed that adult education has brought change to illiterates who have acquired basic functional literacy and numeracy necessary for survival. The principal Secretary for Education accepted that adult education is an agent of social change. When asked: "Can you witness any change brought by adult education in your area?" His response was that adult education is dynamic; it has brought drastic changes such as the formation of night schools, co-operatives, income-generating activities, and addresses community conflicts. The three directors of the LDTC, LANFE and IEMS were not exceptions as they respectively supported the idea that adult education brings social reform and mobilises people to cope with changes. They added by showing that adult education sheds light and helps those masses who were structurally rejected by formal education.

All forty-two of the teaching staff (100%) of the three institutions supported the notion by showing that adult education is a strong instrument for development of the rural and urban poor communities in Lesotho and it fosters critical thinking and adaptation to environmental situations. Sixteen out of twenty (80%) of the LDTC learners felt that adult education has changed the perception of their way of looking at things, their approach and understanding of life circumstances. Fourteen out of twenty (70%) of the LANFE learners contended that adult education is necessary for people of their caliber because it equips them with knowledge and skills for life.

Lastly, twenty out of thirty (67%) of the IEMS learners saw adult education as a provider of solutions to problems that not only emerge at workplaces but everywhere in life. All of these cohorts agreed with the theme that adult education is an agent for social change. Their argument was mainly based on the understanding that the purpose of education is to transform individuals and communities to cope up with matters that are indispensable to changes of time and circumstances. Education is part and parcel of a living human and equips him/her with knowledge and skills necessary to provide solutions to problems he/she encounters in life. Education takes place throughout people's lives in different ways.

The detailed substantiations advanced by each of the constituencies of cohorts are presented below:

Chiefs

When asked if according to their own opinions, they think that adult education is necessary in their areas. This is how they responded in summarised form:

- Adult education is necessary to help children and adults who dropped out of school or did not go to school to catch up and enhance development, for example, co-operatives have been formed.
- It has fostered a change in attitudes, behaviour and perceptions from former unruly traits of subjects; for example, theft has stopped in their areas.
- It is necessary for the well-being of the poor and improves their former lives.

- It gives basic functional literacy.
- It provides knowledge and skills which are used to solve social problems for example, poverty and unemployment.
- It provides people with knowledge that leads to precautions, for example, concerning medical prescriptions.
- It canvasses and disseminates knowledge about HIV/AIDS pandemic. People are made aware of and how to prevent it.
- It enlightens people's ways of developmental activities; for example, farming methods have changed.
- It has transformed their communities.
- It has decreased the high rate of juvenile delinquencies and other troubles in their areas.

Principal secretary for education

When asked, "Why do you think adult education is necessary in Lesotho?" The principal secretary for education responded that: "It is necessary for development of individuals and the country at large because, among other basic issues it does, it addresses the problem of unemployment by helping its clients with skills necessary for survival" (Interview 2001 Appendix ii Question 9, page 219).

Education officers

The educational officers supported adult education as an agent for social change by indicating the following points:

- Adult education entails helping disadvantaged communities and improves their livelihood through community projects.
- It educates adults at training centres for their welfare. For example, construction of pit-latrines, provision of clean water and hygiene in general.
- It ensures a more equal distribution of economy in a society.
- It provides principles and strategies for adult educators to tackle adult learners.
- It equips individuals and communities with knowledge and skills which are used to solve existing problems, for example, formation of cooperatives in rural areas.
- It keeps people up to date with changes in their immediate environment and beyond.
- It helps people to continue with education outside of formal settings.
- It provides a link between formal and non-formal.
- It is used as panacea for providing solutions to social conflicts.

- It inculcates moral values among participants.
- It provides knowledge and skills necessary in life, for example, literacy and numeracy.

DIRECTORS

The Director of LDTC

When asked, "Do you think it is worthwhile to continue with this form of education?" The director agreed that it is worthwhile because this form of education helps quite a variety of clientele ranging from those who literally do not know how to read and write to those who continue with higher education to obtain Junior Certificate (JC) and Cambridge Overseas School Certificate (COSC) these people's lives are changed completely for the better.

The Director of LANFE

Agreeing with the notion that adult education is an agent for social change, the director indicated that through education, they have transformed the lives of many Basotho who did not have the chance to taste the fruits of formal education or those who had dropped out of the formal schooling system. Many Basotho have acquired basic functional skills which have completely changed their life style patterns by using them to solve daily problems. These skills include literacy, numeracy, bookkeeping and leadership.

The Director of IEMS

In summary the director, in support of the idea that adult education is an agent for social change, claimed that it is the educational process offered to people who did not have a chance in formal education in order to improve their standard of education for betterment

of their lives. It is so wide that it takes care of a heterogeneous clientele across different fields of life.

TEACHING STAFF

The Teaching staff of LDTC

When asked, "Do you think it is worthwhile to continue with this form of education?" Substantiate your answer. The staff were positive and substantiated this in this manner:

- Adult education is a lifelong learning based on learners' needs and is done outside of formal school system to improve educational standards.
- It addresses the needs of people which are not static but often changing.
- It helps participant to embark on income-generating projects.
- It equips people with techniques to tackle their daily problems.
- It enables clients to get better and change their life styles.
- It encompasses all people at all levels who wish to further their education through a non-formal mode for betterment of their lives.

The Teaching staff of LANFE

They advocated for adult education as an agent of social change by indicating that:

- Adult education helps illiterate people to know how to read and write and, therefore, be able to comply with changing requirements of life.
- It equips street kids with basic skills so that they can manufacture items for sale in the market.
- It provides adults and youths with opportunities to improve their lives while going on with their duties.
- It ensures comfort and happiness and human dignity.
- It encourages participants to improvise, for example, recycling and using waste materials in order to get life going where necessary.

The Teaching staff of IEMS

When asked, "In this educational endeavour, have you realised any change among your clientele / communities you have helped?"

The staff emphasised the change effects by showing that:

- Adult education is very dynamic in that it brings development in a society. This is evident among its graduates who contribute a lot in development of Lesotho, for example, self-employment and private sector efforts and contribution in economic development.

- It provides people with skills in leadership and community training and participation.
- It produces active and participating individuals at their workplaces who contribute to social and economic development.
- It produces candidates who stand better chances for job opportunities.
- It fosters independence and self-reliance.
- It serves to complement and supplement the formal schooling system.
- It is research-oriented; that is, it encourages its learners to do research work more than being spoon-fed.

LEARNERS

The Learners of the LDTC

When asked to show how adult education brings about change to people engaged in its studies, learners substantiated their responses as follows:

- Adult education helps illiterate people to know how to read and to write hence become better enlightened citizens.
- It mobilises disadvantaged people to economically and otherwise to catch up with the rest of community members.

- It makes people aware of hidden potential which they use accordingly and profitably.
- It does not discriminate against people according to age. That is, it admits and accommodates all people, irrespective of their age, as long as they want to learn.
- It cares for people and understands personal differences, experiences and circumstances and gears its approach towards their satisfaction.

Learners of the LANFE

When asked to show the significance of adult education in changing their lives, learners advanced the following reasons:

- Adult education helps learners to manipulate environment and make living out of it, for example, used paper (such as that of old newspapers, catalogues etc) is soaked in water and later moulded into blocks and after drying these blocks are used as fuel for making fire to cook food for the families.
- It helps participants to use their brains and hands for their own benefits, for example, engaging in income generating activities.
- It equips participants with basic literacy and numeracy in order that they become viable members of their community.
- It facilitates the acquisition of leadership and basic managerial skills.

- It helps LANFE to serve as a feeder institution for the LDTC for those who want to further their learning.

Learners of the IEMS

When asked, "Why do you wish to continue with adult education?" Learners responded by saying because:

- Adult education addresses immediate requirements of learners at workplaces and life in general by providing knowledge and skills needed.
- It deals with community needs and trains people to use local resources and improvise to get life going.
- It enables people to obtain educational qualifications in order to fulfil their aspirations and goals they have failed to meet through formal education.
- It leads to promotion and better salaries after graduating and obtaining relevant certificates.
- It helps learners to handle conflicts at workplaces and in community settings.
- It encourages community participation in developmental activities.

- It encourages further learning, that is, one can enrol for higher learning after graduating at IEMS.
- It is based on learner-centred methods which are ideal for community development projects and programmes, for example, participation in group discussions, dialogues and research practices.

All these reasons claimed by respondents reflect :

- (a) The importance and value of adult education as provision of education in general;
- (b) The role played by adult education as an agent for social change; and
- (c) Adult education as a lifelong basic education reform in Lesotho.

5.7.1 ADULT EDUCATION AS A PROVISION OF EDUCATION IN GENERAL IN LESOTHO

Adult education obviously helps to assist people in their daily efforts to create better and congenial life. That is, it helps them to acquire knowledge and skills necessary to solve problems they are faced with in life (Rogers 1992, Hall 1978 and Aldrich 1976). This is more the reason, that, when asked: "Why do you wish to continue with adult education?" twenty of the thirty (67%) IEMS learners indicated that they wish so because adult education helps them to change their behaviour and acquire knowledge and skills necessary in their lives. They further wrote to say adult education helps them to deal with conflicts at their workplaces and in their communities. Education in general is expected to improve the well-

being of all people but particularly that of underprivileged elements of the society (Hall & Kidd 1978). This is evident in Lesotho, where the lives of the urban and rural poor have improved through education that has been provided to them.

When asked: "After this adult education given to your people, do you realise any difference or change in lifestyle of your people?" 100% of the chiefs, both in urban and rural areas agreed that there was a change. They showed that attitudes and behaviours, which their subjects used to have prior to acquiring this education, had tremendously changed. Furthermore, majority of their people were able to curb poverty and become self employed because they now maintain their family lives through the help of skills this education has provided them with. They also claimed that knowledge about HIV/AIDS is strongly canvassed and people under their jurisdiction are orientated to its existence and prevention. On top of adult education equipping the Basotho people with knowledge and skills, it has also contributed to their moral, cultural and economic well-being (Aldrich 1976 and Farrant 1977) This means, adult education has socialised the Basotho people and through it they have acquired behaviours that are essential for effective participation in issues that affect their societies (Durkheim 1976).

Another important factor of the purpose of adult education, as a provision of education in general in Lesotho, is to provide a labour force, promote, and foster the skills and knowledge required by societies in order to acquire greater prosperity (Danlin 1990 and Horton 1986). Case studies of this research came up with observations that learners acquired skills. At the LTDC, they acquired literacy which was one way of allowing them to join labour force. At LANFE, they manufactured items for income-generating projects. At IEMS, they showed

that they wanted to get promotions and earn better salaries at their workplaces. All these confirm and agree to the above points raised by Danlin (1990) and Horton (1986).

The results reflect that adult education in Lesotho attempts to empower and raise consciousness of all concerned parties involved in its undertakings such as poverty alleviation and employment deficiency (Freire 1985 and Knowles 1980). When asked: "Were you consulted when adult education was launched in your area?" 67% of the total number of interviewed chiefs (eight out of twelve) in the urban and rural areas responded positively. They agreed that they were approached and their views were sought about the matter. They also showed that their people were involved in decision-making and through proper consultations the projects were launched. Committees were elected and power was vested in them to ensure sustenance and livelihood of their projects. This is supported by Chambers (1983) and Gajanayake and Gajanayake (1993) who claim that participation is a dynamic process that is aimed at involving the masses so that they can formulate their own end goals and work together to realise them.

The results again show that education is directly linked to development in Lesotho (Cornwell 1991). When education officers were asked: "Do you think adult education is necessary in Lesotho?" Among the responses given, the following were prominent ones:

1. It provides life oriented educational opportunities for communities.
2. It improves socio-economic statuses of communities.
3. It equalises social and economic opportunities across the social spectrum.

The understanding is that in helping development to occur, education bridges the gap in between social inequalities as against feelings of Rahnema (Hall & Kidd 1978) and Rogers (1992) who argued that education is widening that gap of social inequalities. Another important factor for consideration, on the issue of education linked to development, is that when people acquire education it makes them less dependent upon assistance (Toure in Cornwell 1991). For instance, when local co-operatives employ their literate members from LDTC and LANFE, they will earn salaries and run their own family affairs instead of being beggars. "Such people are also less vulnerable to exploitation and effects of official corruption" (Cornwell 1991:152).

5.7.2 THE ROLE PLAYED BY ADULT EDUCATION AS AN AGENT FOR SOCIAL CHANGE IN LESOTHO

Another central theme is indicated here, the role of adult education as an agent for social change in Lesotho. Adult education is seen as a instrument for transmitting new values and for creating a sense of motivation in Lesotho (Paulston 1977). The urban and rural poor in Lesotho have adult education transforming their lives and enjoying its services through different ministries. For example, the Ministry of Health and Agriculture through extension services have their intent to break down an older society and build a new one with new ideas and innovations in Lesotho (Paulston 1977). Ideas, through adult education, about attacking poverty and precautions about HIV/AIDS are a commonplace in different social gatherings and media in Lesotho.

The responses furthermore reflected that adult education in Lesotho is meant to free human beings from ignorance. It equips poor masses with necessary skills and knowledge that will help them to manipulate their environment for their survival and development of their

community at large. The same was emphasised by self-reliance project, launched by Nyerere in Tanzania which connected education to rural development and is supported by Bock and Papagiannis (1993:182) who stress that non-formal education is a significant substitute for formal education, as well as supplement to it. They say: "When resources are scarce non-formal education is the only way of satisfying unfulfilled educational needs." This means non-formal education is an excellent means of developing rural areas in Lesotho where knowledge acquired can be put directly into practice. This is evident from fourteen out of twenty (70%) of LANFE learners who indicated that it is worthwhile to continue with adult education because among others, it has helped them to know how to read and write and have acquired skills to manufacture items necessary in life, that is, which are directly used to give answers to the problems that exist in their lives. While sixteen of twenty (80%) of LDTC learners showed their appreciation of the programme by declaring that it has enlightened them to the extent that they can write down their names and read about the prevailing pandemic which is HIV/AIDS. Cornwell (1991) agrees to this notion of enlightenment raised by these learners when he shows that education can create new opportunities for the children of the poor and for the rural population especially. Education, in this way, serves as an instrument to bring about social mobility in Lesotho.

Core to these responses reflecting agency for social change is an aspect of decision-making in depth. Adult education in Lesotho is provided through involvement of the concerned stakeholders in decisions that affect them. For example, eight out of twelve (67%) of chiefs indicated that they, together with representatives of their community members, were consulted when adult education programmes were launched and were involved in decision-making processes. All forty-two members (100%) of teaching staff of the three centres also involved their learners in decision-making. This does not only mark democratic practice *per*

se but marks the insight of inculcating the responsibility and feeling of ownership of whatever results emanate from efforts undertaken by all concerned. This is stressed by Chambers (1983) and Gajanayake and Gajanayake (1993) when they show that participation and involvement in decision-making strengthen community commitment and enthusiasm for their work and above all they create community ownership in programmes undertaken.

Freire's (1985) conscientization which entails humanization of the poor and Knowles's (1980) andragogy as an approach designed for adult facilitation which also encourages and over-emphasises the importance of involvement of people in decision-making as a token of regarding them as subjects and not objects, feature here.

Castle (1994), on the other hand reinforcing decision-making aspect, observes that all members of society ought to take active responsibility for social problems; more specifically that they should learn to question their experiences and to analyse them, so that questioning and analysing will lead to increased awareness to subsequent action. London (1970) also warns that we must instil into our people self-respect and cast opportunities for social mobility and participation in many forms of decision-making. Involving the poor in decision-making, affecting their lives in Lesotho, is a remarkable way forward towards social mobility.

5.7.3 ADULT EDUCATION AS A LIFELONG BASIC EDUCATION IN LESOTHO

According to some of the responses, in Lesotho adult education clearly exists to help all people, irrespective of their age, who did not have chance because of a number of reasons, to attend formal schooling. This is what Coombs et al (1973:139) realise when they articulate three related dimension to lifelong education reform. These revisited are that :

1. *Adult education is an alternative education system for adults and children who did not go or are not going to school, or have dropped out prior to the acquisition of basic skills and personality traits.*
2. *Adult education is an alternative second chance programme for those who are structurally rejected by schooling system and thereby blocked from receiving the necessary and sufficient certification to acquire wage labour.*
3. *It includes mass education for reform and change.*

Learners from LDTC (70%) and from LANFE (60%) indicated that they never attended school before while the rest, 30% and 40% respectively attended formal schooling but dropped out because of financial constraints. In this case when the urban and rural poor are given this form of education it is hoped that it will, *inter alia*, alleviate dependency-thinking, poverty and high rate of unemployment that exist in Lesotho. As Coombs et al (1973:140) put it, adult education provides "functional knowledge and skills for civic participation". While Prosser (1967) reveals that application of adult education brings maximum of readjustment of attitude within a society. It evolves and imports new skills and techniques required and made necessary by change. High level of literacy is a major source of competitiveness and social maturity required in Lesotho (Pretorius 2000).

Adult education brings reform by motivating its participants. From the responses it is evident that participants are ideologically satisfied with the way adult education handles them and focuses their ways in life; through it they believe they will aspire, achieve and

fulfil quite a number of beneficial prospects in their lives. For example, some responses read thus:

- Adult education enlightens people's ways of living for developmental activities.
- It improves socio-economic status of families and communities.
- It is used as panacea for providing solutions to social conflicts.
- It fosters independence and self-reliance.
- It addresses immediate requirements of learners at workplaces and life in general.

These are some of the responses picked from the lists provided by different samples of respondents who showed how ideologically motivated they are by adult education as a basis for social reform. The idea of ideology and motivation was articulated by Skalka (1977) who showed that adult education raises the qualification of the working people; contributes to the formation of their ideological level. Along the same line, Fukas (1978) stated that the case of adult education is to transmit certain desired values and attitudes. Merriam and Caffarella (1991) also add up by indicating that learning in adult education does not entail adding to what already is known but rather it goes to incorporating new learning that transforms existing knowledge into a new perspective. These authors, in this understanding, are

supported among others by Mezirow (1991), Tight (1983) and Jensen (1964). Adult education in Lesotho fosters social transformation and new perspective.

Asmal (1999) and World Bank (1975) also concur that basic education is a necessary condition for the effective participation of the masses in productive life as well as in the social and political process. Among other components in Lesotho, basic education is geared towards attainment of communication skills and general knowledge, that is literacy, numeracy and general civic, scientific and cultural knowledge. Having these basic skills people feel empowered and motivated. The end result is for them to decrease poverty and be less dependent. This is more the reason, when asked: "Is your life changed? How is it changed?" 70% of LDTC learners responded "yes" and showed that life is changed, because they knew how to read and write. They elaborated that they could now write letters to their relatives and read their responses. This, indeed, indicates advancement and mobility in a society and gradual eradication of dependency. These knowledge and skills have reformed and turned them into better productive members of their society. "Reading and writing is the touch-stone that can liberate poor and uneducated people everywhere from the bonds of ignorance disease and hunger" (Coombs 1991:1).

5.8 THOSE WHO REGARD ADULT EDUCATION AS A FAILURE TO BRING SOCIAL CHANGE IN LESOTHO

Groups of people on earth are never homogeneous (Tight 1983). This is because individual human beings perceive and understand things or issues differently from one another. It is not peculiar, therefore, that even though there are those who honour adult education for its agency for social change, there are those who are realists and refute this advocacy. The major point raised by the latter is that education, through its institutions in Lesotho,

perpetuates inequalities that exist in societies. The elites, because of parameters based on educational principles, are entitled to certain prerogatives which the marginalised or underprivileged do not enjoy unless they happen to join and satisfy certain requirements set as qualifying standards for them in order to be regarded as suitable to occupy or feature in higher echelons of the social hierarchy. Education in this regard is an instrument which facilitates all these terms of reference that strengthen class division in Lesotho. All the respondents, who negate this issue of adult education as an agent for social change, raise reasons which have a bearing on this understanding mentioned above. These respondents are 33% of chiefs, 20% of educational officers, 20% of LDTC learners, 30% of LANFE learners and 33% of IEMS learners. *(Please refer to the figures in table 8 on page 128)*

The reasons ranged within the categories mentioned below show why adult education is regarded as a failure to bring social change.

Chiefs

Four out of twelve chiefs (33%) raised these issues against the agency of adult education for social change:

- Adult education does not alleviate poverty but perpetuates it; people are still as poor as before even after attaining it. Skills acquired are useless because people starve even when they have them.
- It benefits the educated who misuse the poor for their own good; they earn through using the poor.

- It does not provide work opportunities for the poor even after the poor being given this adult education.
- It is imposed on the poor; they are forced to do things they do not know or understand.
- It has its own ulterior motives of making the elites to earn while the underprivileged continue to suffer.

Education officers

Education officers who rejected the idea that adult education is an agent for social change in summary claimed that:

- There are no recognisable changes brought by adult education in their areas.
- Adult education is meaningless because ultimately its participants get certificates and become the same as those who have attained education through formal schooling.
- Adult education is infradig and has no clear direction. This is why some ministries' departments in workplaces in Lesotho do not recognise it.
- It is a confused field of study; one knows not who are its clientele. Youth or adults? Yet it is termed adult education.
- Skills acquired through adult education are useless, people starve having them.

- Even the government does not care about this adult education.

Learners at LDTC

The 20% of learners of this institution advanced the following reasons out of which they regard adult education as a failure to bring social change. Their accusations are that:

- They know how to read and write but are not employed; they alleged that the situation remained the same as before.
- More educated with higher qualifications monopolise job opportunities that happen to emerge.
- Government does not give them work.

Learners of LANFE

With sore hearts the learners (30%) emphasised the following points when they were interviewed about adult education necessity. They regarded it as a failure to bring change because:

- They possess skills they have acquired through training but they are not employed.
- Even when they try their best and manufacture items out of skills they have acquired, items lie there for a long period and are not bought. They showed that they are sometimes highly frustrated.

- The institution (LANFE) and government do not give them capital to start their own enterprises despite the fact that they now have skills which can back them up to start their work.

Learners of IEMS

The 33% of IEMS learners who responded that adult education is not an agent for social change, claimed that:

- No change at workplaces; same salary and same position even after attending classes and obtaining certificates at IEMS.
- Adult education is not different from formal education because it offers certificates just as the formal education does and these certificates are bases for getting employment.
- Some adult educators use lip-services more than those methods and techniques that involve them in dialogue and collaborative learning.
- They were still scared of failing because of examinations which were stiff and based on standards and norms just as in formal schooling.
- Obtaining adult education does not guarantee getting employment. One still struggles to get employed.

Even though some of these reasons appear to be emotional and biased but in simple terms they reflect two outstanding points of views which are that:

1. The existing practices based on educational system in Lesotho are correct and must be adhered to. They are supported and are a consent of the society. In short the society benefits out of them. This is called consensus theory.
2. The existing capitalist mode of educational system in Lesotho must be challenged and changed in order that it should benefit all members of the society. This is referred to as conflict theory.

5.8.1 CONSENSUS THEORY IN THE CONTEXT OF LESOTHO

Central theme as indicated earlier brought by some of these reasons is that adult education, as a provision of education in general, functions to support status quo of social classes in Lesotho where those with higher qualifications stand better opportunities of occupying higher positions, hence economically they become better off than ordinary masses who do not have adult education or have lower qualifications. This is supported by Apple (1982b), Lenski (1966), Davis (1967) and Jensen (1964). Apple (1982b) claims that schools, as apparatuses, play a significant role in ideologically controlling the participants in such a way that they have turned to be subservient to what the state, through ruling class decides with fore-sight of protecting, perpetuating and legitimising the positions of those holding reins of power. Lenski (1966) shares the same understanding when he confirms that consensus theory rests its assumption on the fact that societies cannot survive unless their members share at least some perceptions and values in common. Along the same vein, Davis (1967) regards social inequality as an unconsciously evolved device by which high positions,

because of common consent of society members, are filled by the most qualified persons. Education in this understanding, in Lesotho, serves as an instrument for justification of classification of people hence the more one is educated the more the chances of being absorbed in the higher class of the society. This was perceived by Jensen (1964) when he indicates that once the practitioners of education possess certificates they are liable to occupying positions of high ranks and hence strengthen existing inequality structures.

On the same notion of education perpetuating and legitimising social inequalities, as is the case in Lesotho, Rubenson (1982) and Hopper and Osborn (1975) are no deviants. Rubenson (1982) shows that education pays off in terms of income, occupation, political efficacy, cultural competence and similar matters. There is great difference in socio-economic status between participants and non-participants in education programmes. He states: "in fact there is evidence to support argument that university programmes for adults may prevent social mobility"(Rubenson 1982:64). On the other hand Hopper and Osborn (1975) agree to this idea of Rubenson (1982) when they show that for mobility to occur some should be downwardly mobile while others are upwardly mobile. This means that in Lesotho those adults who are on a downward trend are using the elite adult programmes to reverse this trend. They engage in education and thereafter obtain higher qualifications which enable them to occupy higher echelons of social classes. This is more the reason the respondents on the negative side showed that adult education is not different from formal education, there is no counter- hegemony that this education plays instead class division, as Marx (in Lauer 1998) perceived, is strengthened and maintained by capitalist institutions such as schools. That the respondents are saying the certificates are bases for getting employment, is true and that the practices adhere to criteria set by the system to serve as determining

factors of who are to be absorbed at workplaces or vacancies that happen to exist for higher positions in Lesotho, is also a factor of truism.

5.8.2 CONFLICT THEORY IN THE CONTEXT OF LESOTHO

The theme surrounding this school of thought is that the dominant ideas in Lesotho are those of the ruling class and the sole struggle is to change the existing orders. The rulers make laws to protect themselves while the masses fight very hard to emancipate themselves from the shades of oppression and injustice practised on them. The principles and ethics of education in Lesotho favour the former and depress the latter. Danlin (1990) agrees to this perception when he shows that Neo-evolutionary theories understand that education change can only be brought about, according to the conflict theory perspective, through social revolution since it will depend on basic changes in the economy and social structure. He is backed up by Karabel and Halsey (1978) who declare that education expansion alone does not alter social relations nor unequal opportunities in societies.

This is why 20% of LDTC learners indicated that more educated with higher qualifications monopolise job opportunities that happen to emerge. While 33%) learners from IEMS also claimed that adult education is not different from formal education because it offers certificates just as is the case with formal education and these certificates are bases for getting employment. Coombs et al (1973) strengthening these points indicate that universal mass education is a white elephant.

London (1970) also supports by showing that much of the effort to help the disadvantaged, has been less than successful. While Carnoy (in Adams 1990:270) along the same line states, "schools as part of reproductive process ensure that the capitalist formation is maintained".

He also stresses that change must occur in economic relations; it cannot occur through schooling. His words are reinforced by Althusser (1971) and Rahnema (in Hall & Kidd 1978). Althusser (1971) asserts that people must accept that there is unequal distribution of wealth in society and they must accept where they are in the hierarchy either at the bottom as workers or in the middle or at the top as owners. So the schools, in Lesotho, since they reproduce capitalism they cannot be primary points for social change. The argument is that change must start from capitalist system by having an economic and social reordering of society in Lesotho. This is why Rahnema (in Hall & Kidd 1978) is not an exception by observing that the educational system has little or no effect on the power structure and inequalities upon which it is based. He maintains that educational reform cannot transform the social structures that breed inequality. Contextualised in Lesotho it means education will remain perpetuating the existing social inequalities as long as economic and social orders of capitalist system remain unchanged.

What the situation reflects, had long been realised by Nyerere (Hinzen and Hundsorfer 1979) (Cornwell 1991) who both criticized modern education by attributing counter-productive results which do not respond to the real life situations in African countries.

These two scholars explained that results are counter-productive because syllabi of African countries, as maybe the case in Lesotho, are not designed with due regard for the various actual manpower needs; they are irrelevant to social needs. Indeed, this is more the reason Psacharopoulos (1973:5) declares that "the extension of educational opportunities in less developed countries does not automatically lead to greater equality and justice".

That 33% of chiefs indicated that adult education programmes were imposed on them and when they were launched they were not told and their feelings were not sought, is a necessary truth which the researcher accepts because this is the general trend and tendency that programmes meant for the poor follow and adopt. London (1970) had long realised this when he shows that dehumanized poverty programmes have largely failed because the primary effect has been not to help the poor learn to help themselves but to make them more dependent and keep them at the bottom of the ladder. The following revised five points mentioned by Eburn-Cole (1992) mark some of the obvious weakness administrators of programmes meant for the poor fall trap of. These are:

- *They regard the poor knowing less hence assume teachers role of top down transmission model.*
- *No inputs from the poor at planning and implementation stages hence no participation.*
- *Programmes are normally rejected since they are not in line with the poor people knowledge, skills and experiences.*
- *The poor become alienated and frustrated as projects are foreign and do not address their way of life.*
- *The use of lip-services rather than practical methods. (Bwatwa 1997:74-75).*

It is understandable, therefore, that the reasons advanced by the chiefs fall within the premises of Ebun-Cole's (1992) weaknesses and for success of adult education as a programme meant to change the society in Lesotho, the converse of these weaknesses should be what is implemented and practised. This is why Chambers (1983) seriously warns that excluding the poor in their own programme, is a violation of human dignity and not permitting them to participate "is in a sense telling them that they are not deemed fit to have a say in their own lives or future" (Chambers 1983:1).

However, all other reasons as indicated earlier in this work do not challenge importance and value of adult education as an agent for social change rather they reflect circumstances, which if are taken out of the way the change influenced by adult education would be obvious through concerned people's actions. That circumstances sometimes override and prevent visible results of adult education on people, does not mean that people have not learnt and absorbed realities entailed and delivered by adult education. For example, if a person trains to be a teacher and after his/her training there is no vacancy for him/her in schools to teach and practise his/her profession. Does it mean he/she is no more a teacher? This person has acquired all professional requirements and if circumstances permit - vacancy occurs and is employed - certainly he / she will deliver the goods to his / her learners in the form of knowledge and skills he / she has acquired during his / her training. He / she possesses a latent knowledge which when it is activated it becomes productive.

In the light of this statement the following claims are challenged by the researcher as invalid in as far as advocacy against adult education as an agent for social change is concerned. Grouped together, they manifest three categories: issue of attainment of qualifications and

job opportunities, approach designed for adult education and the role of Lesotho government in adult education.

5.9 ISSUE OF ATTAINMENT OF QUALIFICATIONS AND JOB OPPORTUNITIES

The researcher has already mentioned earlier that people must realise that once education and qualifications become common the situation stiffens and changes drastically for the worse rather than for the better. Attainment of education qualifications redistributes occupational benefits within a given society (Dejene 1981). People must realise that "educational reform cannot transform the social structures that breed inequality" (Rahnema in Hall & Kidd 1978). Education, in this regard, serves, as indicated before, as an instrument of justification of classification of people hence the more one is educated, the more the chances of being absorbed to high positions. This practice is based on educational principles decided and agreed upon by members of the society; the society has devised and consented to these principles, therefore, it is not abnormal or peculiar that high positions are filled by the most qualified persons (Davis 1967). As more people get more qualifications so the qualifications requirement for the job rises (Dore 1976). The school produces rewards and labels for personal characteristics relevant to the staffing of positions in the hierarchy (Adams 1990). Elaborating on this argument, Castle (1994:13) introduces three theories which directly relate education to work. These are:

1. Human capital theory
2. Queue theory
3. Screening theory

Without necessarily getting into their criticisms the theories are discussed as follows:

5.9.1 HUMAN CAPITAL THEORY

This theory falls into the area of economics of education and it links education to economic development. The theory argues that expenditure on education should not be seen in terms of consumption rather than in terms of productive investment. It claims that the process of acquiring skills and knowledge through schooling should be seen as investment which gives a rate of return both to individual to invest in himself/herself, in the same way as capitalist would invest. The implication from this exercise is that people who possess lower qualifications have not invested enough and the priority of jobs and high salaries will be given to those with higher qualifications. This is educational norm practised and respected everywhere in the capitalist mode of economy (Apple 1982b and Davis 1967). The argument here is based, much more, on general level about schooling, qualifications and earnings. The schools teach people to be punctual, neat, conscientious and respectful. They are taught that hard work is a good thing and that people who are educated should earn more. Certainly, these social attitudes make subservient workers of the system who have been socialised by schooling (Dore in Castle 1994:8).

5.9.2 QUEUE THEORY

The theory proposes that workers queue for jobs before and after they are hired. The criterion for deciding who goes to the top of the queue is trainability (based on qualifications). In some cases, re-training programmes are also conducted on the job, so trainability is an important worker characteristic. What an individual possesses as a result of schooling or his/her qualifications are convenient indicators of trainability. In this way schooling helps to sort out people for jobs. (Castle 1994).

5.9.3 SCREENING THEORY

The theory declares that schools grade people and allow some to pass on to higher levels than others. This means schools provide the system with the base in the form of credentials, from which it can screen workers. These credentials are taken by the system as a sign of ability or trainability. When employers see people's qualifications, they expect more out of them, then provide them with better opportunities to prove themselves at work. It may be that employers see qualifications as a convenient way to reduce the number of applicants for existing job opportunities. So in screening theory "education is seen to be functioning as an institutional mechanism for sorting people out and screening them for jobs" (Castle 1994:13).

In three of these theories, social stratum works and is maintained. Those with higher qualifications are regarded as rightful incumbents of high positions that happen to emerge for job opportunities. Indeed, this is the same case here in Lesotho, majority of urban and rural poor have accepted the position in which they are because when they compare themselves with their educated counterparts, they understand and regard their positions, based on educational background, as fair and democratic. This is a system supported and nurtured by the society and to them there is nothing wrong as long as actions taken are justified by rules and principles of educational system that the state uses (Carnoy 1984 and Althusser 1971).

Another important factor the researcher needs to highlight on this issue of certificates (qualifications) and job opportunities is that life situation permits this, not only in Lesotho but even in other countries. Worldwide the problem of unemployment is a perturbing phenomenon that has stricken nations, and is worse in the third world countries (Cornwell

1991). The situation in Africa, as is the case in Lesotho, clearly shows that the current population pressure makes heavy demands on environment (Griffiths in Cornwell 1991). Resources are limited to the extent that even the educated remain unemployed. The rising levels of the educated unemployed is a continuous chronic problem facing the World (Todaro 1977). It is not the fault of adult education, as respondents alleged, the situation is tense. Adult education cannot solve all development problems, and these problems should not be laid extensively at its door. The Lesotho economy is not growing fast enough to provide job opportunities for the expanding labour force. To make matters worse, many children drop out of school or have not gone to school completely and enter labour market much sooner than expected. These young people are not properly qualified (or not qualified at all) hence they are not competent workers. The growing gap between job opportunities and the size of labour force is a detrimental factor that faces Lesotho. The job expectation of this group is too high, they look for work for which there are many applicants (Cornwell 1991). We must realise that limited educational attainment in Lesotho, restricts nation's capacity to expand its productive efficiency. For the individual, limited education becomes a handicap in securing employment, assuming greater responsibility and advancing in status. In Lesotho, like anywhere else, formal educational institutions have become the selecting and certifying agencies for manpower distribution within the society (London 1970).

Once more, it must be noted that, as Timberlake (1985) contends, before Lesotho's population had grown to its present magnitude, the dearth of productive agricultural land was less of a problem. Crop-rotation and a system of fallow fields gave soil fertility a chance to recover, but rapid increase in population is making this impossible. Soil is cultivated for

a longer periods at the stretch and can no longer lie fallow for a number of years. Such cultivation exhausts the soil so that it can no longer recover at all.

This means that since the situation has changed, Lesotho's food production has failed to keep up with population growth. This shows that food production has dropped while population growth is increasing in Lesotho (Timberlake 1985). It is interesting to remember that, in the bygone years, Lesotho used to produce a lot of grain and supplied the Republic of South Africa with surplus (Mohapeloa 1971 and Murray 1990).

5.10 APPROACH DESIGNED FOR ADULT EDUCATION

The data collected for this study clearly indicates that adult education in Lesotho caters for both youth and adults in equipping them with necessary knowledge and skills that are required to solve problems that emerge in life situations (Rogers 1992). But since adult education was mainly designed to assist adults in pursuing their education endeavours there are those methods and techniques that are encouraged to help adult education clientele to achieve their goals when engaged in learning. Freire (1977) and Knowles (1980), among others, clearly advocate for these learning approaches to be followed when adult education clients are facilitated. Adult educators, who use lip-services more than those methods and techniques that involve dialogue and collaborative learning in Lesotho, need to adjust accordingly and feel the fun and witness the success of learner-centre approach vis-a-vis teacher-centred approach. The former encourages learners to be participative and active members of their learning while the latter is characterised by transmissionist mode of teaching and top down decision-making approach where the learners are seen as passive members and content is imparted through rote learning (Freire 1977).

The encouragement as stated by Knowles (1984) is that the adult education facilitators in Lesotho, should use andragogical approach and the situation will change for the better. Gajayanake and Gajayanake (1993) also stress that participation in their own teaching is a cardinal element in learners' educational endeavour. The active involvement of the learners is again governed by conditions of the context in which learning activity takes place. Participation, therefore, depends, among others, on these methods and techniques, as mentioned before, that involve dialogue and collaborative learning (Ebun-Cole 1992).

5.11 THE ROLE OF LESOTHO GOVERNMENT IN ADULT EDUCATION

Some respondents show that government is not doing enough to help adult education to flourish in Lesotho. Some of them claim that the government does not offer them capital to start their own enterprises. When it may be true of the latter allegation that the government does not give individuals and NGOs any form of capital, the fact remains that the government does a lot to contribute to the welfare of adult education in Lesotho. Through its effort, LDTC was established in 1974 to strictly run and take care of non-formal activities of basic and continuing education (Bwatwa 1997). Individuals in Lesotho are equipped with necessary knowledge and skills which they must use to manipulate the environment and employ, to the fullest, their own initiatives and means to find out for themselves, how best to engage their talents to bring home prosperity. Included, in these talents, is the issue of market for individuals' products. It is the responsibility of an individual learner to recruit people to buy his/her items. Because of engagement in adult education, these urban and rural poor have learnt the benefits this education possesses for them. Theirs in turn, is to see means and ways of how best to attract people to come to them for purchasing their items. In Sesotho we say "*Ngaka e rutwa litlhare empa ha e rutwe mejo*". This means a doctor is taught about medicines but when he/she is practising, onus is his/her to charge the people who he/she

cures, according to his/her own way and judgement. The practitioner of medicine, above all, has to work very hard in order to make his/her work perfect and attractive (be a doctor of repute) so that patients can automatically flow to him/her. This means he/she must perform well in curing people. So, people should not blame government on this issue, they should strive to develop their own initiatives to attract clients to buy their products.

The idea, as revealed by some of the respondents that the government is not doing enough, is fallacious. It is important to remind ourselves that this research has earlier on indicated that, besides the LDTC which is under the Ministry of Education, other ministries of government, like those of Agriculture and Health, have adult education offered through their extension work services. These government structures do offer non-formal education in their own right and are doing a tremendous job for the nation. This indicates that government is contributing a lot in adult education undertakings.

Another important factor for consideration is the issue raised by respondents that the government should give money to LANFE graduates. Indeed, this would invite a lot of financial complications and problems for the government if each and everybody who qualifies from LANFE would be given any substantial amount of money to start his/her own enterprise. Even the development countries do not do it. This is a reflection of dependency-thinking whereby people always blame the government for not doing this and that for them instead of themselves doing things for their own welfare. Cornwell (1991) shows that this kind of understanding and behaviour should be modified. That is, people should be made aware of being less reliant on government but alternatively embark on self-initiative activities that bring livelihood to their families and communities. They should again put more emphasis on coordination, teamwork and encouragement in their own developmental

activities. Small industries and co-operatives can give employment and earnings to urban and rural poor. For example, formation of cooperatives, to some extent, can also attract donors and through such developmental activities people find themselves financially boosted up by organisations of goodwill which encourage income generating efforts undertaken by communities. All these fulfilled can change attitudes of these people who seem to be overwhelmed by feelings of dependency-thinking which makes them believe that the government is responsible for doing everything for them.

On the other hand, the code of conduct of adult education asks for determination to endure problems by its clientele. They have to upgrade their knowledge and skills in order to improve their capacity to learn and cope with frustration on the job before burn-out occurs. They have to learn to participate in development and decision-making so that they can be self-reliant and responsible citizens who increase creativity in finding solutions to complex situations. This is what is required in the world of adult education. This calls for an understanding that participants should raise level of awareness on issues crucial to them and be courageous to organise themselves around these issues in order to find solutions to their problems. Indeed, adult education is regarded as an elixir to human problems in Lesotho. The urban and rural poor need to use it for their own good and not to despair.

5.12 CONCLUSION

The chapter provides the intention or purpose of the interviews and questionnaires. It highlights field work preparations, duration and evidence of interviews and questionnaires, sources through which learners knew about adult education and a constraining factor during data collection.

The perceptions of respondents are presented :

- (1) Those who regard adult education as an agent for social change which includes discussion of the following three subheadings:
 - Adult education as a provision of education in general in Lesotho.
 - The role played by adult education as an agent for social change in Lesotho.
 - Adult education as lifelong basic education reform in Lesotho.
- (2) Those who regard adult education as a failure to bring social change and this has led to discussion of consensus and conflict theories in the context of Lesotho.

The researcher has also challenged claims that appear invalid as far as advocacy against adult education as an agent for social change is concerned. These are

1. Issue of attainment of qualifications and job opportunities
2. Approach designed for adult education; and
3. The role of Lesotho government in adult education.

CHAPTER SIX

THE CASE STUDIES

6.1 INTRODUCTION

This chapter deals with case studies which were carried out in the three aforesaid prominent institutions of adult education visited in Lesotho. The purpose of these case studies was to ascertain the real situation under which adult education is facilitated with a focus on the following three educational aspects: climate setting, didactics and praxis. All these have been discussed, analysed and interpreted.

The aspects observed were scheduled and recorded in this manner;

1. Climate setting: was it conducive or not conducive to facilitation and learning?
2. Didactics:
 - (a) Facilitator/educator (his/her role): was it authoritative or encouraged participation?
 - (b) Learners: were they active or passive?
 - (c) Content: was it relevant and immediate to learner's needs or did it cause alienation?

- (d) Methods: were they teacher-centred (transmissionist) or learner-centred (constructivist)?
3. Praxis: Did learners use critical thinking and reflection or were they unaware of what they were taught?

The researcher's observation revealed positive responses to these questions regarding the stand point of the aspects. The observations further showed that adult education takes care of all categories of people irrespective of their age. To acknowledge this, Fraser, Loubser and Van Rooy (1996:2) say: "The learners in non-formal didactic situation also include children who receive additional tuition outside of school". While Schuller and Meggary (1980) declare that adult education is an alternative education system for adults and children who did not go to or are not going to school, or have dropped out prior to the acquisition of certain basic skills and personality traits.

The point to revisit at this juncture, is to remind ourselves that a case study, in this case, refers to an observation of the characteristics of particular individuals or community (Cohen and Manion 1994). The purpose would be to detect a change in behaviour and how an individual relates to the situation around him/her, how he/she affects and is affected by it. This means, one observes in order to understand, describe and analyse the event.

In case studies the process of change in behaviour of an individual can be observed. The record of the level of performance and behaviour of an individual takes place before a course and during the learning period. Information on the change in performance is recorded. By

this act any outstanding change can be realised especially if a person behaves differently (Wehrich & Koonz 1993).

Having said this let us implicitly examine each observation as it occurred in case studies of the three centres, the LDTC, LANFE and IEMS respectively.

6.2 LDTC

It was in a literacy class where learners were given letters of alphabet to construct words. They each had to come in front of the class and construct words of their own choice; that is write them, and tell what the words mean in life and in some cases what they are used for in life. Learners were happy when doing this exercise while the facilitator guided and clearly explained what was to be done. The class was well disciplined and under control.

The learners constructed words of their choice and said what each meant to show understanding and what each is used for in life, for example, "*pitsa*" (pot). It is a three legged container with a handle. It is used for cooking food for people. It is made of metal and resists fire; that is it does not burn when placed on fire. It is very important - this is one of the elaborations provided by one of the learners who was presenting.

The teaching in this class applied levels-of-processing theory which is advanced by Feldman (1989). The recalling of information showed the way the information was perceived and analysed. According to this approach, the depth of processing during exposure to the material is critical. At shallow level, information is processed merely in terms of its physical and sensory aspects. For example, learners paid attention to the shapes that make up the letters in the word "*pitsa*" (pot) and at the intermediate level of processing, the shapes are

translated into meaningful units - in this case letters. These letters are considered in the context of word and specific sound of the word is attached to the letters.

At the deepest level of processing, information is analysed in terms of its meaning. It is seen in widest context and associated with the meaning provided by the broader network of knowledge. This is why "*pitsa*" (pot) was associated with cooking of food and its image established in learners' minds and were able to distinguish it from all other items that exist in their memories and broad network of their knowledge. This means the deeper the initial level of processing involved with specific information, the longer the information is retained. According to this level-of-processing, it is pointed out that the way people first consider material they want to remember, it normally has a crucial effect on whether the material is to be remembered or forgotten. Along the same vein, (Thompson 1980:73) mentions what he refers to as retrieval cue. He describes it as a stimulus that allows people to more easily recall information which is located in long term memory. This may be a word, an emotion or a sound. He stresses that whatever the specific cue, a memory will suddenly come to mind when the retrieval cue is present. "Retrieval cues are materials stored in memory" (Feldman 1989:178).

It is worth mentioning that this literacy class was aimed at placing the teaching of language within the context of the learners' collective analysis of real life problems and promoting adult education to be in active involvement of struggling to change the conditions of marginal groups here in Lesotho. We must remind ourselves that the acquisition of language is viewed as a means of social and political empowerment (Freire 1985).

6.3 LANFE

In this gathering the participants displayed items: Each of the participants informed one after the other what his/her item is and out of what material it is constructed. The use of the item in life situation and how much it costs when it is sold in the market. The participants were happy to have their talents unfolded and to discover how best they could use their environment to solve their problems in life as a way to engaging in income generating projects in Lesotho. The facilitator guided the process and was in charge of all activities taking place as well as leading the display.

Most of the items were products made out of cheaply found available resources, for example, wooden lamp stands, tables, spoons, ornaments etc. Majority of which were made of thrown away planks and other materials. These were carved to the desired shapes and sizes. They were brushed, decorated and painted in different colours.

Here adult education is seen having its top-most form of emancipating and liberating people from the state of inactiveness and dependence. Through the knowledge and skills they have obtained from the centre they are able to challenge the world by being productive and they earn living out of their own initiatives and critical thinking. Indeed, adult education has made these learners to accomplish the adult education objectives as given by Braimoh (1994:16). Let us remind ourselves about these objectives as mentioned earlier. These are:

- (i) *To help an individual find meaning and happiness in life.*
- (ii) *To aid and reinforce the civilising process of improving the human condition.*

- (iii) *To help the individual discover himself and know himself*
- (iv) *To help the individual to solve problems of everyday life.*
- (v) *To enable the individual to live a full life.*
- (vi) *To help the individual in his physical, psychological and spiritual maturation processes.*
- (vii) *To ensure survival and democracy.*
- (viii) *To help forge national unity, national integration and economic development.*
- (ix) *To help the individual citizen take his rightful place in society.*

6.4 IEMS

The lesson was on the rationale of doing adult education based on the question: why do you do adult education?

Learners were divided into five small groups to respond to this question. Each group had a secretary and a group leader who eventually, during reporting session, had to come in front of the class and present what was deliberated and agreed upon by the members during the time of discussion. The presenters reflected a lot of reservoir of experiences which their groups had. The points they presented embraced relevance and immediacy of adult education to learners' workplaces and life situations in general, for example, learners made

mention of a number of advantageous points related to their workplaces and life situations.

The points summarised included the following:

- Learners engage in adult education in order to graduate and be promoted at workplaces and earn better salaries.
- They want to upgrade their knowledge and skills to cope with changes in life, for example, use of new technology inventions at workplaces.
- The need to acquire certificates in order to qualify for higher education.
- They want to (as agents of change) enlighten their communities by transforming their lives.
- They acquire adult education in order to take part in economic development of their communities.

During the group discussion sessions, the learners showed active participation while the educator was monitoring and helping where misunderstanding occurred.

The educator provided continuous and frequent opportunity for students to express themselves. At this discussion time, he gave learners a chance to develop skill of listening, thinking, speaking and participating as members of their groups. Maximum participation of learners was sought and learners expressed their thoughts. The educator while discussion progressed, illuminated the material under study and ensured that discussion skills were

adhered to. That is, he made sure that opportunities for all learners to participate, not only few, were maintained. The discussions were not dominated by certain individual learners while others remained passive. All in all, he created an atmosphere where all learners felt free to state their opinions and to raise questions where necessary. Learners volunteered to provide responses to these questions and their contributions showed how experienced they were. Indeed, the educator made the learners to feel the importance of participation because they were not ridiculed or cursed by anybody.

Important task to mention, from this side of the educator is how well he controlled the class. Learners listened while others spoke, that is, they spoke in turns and were encouraged to support their responses with facts and logical arguments. When all these were taking place, the educator served as mediator through out the session. The educator followed the logic of each individual learning process and jumped in at any point, to offer learners guidance where necessary. He also emphasised co-operative learning in which each learner was responsible for assisting his/her peer (classmate).

Braimoh (1994) asserts that social integration and the opportunity to mix with other people is important, not only to express oneself and have the sense of belonging but also as a way of reducing tension. The majority of adult learners are curious to have social contact within the class. In this respect, the facilitator can serve as catalyst in order to ensure that class members interact with one another closely.

No doubt adult education is seen as an instrument that mobilises learners to aspire improved conditions of their future in this class. Adult education is hoped to help learners to go through and achieve their desired goals in life.

In the context of the observations above, occurrences of the following aspects are examined and discussed.

6.5 CLIMATE SETTING

No doubt, in all observations, facilitation of adult education was done under conducive atmosphere because of the environment which was well prepared for the occasions. Brookfield (1985) refers to climate setting as environment that is conditioned to allow learning to take place smoothly. While along the same vein, Knowles (1984) regards climate setting as general preparations geared towards learning to occur under conducive atmosphere. Short and Freire (1987) assert that it is an atmosphere that affects learners' learning and performance, for example, learners attend more to their work when they perceive clear rules for behaviour and activities, facilitator's control of the class and facilitator's support and innovation. The facilitators, in the three centres, created the kind of atmosphere that was conducive to learning and did not inhibit learning. When learning, therefore, takes place under conducive atmosphere learners feel free and comfortable to let learning happen. It is for them to experience change in their behaviours and attitudes. In this case, andragogy which is specifically designed for facilitation of adults, features in situations as these ones. Andragogy summarised encompasses some of the following points:

- *Experiences of learners are very important components which lead to self-directedness and learner-centred learning.*
- *Activeness and participation bring livelihood to the two parties interacting and what is learnt is facilitated and produces good results.*

- *Comfort is the key word in adult education; uncomfortable situation is a hindrance to learning and creates learners with negative attitudes.*
- *Good performance, as a major objective of what is being learnt under well prepared educative environment, must be targeted. (Knowles 1980:8).*

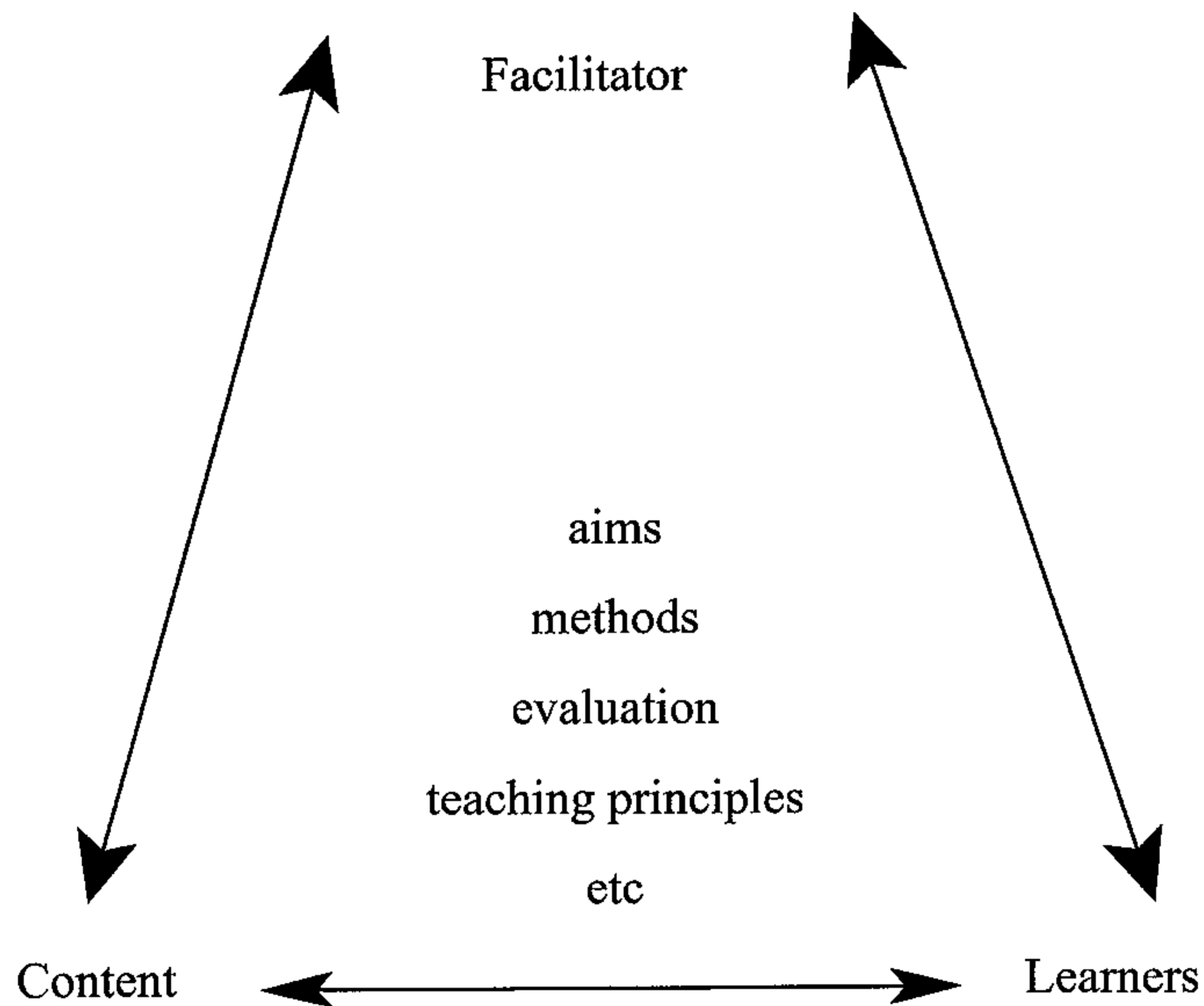
Climate settings were visible in each of these three centres visited. Indeed, it was a critical function of the facilitators, in these institutions, to create a rich environment from which learners extracted learning and were guided to learn from it. Pictures and slogans about AIDS were stuck around in these facilitation centres.

6.6 DIDACTICS

In these three centres of adult facilitation, the facilitators and learners were involved in didactic situations. Didactics refers to the science which studies teaching and learning. Teaching and learning are interrelated aspects of reality and form an integral part of man's life world. The observations revealed that teaching and learning are inseparably linked. This is supported by Fraser et al (1996:3) when they say:

Teaching is an activity which aims to present certain (learning) content to something that intends to learn from it. Learning on the other hand, is an activity in which the person being taught actively wishes to benefit from the teaching and absorbs particular learning content. These activities result in teaching-learning events during which the process of teaching and learning interact and influence each other.

When linked to adult education Fraser et al (1990:8) further indicate that "Didactics is also a discipline of andragogies." When addressing the andragogic didactic situation, they claim that didactics addresses the way in which educative teaching takes place between the educator (facilitator) and the adult learners. The figure below, therefore, represents what observations reflected in the three centres of adult education learning in Lesotho.



SOURCE: Fraser et al (1996:10)

6.6.1 FACILITATOR

In the three centres, facilitation took place under guidance of facilitators. The basic task of these facilitators was to help learners to acquire knowledge and skills (Fraser et al 1996). This was evident in LDTC literacy class where learners acquired knowledge and skills of constructing words from letters of alphabet, with specific meanings, at LANFE where learners manufactured items for sale and at IEMS where learners related their motives of pursuing adult education respectively. All had their learning guided, under educative environment, by the facilitators. The educative teaching and learning activities were purposive activities well designed by these facilitators. The facilitators had clarity in their minds with regard to:

- Ultimate aim of what they facilitated.
- Intermediate goal of their institutions
- Intermediate or specific objectives of their lessons.

In these didactic situations the facilitators were aware of their responsibilities to society for their educative facilitation. The most important requirement of a teacher is that he/she should have a sound knowledge of the nature, age and capabilities of his/her learner (Fraser et al 1996, Freire 1985, Knowles 1980 and Gajanayake and Gajanayake 1993). The facilitators in this regard were not authoritative but instead allowed participation of learners in their own education.

Their classes were not generally boring (Lauer 1998). Boredom comes from requiring learners to memorise large amounts of data that are not integrated with each other and not linked to important principles or ideas. Normally when the boredom becomes evident, the teachers try to motivate their learners with the one weapon they have - intimidation. Teachers can intimidate their learners by the threat of public humiliation, by punitive assignments and threat of failing them (Lauer 1998). The facilitations observed were an opposite of all these in the three centres of adult education.

These facilitators were concerned solely with assisting the learners to meet those educational needs that they perceived and expressed as meaningful and important. They allowed democratic and learner-centred nature of the practices. They did not direct, rather they assisted the learners to attain self-actualisation and to become fully functioning persons.

In these sessions, as perceived, facilitators assisted learners to locate individuals and material resources in order that they may complete learning efforts that they as learners, have defined and identified. This view, according to Brookfield (1985:124) "emphasises the primacy of the learner. Grants a substantial measure of control to learners and places a learning directly in the context of learners' own experiences". Facilitators allowed and encouraged learners to examine the assumptions underlying the acquisition of skills, to consider alternative purposes and to place skill acquisition in broader context - Let us remember, for example, manufactured items by learners of LANFE which reflected application of skills they acquired in real life situations which responded to their problems - The facilitators built upon the learners the qualities of interpreting, understanding, codifying and assigning meaning to new ideas, insights, skills and knowledge in the context of their own experiences (Brookfield 1985).

We must remember that the final judge, concerning which cognitive, affective and psychomotor learning to be taught to the learners, is the facilitator. The facilitator must organise the content into coherent form and follow that organisation by presenting the content to the learners. This goes on to choice of methods that are learner-centred and expected to yield results as was the case in the three centres of the case studies.

6.6.2 LEARNERS

Learners were happy when observed and facilitations were centred around them. They were active and participated in activities which were designed to help them learn. Paulo Freire's (1985) advocacy, for the transformation of the learner from a passive being an active, critical and creative one, was displayed in all these observations. The learners were the ones doing and by so doing encountering and learning to know realities outside the spheres of the classrooms. They learnt more complex skills so that ultimately they would be able to join society as competent adult educators in their own right. They learnt in order to enrich their own lives by being better able to understand realities and the society of which they are a part (Fraser et al 1996). Learners were respected and involved in decision-making. When asked: "Are you involved in decision-making?" All thirty of IEMS learners (100%) showed that they were involved.

At LDTC learners acquired basic functional literacy, at LANFE learners could manufacture items for market while IEMS, through discussion groups, learners learnt, among others, how to deal with and approach people. Hall & Kidd (1978), Knowles (1980), Freire (1985) and Adams (1990) had long warned that educational process should be centred in learning rather than teaching, in participation rather than imposition and in practice rather than in abstract

theory. These are six characteristics usually associated to adult learner and were observable in the three centres. The adult learner:

- *Is highly motivated to learn.*
- *Has task-centred orientation towards learning.*
- *Wants to know why a specific task or skill must be learnt.*
- *Links learning to his life experiences.*
- *Wants to direct his own learning.*
- *Wants to be competent and effective (Knowles 1980:43-4).*

6.6.3 CONTENT

The content is defined as:

Selection of subject matter, courses or topics which must be subsequently broken down into instructional goals and objectives from which content within a field may be said to be derived (Oliva 1989:291).

Choice of content is dependent on the learner, society and subjects to be offered with the following three questions in mind: Does the content meet the needs of learners? Does the content satisfy a society need? Does the content fit into the internal logic of the subject

matter that is recommended by persons who are regarded as specialists in the field? Content that meets these three tests is regarded as appropriate and in adult education such a content should address two major factors that are: Relevance and Immediacy of the content to the learners' needs (Oliva 1989).

Obviously what was offered as content in the three centres observed had these two properties namely relevance and immediacy. The programmes were designed to yield to learners' meaningful results. These were appropriately selected and prepared to meet learners' needs. Castle (1994:8) addresses similar situation in this manner:

Education has to increase men's physical and mental freedom to increase their control over themselves, their own lives and the environment in which they live. The ideas imparted by education or released in the mind through education should be liberating skills.

In support of contents as those ones offered in the three centres, Braimoh (1994) reiterates that in order for an individual or government to achieve any success in the organisation of adult education, there must be an initial training needs analysis survey. Adults, unlike the clientele of the Formal School System, have multifarious needs which of course must be met on a priority basis.

For example, an adult farmer would like to undergo functional literacy education in order to embrace modern agricultural practices which lead to a greater productivity. Again a successful illiterate adult businessman would need to have literacy education in order to be

able to read and write and carry out calculations as a way of enhancing his abilities to control his business efficiently.

If, for instance, Lesotho government decides to introduce change in the society, using irrelevant adult education programmes as a channel, such programmes may not only face resistance but would die a natural death even before taking off. The reason is that the foundation of such programmes has no legal compulsion for participation and moreover it is a proof that innovations of their kind fail to take into account the needs of the masses, and they are bound to decline (Braimoh 1994).

Let us also note that, according to Ruth and Benedict (in Braimoh 1994), the direct objective of an individual's effort in any group activity, is determined largely by whatever immediate personal reward results from such an individual's commitment to undertake any form of learning encountered. It means, this is based on how realistically relevant such programme is in meeting the needs of the concerned adult.

6.6.4 METHODS

Methods concern those ways in which people are organised in order to conduct an educational activity. "A method establishes a relationship between the learner and the institution or agency through which the educational task is accomplished" (Schroeder in Smith et al 1970:34).

Accompanying methods are two elements which facilitators in the three institutions visited embarked on. These are

- (a) techniques; and
- (b) devices.

6.6.4.1 Techniques

It is the way in which the instructional agent establishes relationship between the learner and the learning task. Decision about the use of techniques are based primarily on the nature of the learning task and the learner himself/herself. Schroeder (in Smith et al 1970:35) further indicates that a technique is manifested through three subcategories.

1. *Information giving techniques which are lecture, speech, debate, symposium etc.*
2. *Skills acquiring techniques which are process demonstration, role playing, drill, buzz groups, seminar, case study etc.*
3. *Knowledge applying techniques which are group discussion, buzz groups etc.*

6.6.4.2 Devices

It is that which serves to extend the effectiveness of methods and techniques but cannot itself instruct. Devices are classified according to their nature and function. For example, there are:

1. Illustrative devices which may be achieved through demonstration, films and so on.

2. Extension devices which come up through radio, television and so on.
3. Environmental devices which include arrangement of seats, room illumination types of seats and so on. Manipulation devices are included and visible in working models, simulations and so on.

The facilitators in the three centres had selected methods which had to suit specific contents each was dealing with. These methods, because of techniques and devices which were employed, were learner-centred in that they allowed learners to be active participants in their own learning. Freire (1977) and Knowles (1980) support the idea by indicating that methods should be geared towards critical thinking and problem-solving as against learning characterised by rote learning and alienation. These methods were well chosen by these facilitators with adherence to these observations questioned by Cooper & Heenan (1980:65).

- *Will this method use people's experience?*
- *Will it help people to participate?*
- *Is it simple enough for every one to feel comfortable with what they have to do?*
- *Is it appropriate for this topic?*
- *Does it fit well with other methods we are using?*

The end results, of learners at LDTC to construct words out of given letters of alphabet, the art input to manufacture items by LANFE learners and the reasons advanced by IEMS to categorically mention why they did adult education, were a clear picture that methods, pertaining to each of these sessions of interactions, were well chosen with the above mentioned ideas in mind and above all were "geared towards critical thinking and problem-solving" as Knowles (1980:3) points out.

Knox (1986) maintains that using methods leads a way to engaging techniques and activities which are appropriate to create educational environment that is conducive for interaction and discussion which have to exist between the facilitator and learners. Methods need to be prepared and planned before hand so that they can come up with expected effectiveness and purpose. They need to be varied in relation to situations in order to avoid boredom and passiveness among learners. Methods well chosen, planned, applied and varied in facilitating foster and enhance outcomes based education rather than incompetence.

The methods' interactions in these centres were constructivist as against transmissionist approach practised in formal schooling (Knowles 1980). This emphasises the fact that it is important to include, as much as possible, the experiences of the learners, their successes and failures as they perceive them. This again allows the learners to build on their strengths and to reduce their weaknesses. On top of this they feel that they are being taken seriously, as they themselves take an active part by sharing their experiences during their learning processes. Experience gained in this way makes greater impact on memory. (Bruner 1975 & Knowles 1980).

This is why Hopper and Osborn (1975) stress that through participatory teaching and learning methods (discussions, role play, participatory chairing sessions, creating and reading of tests etc) learners have the opportunity to study the contents of the programme with the help of the facilitators. In that way they can realise that they can teach themselves. With this realisation they can learn to trust their own abilities to improve their education on their own initiatives. These participatory training methods can offer practical starting points for problem-solving in comparable situations, if the task is problem oriented and prepared properly by the facilitator. Learners, in this regard, take responsibility of their own learning and determine their own learning needs. The three adult learning institutions visited practised this trend of using methods by facilitators to learners.

The methods used in these three centres were in line with the ten ingredients of good facilitation practice as outlined below:

- (a) *The learner must be motivated to learn;*
- (b) *Learning formats should allow for individual differences in learning styles and capacities;*
- (c) *New learning should be built on existing knowledge and experiences;*
- (d) *Learning should be reinforced;*
- (e) *Learning should be built on existing knowledge and experiences;*

- (f) *Learners should be actively involved;*
- (g) *Material to be learnt should be organised into learnable and manageable units;*
- (h) *Guidance should be given in the development of new responses;*
- (i) *New skills should be generalisable;*
- (j) *Material to be learned should be meaningful to the learners.* (Mackie in Lephoto 1994:74).

6.7 PRAXIS

Learners were made to use critical thinking and reflect upon their actions in which cases they were aware of what they were taught and related it to real life situations. Fraser et al (1996) agree with this when they pointed out that a learner, because of education he/she has received, is in a better position to fit in a society and make a contribution to the culture and civilisation. While Brookfield (1985), along the same vein, points that education is concerned with development of critically aware frame of mind, not with uncritical assimilation of previously defined skills or bodies of knowledge. By nature of their participation and reflection on their actions, learners in the three centres were directly involved in praxis. For example, at LDTC the illiterate gained literacy in order to be civilised. Praxis was at the heart of this literacy work in that the illiterate were encouraged to practise literacy skills in real life settings and saw their benefits. The skills acquired through LANFE to produce items paved a way to joining income generating projects which rewarded them. The learners, at IEMS adult education programmes, realised and accepted

the importance of adult education in their workplaces and life situations in general. All these were realities of life and a direct contribution to culture and civilisation. Indeed, human beings have to adjust themselves to a change and people can adjust themselves, to a great deal, if they are given time (Prosser 1967). The critical thinking and reflection characteristics, of the learners in the three centres of adult education programmes were perceived as ideal for learner facilitation because they functioned:

- *To help learners achieve a degree of happiness and meaning in life.*
- *To help learner understand himself, his talents, limitations and his relationship with other persons.*
- *To help adults recognise and understand the need for lifelong learning.*
- *To provide conditions and opportunities to help adults advance in the maturation process spiritually, culturally, physically, politically and vocationally (Axford 1980:121).*

Critical thinking and reflection make people to improve the quality of life in their community by identifying problems and through assessment of resources - human and material ones - come up with a plan of action that will help remedy the existing needs. It was an opportunity for democratic participation in decision-making process by these learners not only in class sessions but later in community, national and international levels. Critical thinking and reflection is supported by Freire (1985) who shows that true humanisation takes place only when each person becomes aware of social forces working upon him/her, reflects

upon these processes and becomes capable to transforming the world. Vella (1994:4), in the same vein, refers to praxis as "the reflection on action that can lead to new and better informed action." Braimoh (1994) is no exception when he indicates that the autonomous adult is characterised by personal creativity to problems that confront him.

Praxis is, therefore, an important aspect in the didactic situation and can be used to teach knowledge, skills and attitudes. Learners practise the new knowledge, skills and attitudes and then reflect on what they have just done to provide solutions to the existing problems (Vella 1994). This is exactly what happened in the three adult education centres, at LDTC learners used their critical thinking to select specific letters of alphabet among many others and reflected on their actions by constructing words with specific meaning and their use in life situation; they are now literate. At LANFE learners used different materials skillfully and put them together to manufacture items of their choice; they reflected upon their actions and they also mentioned of what use the items are in life situation and how much they cost if sold. At IEMS learners used their critical thinking to understand and respond to the question given to them. They provided responses that reflected future prospects that they anticipated about adult education on them. Roger's (1992:37) theory applies here. Let us revisit its stages in order to remind ourselves and associate it to the situations above. Its main stages are:

- *Experiencing something.*
- *Analysing and reflecting on that experience.*
- *Seeking implications of the experience for action.*

- *Experimenting with a new approach.*

The vicious circle is created and knowledge is formulated out of its repetition. Most importantly this leads to self criticism and develops self directed learners who take charge of their own lives. Learners who make judgements and choices that are diligent and reasonable. They make decisions for themselves instead of letting facilitator alone to do them on their behalf. They, therefore, become responsible for what they do and shoulder accountability of their actions. This is more the reason Brookfield states, "learning to think critically is one of the most significant activities of adult life." (Brookfield 1985:36).

6.8 CONCLUSION

The chapter has revealed observations which were carried out in the three prominent institutions of adult education which were chosen as case studies in Lesotho. The purpose of these case studies was to ascertain the real situation under which adult education in Lesotho (both in urban and rural areas) is facilitated through these institutions. Occurrences of the following educational aspects: Climate setting, Didactics and Praxis were observed and recorded in order to enhance discussion, analysis and interpretation that affect them in relation to this study.

CHAPTER SEVEN

CONCLUSION

7.1 INTRODUCTION

This chapter discusses conclusions of findings generated by interviews, questionnaires and case studies of this research. It highlights what literature survey exposes and also reveals implications of the findings. Lastly, since the study focuses on social change, the recommendations concentrate on proposal of follow-up studies and further research on programmes that promote adult education in Lesotho and on pressing issues which are not included in this study.

7.2 CONCLUSIONS OF FINDINGS GENERATED BY INTERVIEWS, QUESTIONNAIRES AND CASE STUDIES

Based on the results of interviews, questionnaires and observations carried out, the study concludes that adult education is very important and valuable in upgrading standards of lives of societies especially those members of the society who did not have chance (or dropped out) to obtain education offered through formal schooling in Lesotho. Adult education in Lesotho is well canvassed, among the urban and rural poor where deprivation of the poor is pervasive and poverty is chronic. Its activities have been deepened to reach, as wide as possible, educationally disadvantaged groups of the nation. The sole aim is to equip these people with basic knowledge and skills that are necessary to enable them to play a full part in the development of their families and the nation at large. It provides new knowledge by addressing pressing issues that affect Basotho people.

There is a growing acceptance that participation and empowerment of the learners in their own education is very vital in instilling self-actualization, confidence, independence, competence and self-directedness in them. Adult education in Lesotho fosters this notion and through its campaigns it fulfils a wide range of achievements. Social change among Basotho people, especially the urban and rural poor, is visible and measurable. People have acquired knowledge and skills they did not have before and are able to cope with challenges of life that confront them; they use adult education's background to solve social problems, such as poverty and unemployment, that they encounter in their environments. This undertaking is mainly fulfilled through offering of mass education.

Mass education is a form of education meant to prepare masses of people for a particular development change all at the same time. The main objective of mass education is to educate, a large population, almost at the same time and within relatively short time. Obviously this form of education is used as a strategy for political, economic or social and educational change (Lephoto 1994). Adult education, therefore, plays its important role of being an agent for social change.

When it is true that services of LDTC, LANFE and IEMS are not rendered in some of the districts and places of Lesotho and some Basotho people are not getting benefits borne by their activities, adult education that is offered through the extension services of ministries of Health, Agriculture, Interior and Rural Development, as already mentioned, is widely spread all over Lesotho and people are continuously educated by extension workers assigned to deliver the goods by these ministries. Therefore, adult education, through these ministries, covers all the areas of Lesotho and Basotho people use the methods and techniques which

they are advised to use by the agents who are deployed by these ministries in strategic places which are pre-planned for the purposes of helping the masses (Bwatwa 1997).

In this case it is true that adult education is an agent for social change in Lesotho because "social change education is education that implies social transformation and that is designed to find answers to fundamental questions" (Rosenblum 1985:16). While Freire (1985) and Brookfield (1985) also concur that through adult education people should be made aware of social forces which have an impact on their lives. Adult education has changed lives of many Basotho people especially those in the rural areas where many facilities are scarce or totally absent. Adult education has penetrated and reached these areas to rescue masses of people from ignorance and uncertainty. Some old cultures which are useless have been abandoned and replaced by adoption of new ones brought forth by the advent of adult education. For example, family life education through mass media has changed the negative attitudes about family planning among the urban and rural poor in Lesotho. The family life education has changed old culture of African tradition characterised by unplanned families which had many children. The present practice includes the norms that affect family well-being and family size. This social reform has been achieved in some particular cases where adult education is directly implemented. Families use the methods encouraged by family planning programmes. The point is that changing norms is not a trivial matter because old norms are deeply implanted in ideological and cultural traditions of value systems. "It is hard to abandon old styles of doing things, sometimes people do not just loose their attitudes..." (Lephoto 1994:36).

The new norms affect family and social life in constructive ways. When exposed to this education, people become rational and see the folly of large families. They learn proper

attitudes and values of smaller families hence they change and this social change is brought by adult education. This is why we get statements such as: "The fewer the children in the family the more willing the parents are to pay for higher education" (Lauer 1998:435). One of the norms changed is that of violent behaviour. The chiefs have shown that there is a drastic change of unruly behaviours among their subjects because of acquisition of adult education in their areas. They showed that adult education has changed attitudes and behaviours of their subjects. The rate of theft has decreased in their areas and people are engaged in developmental activities organised under the auspices of adult education in these areas.

HIV/AIDS as a human disturbing pandemic is yet another example. Its education has gathered effective momentum in cautioning and equipping people with preventive measures. It is well known and canvassed in communities in Lesotho. Posters written in English and Sesotho are scattered all over bearing the words: Action for AIDS. They provide information on awareness, prevention, acceptance and care. They also convey the messages: Youth is a force for change. Your community needs your help in the fight against HIV/AIDS. Help the infected, support the orphans and prevent the spread of HIV/AIDS. If you are not infected (with HIV/AIDS) you are affected. The use of contraceptives and condoms is promoted all over the country. LDTC on the other hand uses words: Teach them to read and write so that they can know about AIDS, as one of their important slogans.

This means Adult Education plays an important role in dealing with HIV/AIDS. Its programmes, run out-of school provide channels to influence communities to deal with this pandemic. Community intervention in HIV/AIDS education is crucial. The programmes are used as a centre for community involvement.

Indeed, adult education has a particularly critical role to play in a rapidly changing society in Lesotho by providing information and knowledge that has transformed people in order to cope with changing conditions. For effective work, adult education has familiarised itself with the people it serves and with existing and emerging problems and issues in Lesotho. For familiarisation to occur, surveys are carried out regarding needs assessments and their prioritisation. This is more the reason the chiefs (in urban and rural areas) when asked: "Were you consulted when adult education was launched in your area?" A good number of them (67%) agreed that they were consulted and involved together with their subjects in decision-making campaigns of the adult education programmes undertaken in their areas. This is done with the understanding that unless poverty programmes strive to help the poor to develop their own capacities and sense of relevance as human beings, we cannot expect much progress in Lesotho. We must involve the poor in decision-making that affects them (Ward in Cornwell 1991), because the primary effect is to help the poor learn how to help themselves (London 1970).

Most of our attention has been devoted to enrolments in formal traditional education in Lesotho. It is high time that those holding reins of power should realise that many millions of adults and children are experiencing need to seek education and training outside of the formal educational institutions. This study has vividly provided us with an emerging view of the increasingly important role to adult education and training on a continuing basis for an expanding segment of the labour force in Lesotho. Despite a number of problems encountered in fulfilling this educational endeavour outside formal educational setting, the trend is clear and signifies the need to develop new conceptions about adult education in order to smoothly serve the clientele of all ages at all levels. The government of Lesotho should understand new requirements for adult education demanded by the nation as it is

undergoing rapid change. It must examine prevailing assumptions, existing structures, programming and circular arrangements and the need to make adult education more relevant for the urban and rural poor in Lesotho.

The government must do this with an understanding that those who cannot read and write are at the disadvantage when it comes to improving their circumstances or quality of life, since they lack access to information on how to better themselves. As Todaro (1977:289) indicates, illiteracy is not merely seen as a personal tragedy but is seen as having serious implications for national development.

It is clear that adult education is needed in Lesotho because it is the principal way for the urban and rural poor to learn the skills and values necessary for effective participation in development (Bock and Papagiannis 1993). Since formal education is for the chosen few who can afford to pay heavy costs in the form of fees. This is more the reason President Nyerere's (Hinzen & Hundsdorf 1979) ideas on education and development stressed that development actually means the development of people and he showed that there is only one way to cause people to understand their own development. This is by education. So, if the urban and rural poor in Lesotho are given adult education, as is the case, a way forward regarding development of their lives is experienced.

Education that Nyerere (Hinzen & Hundsdorfer 1979) mentioned was that which was provided by traditional structures (African context) which initiated some elements in adult education. This included the following as stipulated by Bwatwa (1997:42):

- *All things Africans had to learn for a life were taken care of within the traditions of the society. This was the opportunity for lifelong learning and living.*
- *All the processes of learning, that is the methods used and basic skills were provided informally and within the socialisation of groups based on a family set up as a unit.*
- *Specialised skills like craftsmen, medicine men and traditional offices (chiefs, headmen etc) were learnt in a continuing manner within acceptable rules and regulations of the people.*

This means, in adult education/non-formal education emphasis has to be placed in a learning situation to enable participants to positively contribute to improvement of programmes that are meant for them. For example, special emphasis should be on factors enhancing learning by adults (Bwatwa 1997).

This is, in a way, a special appeal raised by this study that a policy regarding adult education (basic and continuing needs to be debated and launched through the influence of government of Lesotho. Its formulation is really overdue. One would, therefore, agree with Braimoh (1994) when he shows that too often the technocrats in the corridors of power in governments are ignorant about operational field of adult education, particularly in the developing countries of Africa, the discipline is treated with ignominy. This study reflects that there is no government policy that addresses adult education. When all constituencies were asked: "Is there government policy on this form of education?" All respondents showed that there is no policy. This provides the reason why some of the government departments do not recognise adult education certificates offered by local and outside the country

institutions. They do not accept them; they regard them as valueless. For example, presently the Teaching Service Department in Lesotho does not recognise bachelor degree certificate in adult education offered by IEMS under the auspices of the National University of Lesotho, as a valid certificate in teaching because there is no policy that backs it up and clearly proves its status and standards in terms of its content and relevance.

May be the question to ask is: What is this policy? "Policy is often a translation of the objectives of organisation in behavioural terms" (Badenhorst, Van Schalkwyk, Calitz and Kruger 1996:10). This means for adult education to have a policy, it is understandable that there must be well spelt out objectives because "objectives are essential prerequisites for the determination of effective policy..." (Porter 199581:27). The significant points, among others, about policy are that policy:

- Gives direction to the programme
- Acts as a guide for action

It is obvious, therefore, that for adult education as a programme there should be a policy which is legislated in order to direct and guide its activities in Lesotho. Policy provides guidelines and is implemented in practice. The legislation, in this sense, is necessary to "indicate what must be achieved and how, by whom, where and when action is to be taken" (Badenhorst et al 1996:10). Policy involves law, a regulation or ordinance. This means knowledge of the law will help adult education as a programme to avoid *pit-falls* because ignorance of the law may lead to contravention of some legal provision in the honest performance of the intended duties or omission of vital issues needed for smooth running and

progress of it. It is assumed that both contravention and omission may have a detrimental effect on educational events hence render the programme to be counterproductive.

The presence of policy means protection and recognition of adult education as a programme by law and can be catered for financially when government budgets are allocated. Its objectives can be renewed continually so that it can grow and increase its effectiveness. It can enjoy independence and status of not being regarded as subservient or subordinate and inferior to other educational programmes that are implemented in Lesotho. This means its skills and courses can be eligible for accreditation hence stop being despised and devalued or underestimated by other organisations or departments in Lesotho and elsewhere.

This is why Bwatwa (1997) states that, until a policy of adult education is in place and coordinated by one body, adult education will continue to be seconded to the Ministry of Education, so will its financing. We need to take into consideration the following financial constraints faced by adult education in Lesotho, possibly due to lack of its own policy:

- *In practice, in Lesotho, it is very difficult to get adequate, proper and accurate figures/information on matters pertaining to the finances of adult education. Perhaps this is so because it is attached to education and therefore perceived at a lower priority level compared to regular education (primary, secondary and tertiary). Sometimes, educational costs are not distinguished between, adult education and regular education.*

- *But in general terms little information is available about the financing of adult education in Lesotho as it is in many other countries.*
- *We are by now aware that part of adult education in Lesotho is run by the Ministry of Education through LDTC which does not receive adequate funding equivalent to the other regular education sections.*
- *It is, therefore, generally difficult to get figures out of the government and churches on how much is financing adult education (Bwatwa 1997:114).*

In continuation Bwatwa(1997) indicates that in Lesotho, finances for adult education come from public and private sources. These include taxation, income tax, grants, loans from international agencies. The churches, religious organisations, cultural or voluntary organisations also pay for different forms of adult education.

The study, again, indicates that Adult education programmes launched in Lesotho have relevance and immediacy to the problems of the learners involved. Learners were highly motivated and aware of the reasons why they were engaged in their learning. The observations carried out in the three centres of adult education, clearly reflected that the atmospheres, established when teaching and learning situations (didactics) were taking place, were conducive and educative. For example at LDTC literacy class, it was not a matter of memorising and repeating syllables, words and phrases but rather reflecting critically on the process of writing and reading and on the profound significance of language. Learning to write and read provided the learners with an opportunity to know what the words they spoke meant: a human act which implies reflection and action (praxis).

Speaking the words is not a true act if it is not at the same time associated with the right of self-expression and world expression of creating and re-creating, of deciding and choosing and ultimately participating in the realities of social life (Freire 1985:50).

At LANFE learners were seen to be trained to operate independently and generating a profit out of knowledge and skills they have acquired from the organisation. By using LANFE'S skills learners establish self-sustaining and empowered projects which support the economic growth of Lesotho. This is a way towards poverty alleviation and eradication of dependency - thinking. People are creative and become role models from which others learn.

At IEMS the learners in different group discussions mentioned the reasons which urged them to enrol for the course which they were doing. It is clear, from what they advanced as their reasons, that they regarded adult education course as a gateway or panacea for helping them to solve problems they were faced with at workplaces and in community settings. Learners and their educator were involved in relationship of authentic dialogue and furthermore, learners were made to assume the role of creative contributors to their own learning. It is true that in these three case studies the subject matters (Contents) were critically analysed by learners in order to fully understand and eventually know. The act of them knowing involved a dialectical movement that goes from action to reflection and from reflection upon action to a new action. For the learners to know what they did not know before, they had to be engaged in an authentic process of abstraction by means of which they reflected on possibilities available and subsequently found solutions to the problems that exist in the context of real life situation (Freire 1977 and Knowles 1984).

It is obvious that these adult education programmes are concrete and adopt new methodology and development strategies. But above all, they prepare educational atmospheres that motivate independent learning.

7.3 THE LITERATURE SURVEY

On top of the literature survey providing a framework within which choice, of methods of this study, was restricted, it embraced and supported two major contending schools of thought about the topic. First is the set of literature survey that agrees to the notion that adult education is an agent for social change. The second set is a direct opposite and declares that adult education is a failure to bring social change. These two ideas are summarised below.

Various authors, such as Lindeman (1945), Freire (1985) and Brookfield (1985) concur that adult education has a significant role to play in transformation. These authors agree that through adult education people acquire knowledge and skills that are necessary to transform their lives for the better. Hall and Kidd (1978) also support by indicating that education in general is expected to improve well-being of all people but particularly that of underprivileged elements of the society. In the same view Paulston (1972) perceives adult education as a system described and consciously used as an instrument for transmitting new values and for creating a sense of motivation.

Based on these issues raised by the authors above (and many more others) it is deduced and understandable that adult education is used, in Lesotho, as an agent for social change because through it certain desired values and attitudes are adopted. The urban and rural poor

in Lesotho have adult education transforming their lives. They put acquired knowledge directly into practice and change is experienced.

But despite this positive side which supports the idea that adult education serves as an agent for social change in Lesotho, the study reveals yet another strong side which is negative. It indicates that adult education as a provision of education in general functions to promote and strengthen the social inequalities that exist in Lesotho and by so doing it impedes social change. This argument stems from the literature survey that involves two theories of sociology of education known as consensus and conflict theories.

The first emphasises that societies share common beliefs and values for the common good of their welfare as is the case in Lesotho. According to this theory, the system of classification of people in any society is essentially an expression of the value system of that society. The rewards accruing to certain positions are a function of the degree to which quality, performance and possessions measure up to the standards set by society. "The most important positions are continuously filled in by most qualified persons" (Davis in Adams 1990:304). That is to say, those who have done well in educational system in Lesotho are likely to fill the empty spaces (Giddens 1998:244). While Popenoe (1995) also confirms that men with a lot of education work in higher-status occupations and earn more money than men with less education. This means education serves to be used as an instrument (supported by society) to classify people hence breeds social inequalities which render social change invisible (Parsons 1959). "Education tends to express and reaffirm existing inequalities far more than it acts to change them" (Giddens 1998:419). This means, the principal effects of education in Lesotho is to maintain the status quo because education is more, often than not,

a conservative social force that strengthens the past and the present social inequalities (Popenoe 1995).

The latter asserts social inequality as an expression of the struggle for power, privileges and goods and services that are in short supply in Lesotho. Conflict theorists emphasise competing interests, elements of domination, exploitation and coercion. The educated are the dominant class and they exploit the least educated (Danlin 1990). The educated enjoy monopoly of jobs, status and high positions (Dore 1976) and it remains a matter of truism that, not only in Lesotho, the dominant ideas in any society are those of the ruling class (Marx in Adams 1990 and Dejene 1981). The theory, therefore, argues that education on its own cannot bring social change. Other structures need to change as well to facilitate and enhance educational reform in Lesotho (Psacharopoulos 1981). This is more the reason why Karabel and Halsey (1978) emphasise that education expansion alone does not alter social relations of exploitation nor unequal opportunity in education.

7.4 IMPLICATIONS OF FINDINGS

However, without disputing these important issues raised by the above literature survey it would be foolish and naive to blame these problems exclusively on the failures of adult education, as an agent for social change, without mentioning the obvious advantages and benefits displayed by education in Lesotho. Adult education, as a provision of education in general, has a unique opportunity to provide learning experiences addressed to crucial issues and problems confronting our people in Lesotho. Adult education promotes social change by producing and spreading new knowledge, values and beliefs. Adult education is regarded as a process of helping people to acquire the necessary skills to think clearly, critically and imaginatively. In this regard it helps people to gain some understanding of the meaning of

their lives and to become more sensitive to other people. This is more the reason London (1970 :20) perceives education in this manner:

Successful education occurs when we begin to understand the range and complexity of the relationship that affect us, and to be able to have sufficient self confidence in our own values to utilise them in our lives.

The advocated for adult education, therefore, is that which is appropriate and necessary; that is, which addresses the human conditions and helps Basotho people to secure insight and understanding about conditions and circumstances that directly affect them. Adult education, the researcher talks about, is that which involves majority of adults and youth in educational experiences that foster a critical perspective, an openness to ideas, a willingness to tolerate differences of opinion and the desire to facilitate change as needed in our societies in Lesotho. London (1970) stresses that an important ingredient of anti-poverty programmes must be education if real change is to be achieved. He maintains that the education and training needed to become employable must be supplemented by meaningful learning experiences that help the poor to learn how to cope with the social forces that influence their lives.

For success and change to occur adult education programmes in Lesotho strive to help the clientele to develop their own capacities and sense of relevance as human beings and above all they are involved in decision-making affecting their lives hence they are not voiceless as against Chambers's (1983) idea of the poor being voiceless in their own development. The primary focus is to alleviate poverty and upon their involvement the beneficiaries are the urban and rural poor in Lesotho. In this case adult education is seen as a tool for human

development and self-reliance. Adult education strives to enable its clientele to participate in normal life of their societies in Lesotho.

The study, once more, shows that the urban and rural poor in Lesotho are empowered with knowledge through the system of education that focuses on egalitarianism and equitable relationship between members of the society. It is education that responds to people's problems and encourages some sort of economic independence. The point that has drawn attention is the fact that with consciousness it is possible to see meaningful and visible change that heralds a healthy and prosperous development. Adult education in Lesotho provides a variety of programme formats for sub-professionals who need additional education to improve their skills and knowledge on part time basis. It helps move upwardly, not only those with basic literacy and numeracy, but even those desiring eventual full professional status. In this way, adult education opens new opportunities to achieve professional standing through a combination of work experience and education. The function of the three centres; LDTC, LANFE and IEMS, is to help underprivileged individuals to fulfil these educational endeavours in Lesotho.

It must be emphasised that in studying the adult education, through activities of these governmental and non-governmental agencies, an individual is induced to acquire some, if not all of the following personal traits: occupational, vocational and/or professional competence; personal and family living competence, social and civil responsibility and self-fulfilment (Schroeder et al 1970). We emphasise an individual rather than society because if the needs of the individual are satisfied, then the needs of society will also be satisfied since society consists of and exists for individuals. Individual needs embrace elements such as: skills and knowledge necessary to make judgements about social change, self-

actualisation, self-fulfilment, liberal education, self-expression, realisation of potential, creative arts and education for leisure. In this way adult education "fosters the growth of what is individual in each human being and the harmonising of that individuality with social unity, unity which should be based on a respect for individuality" (Smith et al 1970:33)

Adult education in Lesotho, therefore, goes in line with this idea of Smith et al (1970) who, in continuation, assert that basic to philosophy of adult education is the premise that education of an adult is the recognition of his/her individuality, and that education should be the enabling, creating and maturing of an ongoing process of self-differentiation. It is education whose goal is to bring about a mature personality, being a person who is able to live creatively with the persistent paradoxes of human existence, stability and flexibility, balance and activity, conviction and uncertainty, steadfastness and tolerance.

Stressing the same understanding, the adult education act 1976 in Norway indicated that:

Adult education is to help the individual to obtain a more satisfying life. This act shall contribute to providing adult persons with equal opportunities to acquire knowledge, understanding and skills, which will improve the individual's sense of value and personal development and others in working and community life (London & Ewing 1982:230)

The study, furthermore, reflects that adult education is very important because it serves as an alternative system for adults and children who did not go or are not going, or have dropped out prior to the acquisition of certain basic skills and personality traits and as a reform of the schooling system itself at the level of mass education which includes basic

literacy and numeracy as development packages for the urban and rural poor in Lesotho. Since in Lesotho, access to formal schooling is determined by economical status of families, children of the poor have the least access partly because of financial constraints (Carnoy 1984 and Mbilinyi in Schuller and Meggary 1980). This is evident from the responses of LDTC learners, when asked: "Did you ever attend school? 60% gave "no" as their response and the remaining 40% gave "yes" as their response but showed that they later dropped out. Both groups provided financial constraints, that they came from poor families which could not afford to pay fees for them as the source of abstaining from attending formal schooling.

The expectation is that extension of adult education assists in development of the poor and guarantees justice on them. If participation in the education system is limited to the children of the rich families only it means that inequalities are carried over from one generation to the next (Cornwell 1991). It must be noted that parental educational attainment, parental influence and expectations for children strongly affect children's educational aspirations and achievements. In turn, the parental behaviour is related to social class; the higher the social class, the more likely the parents are to have high attainment, hold high expectation and positively influence the child to attain a high degree of education. Again those from low-income backgrounds are less likely to graduate from high school, less likely to go to college even if they graduate. They are less likely to go to a prestigious school regardless of their ability or aspirations (Giddens 1998 & Lauer 1998). Actually this form of educational system aims to promote children solely on the basis of merit and this loads all the dice in favour of children with educated parents who are largely well-to-do. These children who come from affluent families automatically have economic and educational advantage over those who come from poor families. This system does not provide upward mobility for the

poor instead it effectively perpetuates the poverty of one generation down to the next generation (Castle 1994).

Adult education, therefore, is meant to redistribute equality and justice. It is meant to develop new opportunities for the children of the poor, especially for the urban and rural populations. It is geared towards serving as an instrument to bring about upward social mobility among these disadvantaged groups in Lesotho.

It is believed that if the process of learning through adult education is given to the poor, it makes them perform well in their lives. They acquire powers of reasoning; they sharpen their problem-solving capacities; they learn to think abstractly and to generalize and it is these mental qualities which are important for them to balance their minds in dealing with their environments and make life out of available resources. It is anticipated that if the children of the poor in Lesotho manage to get education, they will make up their disadvantageous home backgrounds and catch up economically. If they obtain higher education they are likely to acquire the appropriate personality traits of independence and self-reliance as members of their communities.

This adult education's aim in Lesotho is to exalt the poor and drag them from the plight of not knowing while the world is changing and needs reciprocity on the side of human species for smooth running of the life. What is needed, therefore, is a mass system of education as reflected in objectives and practices of adult education at LDTC, LANFE and IEMS, which all take problems of the urban and rural poor in Lesotho as the major goals for attention and eradication.

This study also confirms that children in Lesotho do not have equal educational opportunities because they attend schools with unequal resources and are forced to drop out because they fail to pay for the cost of their education. What this means is that an individual drops out of school because he/she does not have adequate financial resources even though he/she may be capable of doing the work. The results showed that 40% of LDTC and 60% of LANFE learners respectively claimed to have dropped out from formal schooling because of financial constraints. The situation is like this because the cost of attending school has risen at an alarming rate in Lesotho.

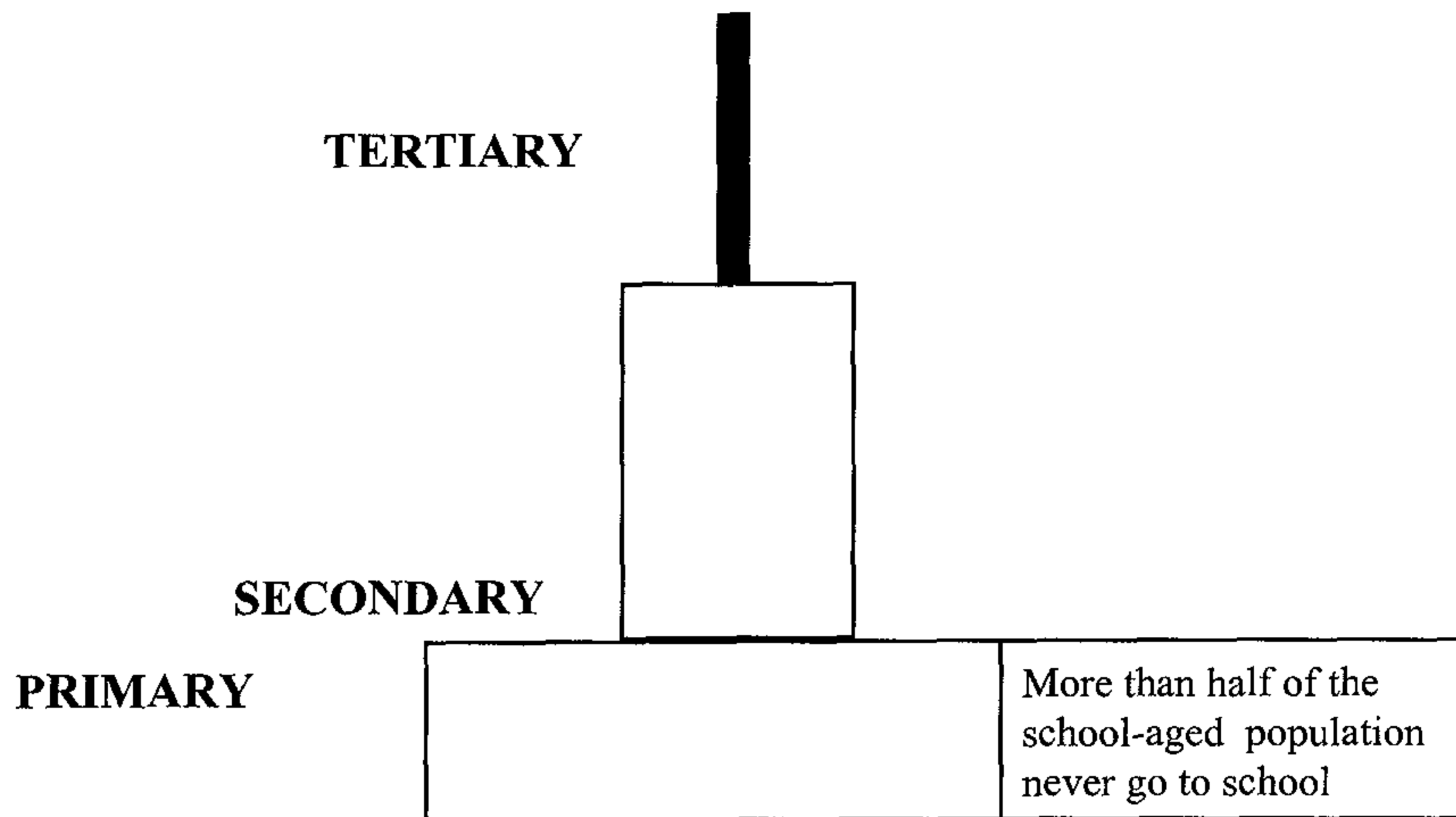
NB: The researcher is quite aware of the free education campaign launched by the present government of Lesotho which has started in 2000 with grade 1 and is envisaged to continue until all primary education is free. However, the researcher believes that despite offering of the free education by Lesotho Government at primary education level, the high drop-out rate is still to be experienced because the government pays for tuition, lunch, stationery and books only. All other expenses, including purchase of clothes and food at home, remain onus of the individual family whose child is at school. Apart from this, schools still demand fees for maintenance and payment of private teachers and non-academic staff (to mention but few) on whom normal routine of the school rests. It means much is still needed for repairs and improvement to infrastructure and equipment for which certain charges are required. Some families may still not afford to incur such charges so determined. This means, the disparity between those who can and those who cannot afford to pay for schooling is growing shockingly. The spiraling costs of higher education remain to be an outstanding obstacle to human resource development in Lesotho. Many children cannot afford to go to school or further their education and this renders their level of attainment to

be less than their abilities warrant and often less than they desire. Thus, the inequality of education exists from primary schools to institutions of higher learning (Lauer 1998).

Bowles & Gintis (1976) had long seen this problem when they showed that for schooling in Africa (hence in Lesotho) there is relatively large proportion of drop-out during the primary grades, and after primary/elementary education, a very small proportion go on to secondary and higher education. The first level refers to seven years of primary education. In general, those who drop out are structurally rejected by the schooling system at this primary level. Access to post-primary levels of schooling is found to be mainly determined by class under which people fall. Children of the urban and rural poor in Lesotho have the least access to schooling at all levels, because of their inability to pay school costs.

We need to remind ourselves that one important factor of concern of dropping out in formal schooling in Lesotho is examination. Examinations are the basis for promotion in the school system for acquisition of certificates and wage labour. The examinations tend to be bookish and measure rote learning and memory more than problem-solving, discovery and critical thinking. This is done with a sole purpose of screening of individual performance in order to select a small number of top, best performers. Given the reliance on examinations for selection purposes, they have a strong backwash on the content and social relations of schooling at all levels (Schuller and Meggary 1980).

The figure below directly depicts the situation of the disparities in Lesotho shown by enrolments of schools at different levels of education due to drop-out rate.



SOURCE : The Schooling System in Africa by Mbilinyi (Schuller and Meggary 1980:179)

As indicated before, on the issue of examination, the children from the rich families tend to perform better than those from poor families, both in meeting everyday demands of the school as well as in the final examination. They are at the distinct advantage because of the material and human resources, including access to the language used as the medium of instruction at home and employment of private tutors to assist the child where short-comings exist (Giddens 1998). Children from the wealthy families are loved and helped by the teachers most of the times. This puts children from the poor families at disadvantage when it comes to learning and seeking help related to their studies. They are left unattended and their school problems remain unsolved hence they perform badly in examinations (Bowles and Gintis 1976).

To address all these situations, adult education in Lesotho has expanded the development of mass education which has had many beneficial effects. Illiteracy has been virtually fought against and non-formal education activities have provided access to learning experiences which are intrinsically self-fulfilling. Adult education has expanded mainly as a response to human problem areas such as economic, health, political, agricultural etc. It functions to reproduce the feelings of powerfulness and instill into the minds of its clients the ideals of personal development which can be achieved if people can control the conditions of their lives and develop their talents and ability of self-expression as a way towards provision for greater individual fulfillment. Adult education, in this sense, is seen as unlimited personal development and destined to eradication of social barriers which breed inequality in order to achieve social change. This education is valued because of opportunity it provides for individuals to develop their abilities and aptitudes. It is education that is consistently viewed and hoped to be a means of equalisation (Giddens 1998). It is education that yields great achievements among its clients, as against violent experiences among drop-outs of Mexican Americans reported by Chavez and Ruth (Lauer 1998) when they wrote to show that a number of the male drop-outs had been beaten, stabbed and shot while female ones were exposed to rape or sexual assaults as a result of not attending school and were exposed to world challenges.

The findings of this study make us to finally deduce (as Braimoh 1994 also contends) that the ultimate goal of any adult education is to improve the quality of life of individual participants as well as for national integration and growth. In a bid to achieve these goals, it becomes pertinent to assist people to adapt appropriately to the required change which will give full expression to their catalytic capabilities. This mission seemingly is achievable through employment and promotion of adult education programmes in Lesotho.

Major point to understand, is that, learners' needs are a major drive that propels the concerned individual to engage in learning. Maslow's needs hierarchy below clearly explains what the researcher means.

MASLOW'S HIERARCHY OF NEEDS MODEL FOR ADULT LEARNERS' PARTICIPATION IN ADULT EDUCATION PROGRAMMES.

Maslow's Hierarchy			Adult Education Programme	
5	Self-Actualisation	5	5	Cultural /Aesthetic Leisure education
4	Self-esteem	4	4	Leadership, Management training
3	Belonging	3	3	Social Education e.g. clubs
2	Security Needs	2	2	Retraining, In-service training, health education, etc.
1	Physiological Needs	1	1	Fundamental Education / Literacy skill training

SOURCE : Braimoh (1994:61).

Indeed, individuals participate in various adult education programmes because of variables as indicated by the hierarchy of needs of Maslow. In analysing this model, one realises that we are living in a dynamic society where individuals need to regularly upgrade their skills and training in order to be able to cope with modern changes of life. One of such requirements is the skill in writing and reading, not only to be able to earn a living, but also

to be able to contribute meaningfully to the productive functional roles of the society (Braimoh 1994).

According to Braimoh (1994:62), educational programmes that are aimed at the security needs of individual include such programmes as health education, agricultural extension and nutrition education. He indicates that when confronted with acquisition : How, for instance, can individuals in a society feel secure if an epidemic such as cholera or typhoid fever wipes out members of their family or when drought in a particular year renders them impoverished? The response is that security needs will take into consideration of how an individual can be orientated to avoid such catastrophes or how to be ready to deal with emergencies.

He concludes by pointing out that some people like to participate in different programmes because of their desire to enhance the scope of social circles. They want to make friends not only for the advantage of the present but more importantly with a view to permanent long lasting relationship.

7.5 SUMMARY

In summary, it is obvious that, to a large scale, adult education is well canvassed among Basotho people especially among the rural and urban poor and its programmes are accepted and meaningful. It has transformed their lives and through it these masses have been made aware of their problems and social forces which confront them. They have been made to find answers to fundamental questions and this has led to change of attitudes, behaviours and perceptions of issues that govern their lives.

But, even though adult education appears to be so important and regarded as an agent for social change, there is another side of the coin which is equally strong and adamantly shows that adult education is not leading to social change in Lesotho but instead it perpetuates the social inequalities that existed in the past and that exist now in the present. This is a necessary truth. Education, because of acquiring of certificates and qualifications by its clients, functions to strengthen the capitalist system and maintains class division between the educated and uneducated in Lesotho.

However, accepting this state of affairs, the researcher wants to reiterate one major point that adult education, in Lesotho, is concerned with the urban and rural poor because these groups form a large number of human resource. It must be understood that it is the human resource that ultimately constitutes basis for wealth of a nation. Capital and natural resources are passive factors of production; human beings are the active agents who accumulate capital, exploit natural resources, built social, economic and political organisations, and carry forward national development. Clearly, a country which is unable to develop the skills and knowledge of its people and to utilise them effectively in the national economy will be unable to develop anything else (Harbison in Todaro 1977:235). Educating the urban and rural poor in Lesotho is aimed at ultimately achieving and earning this goal of developing human resource as articulated by Harbison (in Todaro 1977). In this case adult education will serve as a tool for human development and self-reliance in Lesotho.

Lastly, the researcher would like to caution the readers that on the basis of opinion poll, adult education can also become a myth in that people can believe in it as though it is a religion. But the question to ask is whether the adults involved in adult education programmes are in fact able to apply the knowledge or is it just a matter of acquiring that

knowledge which is of little or no value? In this regard, one has to look critically at adult education practices in order to come up with realities that are empirical and based on objectively analysed data.

7.6 RECOMMENDATION

What we must remember is that adult education providers have vested interest and will not easily admit that the programmes of adult education are not successful. It is very important that follow up studies, like this one, are conducted to assess the impact of adult education on the lives of people in Lesotho.

Again there are many more other adult education programmes existing in Lesotho, besides the ones included here. It would be very reasonable to recommend further research in order to exactly find out if they are offering services that provide or not provide improvement on lives of the rural and urban poor in Lesotho. It is also recommended that pressing issues not included in this study, such as gender equity (which includes women empowerment), environmental awareness and protection etc, be considered for further research in studies to be undertaken regarding adult education and social change in Lesotho.

APPENDIX 1

INTERVIEW FOR CHIEFS

Do not write your name.

Show by [x] the response that is appropriate to you and supply your opinion and understanding where required to do so.

SECTION A

- 1. Sex Female [] Male []
- 2. Place or home Rural [] Urban []

SECTION B

- 1. Do you know anything about adult education in your area?
Yes [] No []

2. If [yes] what does it do in your area?
.....
.....

- 3. Were you consulted when adult education was launched in your area?
Yes [] No []

- 4. After the adult education given to your people, do you realise any difference or change in lifestyle of your people?
Yes [] No []

5. If [yes] what difference or change have you realised?
.....
.....

6 For what calibre of people is this adult education really mean?

The elites and rich []

The illiterate and poor []

7. According to your own opinion, do you think adult education is necessary in your area?

8. What do you think the government should do about adult education?

.....

.....

.....

APPENDIX II

**QUESTIONNAIRES FOR PRINCIPAL SECRETARY FOR EDUCATION AND
EDUCATION OFFICERS**

Do not write your name.

Show by [x] the response that is appropriate to you and supply your opinion and understanding where required to do so.

SECTION A

1. Sex Female [] Male []
2. Place or home Rural [] Urban []

SECTION B

1. Do you know anything about adult education in your area? Yes [] No []
2. If [yes] what does it entail?

For whom it is meant?

3. Can you witness any change brought by adult education in your area?
Yes [] No []

4. If [yes] what is that change?

-
5. For what calibre of people is this adult education really meant

- The elites and rich []
The illiterate and poor []

6. Does Government do anything about adult education in Lesotho?
Yes [] No []

7. If [yes] what does it do?

8. Do you think adult education is necessary in Lesotho?
Yes [] No []

9. Why?

.....
.....

APPENDIX III

QUESTIONNAIRES FOR L.D.T.C. DIRECTORATE AND STAFF

Do not write your name.

Show by [x] the response that is appropriate to you and supply your opinion and understanding where required to do so.

SECTION A

1. Sex Female [] Male []
2. Location of your centre Rural [] Urban []

SECTION B

1. Are you familiar with the concept "adult education"? Yes [] No []

2. If [yes] what does it mean?

.....

.....

3. Is your centre involved in this form of education? Yes [] No []

4. If [yes] who does it take care of?
Elites of all ages [] illiterate of all ages [] others []

Specify

.....

.....

5. How did you know that these people need this form of education?

.....

6. Was target group involved in decision-making process?

Yes [] No []

7. In this education endeavour have you realised any change among your clientele / communities you have helped?

Yes [] No []

9. If [yes] what change is that?

.....

.....

9. Do you think it is worthwhile to continue with this form of education?

Yes [] No []

10. Substantiate for your answer.

.....

.....

11. Is government doing anything to help you in this endeavour?

Yes [] No []

12. If [yes] how?

.....

.....

13. Is there government policy on this form of education?

Yes [] No []

APPENDIX IV

QUESTIONNAIRES FOR LANFE. DIRECTORATE AND STAFF

Do not write your name.

Show by [x] the response that is appropriate to you and supply your opinion and understanding where required to do so.

SECTION A

- 1. Sex Female [] Male []
- 2. Location of your centre Rural [] Urban []

SECTION B

- 1. Are you familiar with the concept "adult education"? Yes [] No []

- 2. If [yes] what does it mean?

.....
.....

- 3. Is your centre involved in this form of education? Yes [] No []

- 4. If [yes] who does it take care of?

Elites fo all ages [] illiterates of all ages [] Other []

Specify.

.....
.....

- 5. How did you know that these people need this form of education?

.....
.....

6. Did you involve them in decision-making? Yes [] No []

7. In this education endeavour have you realised any change among your clientele / communities you have helped? Yes [] No []

8. If [yes] what change is that?

.....
.....

9. Do you think it is worthwhile to continue with this form of education? Yes [] No []

10. Substantiate for your answer.

.....
.....

11. Is government doing anything to help you in this endeavour? Yes [] No []

12. If [yes] how?

.....
.....

13. Is there government policy on this form of education? Yes [] No []

APPENDIX V

QUESTIONNAIRES FOR I.E.M.S. DIRECTORATE AND STAFF

Do not write your name.

Show by [x] the response that is appropriate to you and supply your opinion and understanding where required to do so.

SECTION A

1. Sex Female [] Male []
2. Location of your centre Rural [] Urban []

SECTION B

1. Are you familiar with the concept "adult education"? Yes [] No []

2. If [yes] what does it mean?

.....

.....

3. Is your centre involved in this form of education? Yes [] No []

4. If [yes] who does it take care of?

.....

.....

5. How did you know that these people need this form of education?

.....

6. Are you strict about age in relation to course entry?

.....
.....

7. Are students involved in decision-making of the centre? Yes [] No []

8. If [yes] how?

.....
.....

9. In this education endeavour, have you realised any change among your clientele / communities you have helped? Yes [] No []

10. If [yes] what change is that?

.....
.....

11. Do you think it is worthwhile to continue with this form of education? Yes [] No []

12. Substantiate for your answer.

.....
.....

13. Is the government doing anything to help in this endeavour? Yes [] No []

14. If [yes] how?

.....

15. Is there government policy of this form of education? Yes [] No []

APPENDIX VI

INTERVIEWS FOR L.D.T.C. LEARNERS

Interpretations and translations are done by the researcher and he writes for the respondents and shows (x) where the responses require the respondent to do so.

SECTION A

- 1. Sex Female [] Male []
- 2. Location of your centre Rural [] Urban []
- 3. How old are you?

SECTION B

- 1. Are you a learner of LDTC? Yes [] No []
- 2. Did you ever attend formal school? Yes [] No []
- 3. If [yes] what made you drop out?

.....
.....

- 4. If [no] why?

.....
.....

- 5. Do you think LDTC is necessary for people like you? Yes [] No []

- 6. If [yes] why?

.....

.....

7. How were you informed about the LDTC or how did you know it?

.....
.....

8. Is your life changed since you are engaged in studies with LDTC?
Yes [] No []

9. How have you changed?

.....
.....

10. What improvements do you suggest about LDTC for welfare of your studies?

.....
.....

APPENDIX VII

INTERVIEWS FOR L.A.N.F.E. LEARNERS

Interpretations and translations are done by the researcher and he writes for the respondents and shows (x) where the responses require the respondent to do so.

SECTION A

1. Sex Female [] Male []
2. Location of your centre Rural [] Urban []
3. How old are you?

SECTION B

1. Are you a learner of LANFE Yes [] No []
2. Did you ever attend formal school? Yes [] No []
3. If [yes] what made you drop out?

.....
.....

4. If [no] why?

.....
.....

5. Do your facilitators involve you in decision-making fo the programme?

.....

APPENDIX VIII

QUESTIONNAIRES FOR I.E.M.S. LEARNERS

Do not write your name.

Show by [x] the response that is appropriate to you and supply your opinion, knowledge and understanding where required to do so.

SECTION A

1. Sex Female [] Male []
2. Location of your centre Rural [] Urban []
3. How old are you?

SECTION B

1. Which course are you doing?
Business studies [] Adult education []
2. Why are you doing this course?
.....
.....
3. How did you know about this course?
.....
.....
4. Are you involved by your educators in decision-making? Yes [] No []
5. Is there any change in your experience since you became engaged in this course?
Yes [] No []

6. If [yes] what change is that?

.....
.....

7. Do you wish to continue with adult education? Yes [] No []

8. For your answer in 7 why?

.....
.....

9. What do you want to aspire after having completed your course in adult education?

.....
.....

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