

UNIVERSITY OF DAR ES SALAAM



SCHOOL OF EDUCATION

Proceedings of the International Conference to Celebrate 50 Years of Adult Education in Tanzania

**New Library Conference Hall, University of Dar es Salaam
9th – 11th June 2021**

Theme: Revitalising Adult Education for Sustainable Development

Edited by

Eustella P. Bhalalusesa, Victor M. Mlekwa, Philipo L. Sanga, Blackson K. Kanukisya and
Mpoki J. Mwaikokesya

Proceedings of the International Conference to Celebrate 50 Years of Adult Education in Tanzania

Eustella P. Bhalalusesa, Victor M. Mlekwa, Philipo L. Sanga, Blackson K. Kanukisya, and Mpoki J. Mwaikokesya (Eds) (2022). *Proceedings of the International Conference to Celebrate 50 Years of Adult Education in Tanzania*. Dar es Salaam, Tanzania: Dar es Salaam University Press

Sponsors

We are grateful to many institutions and individuals for their financial support which facilitated the smooth running of the conference at its various stages. As representative to the rest of our esteemed sponsors, we are obliged to mention eleven specific institutions:



Ministry of Education, Science and Technology

the Ministry of Education, Science and Technology (MoEST)



The University of Dar es Salaam (UDSM)



VHS – DVV International



Vocational Education and Training Authority (VETA)



Tanzania Institute of Education



National Examinations Council of Tanzania (NECTA)



Government Chemist Laboratory Authority (GCLA)



University of Dodoma (UDOM)



Institute of Adult Education



National Microfinance Bank (NMB)



Agency for the Development and Education Management (ADEM)

Preface

The University of Dar es Salaam through the School of Education organized an International Conference to Celebrate 50 Years of Adult Education in Tanzania (ICAET50). The conference, held on 9th – 11th June, 2021 at the University of Dar es Salaam New Library Conference Hall, in Tanzania, had as its aim to celebrate fifty years of adult education in Tanzania since the declaration of 1970 “Adult Education Year”. The objectives of the Conferences were to: (a) raise awareness to the public that adult education is a necessary tool for sustainable industrial economy; (b) highlight the crucial role of literacy as a foundation for lifelong learning; (c) accelerate the recognition of adult education as an important element in the realization of national and international education and development agendas; (d) renew the political momentum and commitment to adult education and develop the tools for implementation; and (e) cultivate and stimulate entrepreneurship skills among youth and adults.

The conference was inaugurated by the Prime Minister (PM) of the United Republic of Tanzania, Hon. Kassim Majaliwa Majaliwa (MP), with an attendance of about 150 delegates from the following ten countries: Tanzania, Nigeria, Kenya, Germany, Canada, China, UK, Sweden, Uganda and Rwanda.

There were live and virtual presentations, which included six keynote speeches given by Prof. Elifas Bisanda (Vice-Chancellor, Open University of Tanzania); Prof. Elinami Swai (Open University of Tanzania); Prof. George Ladaah Openjuru (Vice-Chancellor, Gulu University-Uganda); Ms. Frauke Heinze (Regional Director, DVV International East/ Horn of Africa); Prof. Heribet Hinzen (Former Director, DVV International); and Prof. Wan Xiulan (Zhejiang Normal University-China). Besides a panel discussion which was conducted on day one, there were plenary and parallel sessions conducted from day one to day three.

A number of papers were submitted. The papers submitted to the Conference followed the *Papers in Education and Development* (Journal of the School of Education, University of Dar es Salam) blind peer review process. After blind peer review process, 18 papers were accepted and merited publication in the proceedings. For this, we register our sincere appreciation to the authors and critical but friendly reviewers.

The summary of the opening and closing speeches of the guests of honours are also part of the proceedings. The presentations (in panel, plenary and parallel sessions) of the conference and their subsequent discussions were organized into the sub-themes: Reminiscences of adult education in Tanzania; Adult education in a globalized world; Optimizing the benefits of adult learning; Towards inclusive and equitable quality education for all; and Comparative and international adult education.

The success of the conference depended much on collective efforts and support from various individuals and institutions. We wholeheartedly thank the members of the organizing committee, reviewers of the papers, plus any other individuals and organisation for the contributions to make this conference a huge success.

Conference Organizers

Conference Host: Professor William A.L. Anangisye, Vice Chancellor of the University
of Dar es Salaam

Conference Chairperson: Dr Eugenia Kafanabo, Dean of the School of Education,
University of Dar es Salaam

Conference Convener: Professor Eustella Bhalalusesa, School of Education,
University of Dar es Salaam

Conference Assistant Convener: Dr Blackson Kanukisya, School of Education,
University of Dar es Salaam

Conference Secretary: Dr Philipo Lonati Sanga, School of Education,
University of Dar es Salaam

Technical and expert advisory services: Professor Victor Mlekwa, School of Education,
University of Dar es Salaam

Awards

Mwalimu J. K. Nyerere Foundation: to honour the first president's contribution to advocacy and development of Adult Education in Tanzania since independence.

Hon Kassim Majaliwa Majaliwa (Prime Minister of the United Republic of Tanzania): in recognition of his provision of support to Adult Education through coming to grace the opening of the International Conference to Celebrate 50 Years of Adult Education in Tanzania.

Ambassador Dr Nicholas Kuhanga (Former Vice Chancellor of UDSM): a follower and practitioner of Mwalimu Nyerere's philosophy on Adult Education.

Dr Naomi Katunzi: Pioneer of Complementary Basic Education in Tanzania (COBET)

Prof Victor M. Mlekwa: for provision of distinguished academic services for over four decades to undergraduate and postgraduate adult education students at the University of Dar es Salaam.

The Open University of Tanzania: for continuing to offer adult and continuing education programmes through Open and Distance Learning.

The Institute of Adult Education: for inventing various Adult Education programmes and coordinating AE/NFE programmes throughout the country.

Tanzania Broadcasting Corporation (TBC): for the efforts of raising awareness of Adult Education through Radio Programme via the then Radio Tanzania Dar es Salaam (RTD).

Awards were presented to every institution that sponsored the conference by providing financial and material support. Eleven institutions were awarded under this category.

Contents

Sponsors	iii
Preface.....	iv
Conference Organizers	v
Awards	vi
Summary of Conference Proceedings	1
Summary of Activities for Day One, 9th June 2021	1
Official Opening Ceremony	1
Introductory Remarks by Dean of the School of Education, Dr. Kafanabo.....	1
Goodwill messages from representatives of the development partners	1
Welcome Note - Prof. William Anangisye (Vice Chancellor, UDSM)	3
Welcome Note - Hon. Prof. Joyce Ndalichako (MP) (Minister of Education, Science and Technology, URT).....	3
Opening Speech by the Guest of Honour, the Prime Minister (PM) of the United Republic of Tanzania, Hon. Kassim Majaliwa Majaliwa (MP)	4
Book Launching-Hon. Kassim Majaliwa Majaliwa (MP) (Prime Minister)	6
Launching Master's Degree Programme (Master of Adult Education and Community Development (MAECD) – Hon. Kassim Majaliwa Majaliwa (MP)	6
Awards giving- Hon. Kassim Majaliwa Majaliwa (MP)	6
Vote of Thanks – Prof. Eustella Bhalalusesa (Conference Convener, UDSM)	6
Panel Discussion	7
Plenary Session I – Day One (Keynote Speeches).....	8
1 st Keynote Speaker: Frauke Heinze (DVV International-Tanzania)	9
2 nd Keynote Speaker: Dr. Lyabwene Mtahabwa (Commissioner for Education, Tanzania)	9
Day One Closing	9
Summary of Activities for Day Two 10th June 2021	10
Opening	10
Plenary Session I – Day Two (Keynote Speech)	10
Keynote Speaker: Prof. Elifas Tozo Bisanda (Vice Chancellor, Open University of Tanzania).	10

Plenary Session II – Day Two (Paper Presentations)	12
1 st Presentation: ‘Movements and Continuity: The role of social movements in the long-term Swedish involvement in Tanzania Folk Development Colleges’ – Clara Hyldgaard Nanka	12
2 nd Presentation: ‘Study Circles: The Kenyan interpretation’. - Prof Henrik Nordvall & Dr Pamela Wadende	13
3 rd Presentation: ‘Defying the Odds to Learn Innovative Farming Practices in Uganda: Small-scale farmers’ experiences’ - Michael David Sumani	14
Plenary Session III – Day Two (Keynote Speech and Paper Presentations).....	15
Keynote speaker - Heribert Hinzen, Former Director, DVV International; Vice President, PIMA. ‘ Embracing a Culture of Lifelong Learning ’.....	15
1 st Paper Presentation: Gender Gaps in Provision of Higher Education in Tanzania: Historical Analysis of Status and Trends between 1960s and 2000s’ - Dr. Thaudensia Ndeskoi (SoED, UDSM).	16
2 nd Paper Presentation: ‘Teacher Education Curriculum and its Propensities for Competence-Based Education’ - Dr. Aurelia Kimaro (SoED, UDSM)	16
Plenary Session IV – Day Two (Paper Presentations)	17
1 st Presentation: ‘Revisiting Formal Education Provision for Pastoral Groups in Tanzania: A review of literature’ - Adella Raymond (Mkwawa University College of Education).....	17
2 nd Presentation: ‘The Employers’ Perceptions on the Employment of Persons with Sensory Impairment in Tanzania Higher Education Institutions’ - Vale Raphael Adam (Postgraduate Student, UDSM)	18
3 rd Presentation: ‘Gender Equality: A panacea towards discrimination on women education in Nigeria’ - Hafsat Abdullahi Umar (Bayero University Kano, Nigeria).....	18
Plenary Session V – Day Two (Paper Presentations).....	19
1 st Presentation: ‘50 Years of Adult education in Tanzania. Facilitators and barriers on utilizing web 2.0 technologies for scholarly communication in Adult learning programmes’ - Joshua Edward (Institute of Adult Education)	19
2 nd Presentation: ‘Fifty Years of Adult Education in Tanzania: Lessons Toward Becoming a Middle-Income Country by 2025’ - Godfrey Magoti Mnubi (Institute of Adult Education)	20
3 rd Presentation: ‘Psychosocial Factors as Predictors of Academic Self-Efficacy Among Secondary School Students in Oyo State, Nigeria’ - Titilayo Adeoye Ajadi (University of Ibadan, Nigeria)	21

Parallel Sessions - Day Two (Paper Presentations).....	21
Parallel Session I - Day Two in the New Library Conference Hall.	
Theme: ‘Comparative and International Adult Education’	22
1 st Presentation: ‘Milestones in Tanzanian Adult Education: What made it possible amidst challenging setbacks?’ - Chagula on behalf of Dr George Kahangwa (SoED, UDSM).....	22
2 nd Presentation: ‘Division of Education and Adult Learning’ - Helena Colliander & Henrik Nordvall (Linköping University, Sweden)	23
Parallel Session II - Day Two in SoED Board Room.	
Theme: Reminiscences of Adult Education in Tanzania	24
1 st Presentation: ‘Milestones of Adult Education since independence in Tanzania: Policy changes and implications’. Mr. Emmanuel B. Mng’ong’o for Dr. Hendry G. Shirima (SoED, UDSM).....	24
2 nd Presentation: ‘Validity and usefulness of indigenous education in the globalised word: Initiation rites among Wamakonde. Delphine Njewe (UDSM).....	24
3 rd Presentation: Impact of Managerial practices for parental involvement on academic performance of non-government secondary schools in Dar es Salaam.	25
Parallel Session III - Day Two: New Library Audition Room.....	25
Parallel Session IV - Day Two: Centre for Continuing Education (UDBS)	25
Day Two Closing.....	26
Summary of Activities for Day Three, 11th June 2021	27
Opening	27
Plenary Session I – Day Three (Keynote Speeches)	27
1 st Keynote Speaker: Prof. Elinami Veraeli Swai (Open University of Tanzania)	27
2 nd Keynote Speaker: Prof. Wan Xiulan, Zhejiung (Normal University China).....	27
3 rd Keynote Speaker: Prof. George L. Openjuru (Gulu University, Uganda).....	28
Plenary Session II – Day Three (Paper Presentations).....	29
1 st Presenter: Dr. Lulu Mahai (University of Dar es salaam).....	29
2 nd Presenter was Newton M. Kyando (the Open University of Tanzania).....	29
Plenary Session III – Day Three (Paper Presentations)	30
1 st Presenter: Gerald Masalago. Education for All vs Adult Education: Challenges and Opportunities in Tanzania	30
2 nd Presenter: Gaudencia Emmanuel (PhD Candidate – UDSM).	30
3 rd Presenter: Dr. Placidius Ndibalema (University of Dodoma).....	31

The Closing Ceremony	32
Conference Resolutions	32
Remarks by Dr. Eugenia Kafanabo (School of Education, University of Dar es Salaam)	33
Remarks by Prof. William Anangisye, (Vice Chancellor of the University of Dar es Salaam).....	33
Official Closing Remarks by Hon. Juma Omari Kipanga (Deputy Minister of Education, Science and Technology)	33
Vote of Thanks by Prof Eustella Bhalalusesa (Conference Convener, UDSM).....	34
Group Photos.....	34
Full papers	35
Adult Education Centre Learning in Tanzania: Motives, Challenges and Interventions	36
Decentralized Management of Adult and Non-Formal Education in Tanzania: Issues and Challenges	50
Defying the Odds to Learn Innovative Farming in Uganda: Experiences of Small -Scale Farmers in Bududa District.....	60
Employers' Experiences of Employing Persons with Sensory Impairment in Tanzanian Higher Education Institutions	75
Fifty Years of Adult Literacy Education in Tanzania: Lessons for Sustaining a Middle-Income Economy	89
Historical Analysis of Status and Trends of Gender Gaps in Provision of Higher Education in Post-Independence Tanzania: Case of University of Dar es Salaam	102
Learning in the Context of Multiple Responsibilities: Experiences of the University Adult Learners in the Evening Programmes.....	115
Milestones in Tanzanian Adult Education: Factors for its Success amidst Challenging Setbacks	130
Milestones of Adult Education since Independence in Tanzania: Policy Changes and Implications	141
Participation of Communities in Community Education Programmes in Tanzania	152
Revisiting Education Provision for Pastoralists Groups in Tanzania.....	167
The Role of Social Movements in the Long-Term Swedish Involvement in Tanzanian Folk Developments Colleges.....	182
Students' Experiences of Academic Advising Practices at the University of Dar es Salaam, Tanzania	195
Study Circles: The Kenyan Interpretation.....	206
The Contribution of President Nyerere to the Development of Adult Education and Lifelong Learning in Tanzania and Globally.....	219

The Development of Folk Development Colleges in Tanzania	228
Relevance of Indigenous Education in the Contemporary Youth Education: Case of Initiation Rites of Wamakonde in Tanzania	240

Summary of Conference Proceedings

Summary of Activities for Day One, 9th June 2021

Official Opening Ceremony

The conference started with registration of participants from 08:00 to 08:30 hours. Dean of Ceremony called the Conference to order at 11:00 a.m. by advising the attendees to prepare for the arrival of the guest of honour, the Prime Minister of the United Republic of Tanzania, Hon. Kassim Majaliwa Majaliwa (MP) in the conference hall. Prior to making his way into the hall, the guest of honour visited different exhibition pavilions at the library grounds.

After the arrival of the guest of honour at 11:05 hours, the national anthem and the East African anthem were sung under the leadership of the University of Dar es Salaam Choir. Thereafter, the Dean of Ceremony invited Dr. Eugenia Kafanabo (Dean, School of Education of the University of Dar es Salaam) to deliver some introductory remarks.

Introductory Remarks by Dean of the School of Education, Dr. Kafanabo

Thanked the guest of honour, the Prime Minister of the United Republic of Tanzania, Hon. Kassim Majaliwa Majaliwa (MP), for accepting the invitation as well as thanking all participants.

Stated the purpose of the conference as to *deliberate on how to revamp national and international momentum for adult education in Tanzania*. Thus, the overriding theme for this year's conference was Revitalising Adult Education for Sustainable Development.

The Dean concluded her introductory remarks by acknowledging the support from the following sponsors: the Ministry of Education, Science and Technology (MoEST), the University of Dar es Salaam (UDSM), the University of Dodoma (UDOM), the National Council for Technical Education (NACTE), the Institute of Adult Education (IAE), the National Examinations Council of Tanzania (NECTA), Government Chemist Laboratory Authority (GCLA), Vocational Education and Training Authority (VETA), Agent for Development and Education Management (ADEM), the National Microfinance Bank (NMB), Global Educational Link, and VHS – DVV International.

Goodwill messages from representatives of the development partners

Ms. Frauke Heinze (Regional Director, DVV International East Africa)

Ms. Frauke Heinze congratulated conference organisers and participants and highlighted on what DVV International does to promote adult education in Tanzania. Ms. Heinze commended the organizers of the conference for designing an eye-catching title that is very relevant to the contemporary situation. Ms. Frauke Heinze emphasized that our efforts should focus on “reviving Adult Education through FDCs as the title of the conference expressly states. Ms. Heinze explained that actions based on scientific research are highly needed today if challenges associated with AE/NFE across Africa are to be effectively addressed. She stressed the importance of having a link between education and real life situation and underlined the fact that policy makers need research-based information to understand the provision of sustainable AE/NFE programmes. As such, research on AE/NFE should be organized in such a way that it informs the policies.

Mr. Majid Mjengwa (Executive Director, Karibu Tanzania Organisation - KTO)

Highlighted Mwalimu Nyerere's significant contribution to provision of adult education in

Tanzania since independence and consequent changing of education policies to fit Tanzanian context. Illustrated the Mwalimu Nyerere's definition of Adult Education by giving an anecdote of the dog who was taught to whistle but could not whistle to the dismay of onlookers. When the dog owner was asked as to why the dog could not whistle, the owner claimed that the dog was taught to whistle but did not learn 'the how to'. This shows the difference between to be taught to whistle and to learn to whistle; simply put, Adult Education is the kind of education that liberates citizens as it makes them learn how to face their circumstances and overcome challenges.

Hailed the close cooperation between KTO and the government of Tanzania that has been in existence for quite a number of years and expressed his sense of pride at the fact that the government has supported KTO in different projects related to AE/NFE programmes.

Mr. Majid Mjengwa Expressed his organization's commitment to continue supporting different AE projects in Tanzania through FDCs. He also lauded Tanzania for having the best system of Adult Education just like Norway and Finland from where KTO receives support. Mr. Majid Mjengwa Concluded by expressing high expectations from the conference, that is, fruitful presentations and discussions on how to revitalize AE in Tanzania.

Dr. Michael Ng'umbi, Director of the Institute of Adult Education

Dr. Michael Ng'umbi explained the role of the institute as to prepare and execute educational programmes for people of different ages; those who did not get an opportunity either to attend formal education or to complete their studies, and those who simply wish to further their education. Some of the formal programmes offered are: Bachelor Degree in Adult and Continuing Education; Bachelor Degree in Adult Education and Community Development; Ordinary Diploma in Adult and Continuing Education; and Ordinary Diploma in Distance Education. Dr. Michael Ng'umbi also listed some of the non-formal programmes offered and the achievements registered as: increase in literacy rate from 20% in 1967 to 78% to date; introduction of Secondary Education for Out of School Adolescent Girls programme (SEOSAG); Integrated Programme for Out-of-School Adolescents (IPOSAG); Integrated Post - Primary Education (IPPE); Skills Development Fund (SDF) programme; Complementary Basic Education in Tanzania (COBET) and Integrated Community - Based Adult Education (ICBAE) programme.

Dr. Michael Ng'umbi highlighted some of the challenges encountered in the implementation of AE programmes including:

- a) AE programmes are not spread out in all parts of the country;
- b) AE instructors are not formally recognized;
- c) AE awards are not formally recognized;
- d) AE statistics are not certain;
- e) Teaching-learning materials are not sufficient;
- f) Empowerment programmes are not sufficient; and
- g) Research and innovation are lagging behind.

The Director, Dr. Michael Ng'umbi provided a way forward for the challenges. The Director of the IAE underscored the need for political will, national strategic plans and collective efforts to overcome the challenges. He maintained that adult education is a discipline that needs forging ahead within the community.

Following greetings from representatives of the development partners, Prof. William Anangisye

(Vice Chancellor, UDSM) was invited to give his welcoming remarks.

Welcome Note - Prof. William Anangisye (Vice Chancellor, UDSM)

Prof. Anangisye (the UDSM VC) opened his talk at 11:40 hours by extending his gratitude and welcoming all distinguished guests from inside and outside the University of Dar es Salaam and all other participants to the adult education conference.

In a special way, the Vice Chancellor (VC) welcomed the guest of honour, the Prime Minister of the United Republic of Tanzania, Hon. Kassim Majaliwa Majaliwa (MP).

The VC thanked the PM for his participation in the commemoration of the 50 years of adult education despite the fact the PM had earlier officiated the opening of the Sixth UDSM Research and Innovation Week held at the same venue on 24th May, 2021. He acknowledged the fact that the PM's presence was a gesture of his commitment and support to the University of Dar es Salaam in achieving its mission towards the UDSM Vision 2061.

The VC admitted that he was particularly delighted at the presence of various dignitaries at the conference, which signified the importance attached to the issue of addressing adult education trends in Africa. Prof. Anangisye stressed important role of such strategic academic conferences in enhancing the quality of education provided at the campus. Again, Prof. Anangisye underscored the importance of research as a key role of the University in Tanzanian higher education system.

The VC explained that UDSM has established research centres of excellence in order to foster research activities. Prof. Anangisye further explained that the university highly supports and encourages research that would solve people's problems and inform policies, such as research on climate change and its impacts. The VC explained that this conference is one of the many platforms to disseminate research knowledge.

Prof. Anangisye urged the conference participants, particularly UDSM staff to work hard in order to meet people's expectations. He added that people expect a lot from UDSM since it is the oldest university in Tanzania. He further cautioned that this should be taken as both a challenge and opportunity since being old alone cannot guarantee successes.

The VC's take on AE was that it should be geared towards the government's vision to build an industrial economy; he capitalized on the importance of joint efforts to curb challenges associated with AE/NFE programmes in Tanzania. He thus, emphasized that AE/NFE related issues must be addressed jointly in both national and international platforms. Before winding up, the VC welcomed the representative of Dar es Salaam regional commissioner Hon. Kisare Makori (Ubungu District Commissioner) who welcomed the guest of honour to DSM region, appreciating his efforts to participate in the conference despite the fact that he was in Lindi and Mtwara regions in the preceding day for other official matters. The University choir was then invited to entertain. Finally, the VC invited the Minister of Education, Science and Technology, Hon. Prof. Joyce Ndalichako to deliver a welcome note and to also welcome the guest of honour.

Welcome Note - Hon. Prof. Joyce Ndalichako (MP) (Minister of Education, Science and Technology, URT)

Prof. Joyce Ndalichako gave her welcome note at around 12 noon. Thanked the PM for accepting being the guest of honour despite his tight work schedules. Stressed on the importance of adult education in non-formal education system of Tanzania: for dropouts; for those who wish

to empower themselves especially the youth - acquiring employability/life skills e.g. animal husbandry, entrepreneurship, income generating activities and procurement skills.

Furthermore, the Minister emphasized that, AE aims at equipping the out of school youths and adults with special skills which are essential in different aspects of life.

1.6.2 She further called for lifelong moral and financial support of the Ministry of Education Science and Technology with Adult and Non-formal educational programmes in the country. Prof. Joyce Ndalichako stressed the importance of inclusion in AE programmes with special focus on the Empowerment of women, the youth and people with disabilities. The Minister expected two major outputs from the conference, namely; publication of a special issue of a peer reviewed journal or book, and compilation of policy related messages (policy brief) that will be shared with parliamentary steering committees for implementation and adoption.

By way of recommendations, the Minister highlighted the following action plans to strengthen and/or enhance the capacity in AE area as a way forward towards the expansion of AE/NFE programmes in Tanzania:

The MoEST should create its database (adult and non-formal education management information system ANFEMIS) to enhance statistics in AE/NFE programmes for proper planning and decision making.

The government of Tanzania should empower researchers in AE/NFE sector for more researches to be done. Empowering of specialist and facilitators of AE/NFE programmes. More private institutions should invest in the provision of AE programmes. Local Government Authorities (city, municipal and district councils) to put in place special plans regarding AE and assess their position: what they are doing to support/spearhead AE. Educational Officers are everywhere in the councils and they should play their role. Researching intensively to add value to what we offer in AE. Taking into account the above recommendations, Prof. Ndalichako urged the AE coordinators across the country to reconsider their roles and commitments as expected to be played in influencing positive development of AE/NFE sector. The Minister ended her talk by acknowledging the support from NGOs for their continued support towards AE/NFE programmes in Tanzania and assured them that the ministry will endeavor to cultivate a conducive environment for NGOs to operate smoothly. After the remarks, Prof. Ndalichako invited the Prime Minister to grace the commemorations of 50 years of AE in Tanzania and to officiate the conference.

Opening Speech by the Guest of Honour, the Prime Minister (PM) of the United Republic of Tanzania, Hon. Kassim Majaliwa Majaliwa (MP)

The PM, Hon. Kassim Majaliwa Majaliwa, opened his speech by expressing his pleasure to take part in the official opening of the AE conference, and commended the UDSM on its academic excellence. Hon. Kassim Majaliwa Majaliwa thanked the VC, UDSM for inviting him. The Prime Minister welcomed everybody to the conference and emphasized that the conference was an important occasion to discuss and deliberate matters related to AE. Hon. Kassim Majaliwa Majaliwa conveyed greetings from the President of the URT, Her Excellence Hon. Samia Suluhu Hassan and Vice President Hon Dr. Philip Mpango – adding that the government trusts the conference would solve the problem of education to adults as well as the youth.

The PM who admitted to have been pleased with the conference motto: ‘Adult Education for a Sustainable Development’; further explained that Sustainable Development is any endeavour,

calls for an educated/informed adults, short of which it makes it difficult for them to attain any meaningful level of development.

In highlighting the **importance of AE, the PM**, challenged the participants by asking what Adult Education is and who it targets? What are the goals/aims? And therefore, the educated people are duty-bound to expound it and explain it to the community.

Stated it as an opportunity to overcome illiteracy, to further their education and to make their lives better. Hon. Kassim Majaliwa Majaliwa further stated the benefits of AE to parents who acquired/took advantage of AE: they improve the livelihood of their families; and actively get involved in development activities e.g. in school committees, buy school uniforms for their children, desks etc. The disadvantages of those who missed AE/and education in general: They encourage their children not to attend school; and if they must attend, they encourage them to perform poorly so they are discontinued.

The Prime Minister called for Action and directed the following:

- a) Adult Education is a cross-cutting issue, as such, it calls for collaboration from other relevant institutions and education stakeholders.
- b) UDSM and the Open University of Tanzania (OUT) to spearhead on AE.
- c) The government through the PM's office to continue enhancing the capacity of the institutions providing Vocational Education and Training Authority (VETA), Small Industries Development Organisations (SIDO) and Folk Development Colleges (FDCs), Community Development Institutions (CDIs) and private organisations like Don Bosco and others.
- d) Educational and training experts/professionals/specialists should provide technical advice on how to improve our institutions in providing quality education and thereby create employment opportunities.
- e) The Institute of Adult Education should play its role more effectively by ensuring the teaching of functional literacy (Reading, Writing and Simple Arithmetic – 3Rs). The Institute ought to decentralise its programmes down to the district level, unlike it is presently the case – where only a few regions are covered. The Ministries of Education, Science and Technology (MoEST) and President's Office Regional Administration and Local Government (PORALG) to collaborate in overseeing the implementation of the whole process.
- f) The Ministry of Education to ensure it puts in place implementable strategies geared towards reducing the illiteracy rates among Tanzanians. The government calls upon the parents to play their role by motivating their children to attend school and by contributing to buying desks and chairs that will keep them motivated.
- g) District and Municipal Council Directors to revive programmes such as Complementary Basic Education (CoBET) and Open Secondary Schools in a non-formal system. The Institute of AE should prepare instructional personnel (competent and qualified teachers) and the Regional Commissioners and District Commissioners to see about the implementation of these actions in their localities.
- h) PO-RALG secretariat to raise awareness of the key stakeholders so that they may understand clearly and implement this strategy/plan willingly/accordingly by making the best use of the available facilities like primary and secondary school buildings.
- i) All Councils (Municipal, Town and District Councils) to put in place a database management system and strengthen it.

Having outlined the nine directives, the PM thanked the UDSM community and the media for keeping the Tanzanian community well informed. The PM, Hon. Kassim Majaliwa Majaliwa (MP), finally declared the conference officially open.

Book Launching-Hon. Kassim Majaliwa Majaliwa (MP) (Prime Minister)

The opening speech by the guest of honour was followed by the launching of a book titled: *"Reigniting Hope: 50 Years of Adult Education in Tanzania"*, which is co-edited by Professor Budd L. Hall (Canada), Professor Philemon K. Mushi (Tanzania) and Doctor Philipo L. Sanga (Tanzania). This book is a collection of nine chapters written by eleven renowned experts in the field of ANFE across the world. The book launch was conducted in tandem with launching of a special issue of the journal, *Papers in Education and Development* (PED). This issue, PED 38 (1) was dedicated to publishing articles that would contribute to raising awareness to the public that AE/NFE as a necessary tool for attaining a sustainable industrial economy in Tanzania.

Launching Master's Degree Programme (Master of Adult Education and Community Development (MAECD) – Hon. Kassim Majaliwa Majaliwa (MP)

Next event was the launching of the Master's Degree Programme (Master of Adult Education and Community Development (MAECD). The activity was led by the guest of honour in collaboration with the Vice-Chancellor (UDSM).

Awards giving- Hon. Kassim Majaliwa Majaliwa (MP)

In this event, awards were presented to institutions and individuals who were the pioneers and active supporters of AE in Tanzania. The exercise was led by Prof. Eustella Bhalalusesa (Convener of the Conference). The awards went in form of special plaque to acknowledge their contributions. The Prime Minister gave the plaques to the following:

- a) Mwalimu J. K. Nyerere Foundation (to honour the first president's contribution in AE provision in Tanzania since independence. The plaque was received by Dr. Leonard Akwilapo (Permanent Secretary, MoEST) on behalf of the late Mwalimu Nyerere's family.
- b) Ambassador Dr. Nicholas Kuhanga (Former Vice Chancellor of UDSM; a follower and practitioner of Mwalimu Nyerere's philosophy on AE).
- c) Dr. Naomi Katunzi (Pioneer of Complementary Basic Education in Tanzania- COBET initiator).
- d) The Open University of Tanzania (for continuing to offer adult and continuing education programmes in form of Open and Distance Learning)
- e) The Institute of Adult Education (for inventing various AE programmes; coordinating AE/NFE programmes throughout the country).
- f) Tanzania Broadcasting Corporation (TBC) for the efforts of raising awareness of AE thorough Radio Programme via the then Radio Tanzania Dar es Salaam (RTD).
- g) Another category of awards was presented to every institution that sponsored the conference by providing finances. Twelve institutions were awarded under this category.

Vote of Thanks – Prof. Eustella Bhalalusesa (Conference Convener, UDSM)

The conference convener Prof. Bhalalusesa thanked the guest of honour and the Minister of Education, Science and Technology for accepting the invitation. She also thanked the representatives of development partners for supporting AE/NFE programmes in Tanzania. Prof

Eustella Bhalalusesa further thanked the keynote speakers for dedicating their time to prepare talks for the conference. The Convener, Prof Eustella Bhalalusesa, said there are hopes among participants that the information delivered by keynote speakers will pave way for efforts to address AE challenges. Finally, she commended the University for organizing the conference. The photo session winded-up the opening ceremony.

Panel Discussion

This session started at 14:51 hours. The moderator was Dr. Philipo Lonati Sanga (UDSM-SOED) and four panelists:

Prof. Eustella Bhalalusesa (SoED UDSM)

‘The role of women in development through AE’

Dr. Blackson Kanukisya (SoED UDSM)

‘The role of AE in sustainable development’

Dr. Michael Ng’umbi (IAE)

‘Achievements and setbacks of AE in Tanzania’

Mr. Majid Mjengwa (KTO)

‘The role of Mwalimu J.K. Nyerere in AE’

Discussion

The moderator triggered out the discussion and the four panellists responded accordingly. The discussion included questions, comments and suggestions. Below are main issues discussed by the participants:

There was a question on ‘Mwalimu Nyerere and his association with AE’. It was explained that Mwalimu Nyerere is not only the founder of Tanganyika’s independence but also a pioneer of AE. He introduced different programmes immediately after independence. The programmes offered work-oriented education for instance, education for self-reliance enabled the youth at school to share knowledge with their parents on how best production can be done, and hence AE.

There was a question on the definitions of ‘an adult’ and ‘adult education’. It was responded that, an adult is an individual who is self-reliant and can assume roles given by the society and adult education is the education provided to: those who want to continue from where they left; those who did not get an opportunity to attend and acquire a formal education; and drop-outs who wish to continue with schooling.

There was a question on ‘the achievements of AE as we commemorate 50 years since its inception’. It was alluded that the measurement of success can be looked upon various criteria such as literate rate and investment in AE/NFE programmes. In both, Tanzania has gone an extra mile. Literacy rate has increased from 20% in the 1970s to 80% to date. The government has increased investment up to \$8 Million in AE/NFE programmes and still has got many goals to enhance it.

There was a question on ‘the contribution and consideration of women in development through education’. It was explained that, women have been considered as a special group due to historical perspectives. However, women play a significant role in social welfare of the family, and hence, educating them is vital in enhancing social and economic development of families and societies at large. For sustainable development in a country, women must be empowered.

Another question was on the ‘meaning of sustainable development’. It was responded that, it is a positive development, which does not affect negatively other aspects of the society. This can

be done through: proper utilization of resources; sustainability of people; and environmental conservation. Rules of sustainable development are: environmental conservation; birth control/family planning; human resource; and full involvement of people in development activities.

There was a question on the ‘Mwalimu Nyerere’s unique qualities, which enabled him to champion AE’. It was explained that, Nyerere was a person who considered society first. He thought that the society needs to be well prepared so as to have good products. He was also daring and determinant to achieve his goals.

There was a question about Mwalimu Nyerere and his association with AE. It was explained that Mwalimu Nyerere is not only the founder of Tanganyika’s independence but also a pioneer of AE. He introduced different programmes immediately after independence. The programmes offered work-oriented education for instance, education for self-reliance enabled the youth at school to share knowledge with their parents on how best production can be done, and hence AE.

There was a concern over the ‘challenges facing AE in Tanzania’. It was reported that, Data management, inadequate facilitators, inadequate programmes, inadequate resources, absence of formal awards system etc.

There was a query regarding the ‘contribution of AE societal development’. It was stated – quoting Mwalimu Nyerere that, ‘development is for man, by man and of man’. Meaning that, sustainable development depends on people themselves as they need to be well equipped with education for them to participate fully in development activities. Sustainable development is also about preservation of our cultural heritage.

There was a question regarding ‘ways in which women can be incorporated into critical thinking’. It was responded that, women have got all the potentials for development. What they need is to be availed with the relevant opportunities. They should also help one another to achieve their development goals. Empowering them through education can open-up their minds to start thinking beyond their abilities.

Questions from members of the floor included ‘the definition of an adult teachers’; ‘factors that facilitated the accomplishment of AE in Tanzania’; ‘strategies taken to publicize and disseminate information regarding AE programmes’; and the question on ‘whether or not Tanzania has AE independent policy’. These questions were addressed by the panellists accordingly. Panellists were also given a minute to wind-up the discussion by suggesting the way forward concerning AE in Tanzania.

The way forward

Conferences are essential in pinpointing matters related to the society, hence the UDSM should organise them more often. To create awareness of AE opportunities and programmes to the public. Development needs proper skills, knowledge and determination of individuals. Women’s participation in development is very essential. They need to be incorporated in the available education opportunities available. The session ended at 16:04 hours.

Plenary Session I – Day One (Keynote Speeches)

This session was chaired by Prof. Abel Ishumi (SoED, UDSM); had two presentations delivered by Ms. Frauke Heinze (DVV International) and Dr. Lyabwene Mtahabwa (Commissioner for Education in Tanzania).

1st Keynote Speaker: Frauke Heinze (DVV International-Tanzania)

Topic: *DVV International in Tanzania: Adult Learning and Education System Strengthening.*

Frauke Heinze, who is also the Regional Director (RD) of DVV International in East and Horn of Africa, explained that DVV has been working in Tanzania by funding AE programmes. Beneficiaries of the programmes and funds can be grouped as follow: gender groups; people with disability and the marginalized groups. The RD stated that DVV Vision is centered on fighting poverty through education in the developing countries including Tanzania. This has been done in a process which involves 5 phases namely: consensus building; assessment and diagnosis; analysis and conceptualizing; implementing and testing; and adaption and up-scale.

2nd Keynote Speaker: Dr. Lyabwene Mtahabwa (Commissioner for Education, Tanzania)

Topic: *The Current Status of Adult Education in Tanzania.*

The Commissioner for Education (CoE), Dr. Lyabwene Mtahabwa, started the speech with a quote “Tomorrow is the large functioning of today”

Dr. Lyabwene Mtahabwa then showed the typology of AE in the following ways:

- a) Foundation programmes e.g. COBET, open schooling; Higher Education institutions such as the Open University of Tanzania;
- b) Work related Education- (workshops, job training, workshops, seminars); and
- c) Other labour market trainings – related to AE; and Learning to improve labour market prospects e.g. workshop courses, seminars by professional institutes to help to bust up canners.

Dr. Lyabwene Mtahabwa Highlighted the current situation that, the AE programmes are facilitated in Tanzania though the emphasis is more on youth education; and that there is a tendency of overrating higher education while attaching less value to foundational, personal and social and workplace –related AE programmes in Tanzania. Advising concerning the future of AE he said, there are strategic issues that need attention: Illiteracy among adults (now illiteracy rate is 22%; Inadequate campaign on various issues such as poverty, health, environment, gender and citizenship; and Low level of research and innovation in AE. He concluded his talk by emphasizing that the future of AE requires political will.

Day One Closing

The conference was adjourned at 17:57 until next day.

Summary of Activities for Day Two 10th June 2021

Opening

Like on the previous day, the conference started with registration from 08:00 hours. After some announcements, the conference was called to order at 09:02 and Dr. Nkanileka Mgonda was welcomed to chair the first session of the second day.

Plenary Session I – Day Two (Keynote Speech)

Keynote Speaker: Prof. Elifas Tozo Bisanda
(Vice Chancellor, Open University of Tanzania).

Topic: Expanding Learning Opportunities through Open and Distance Learning

Prof. Elifas Tozo Bisanda, Vice Chancellor, Open University of Tanzania, opened his presentation by stating that Open and Distance learning (ODL) is not a new phenomenon; it was used in the New Testament (in the Bible) to spread the Gospel. Prof. Bisanda provided some statistics on access to tertiary education in Tanzania that it remains below 5% while averaging below 10% for the Sub-Sahara African region. While the capacity of higher education institutions remains low, and the cost of education in foreign countries is very high.

Prof. Bisanda alluded that, ODL offers hope in increasing tertiary education access, because of its flexibility in terms of admission numbers, as well as its low cost of delivery. Prof. Bisanda added that, the convenience of learning from anywhere, at any time, has removed the barriers that adult learners constrained by work and family responsibilities, encounter when they go to conventional face to face institutions. Prof. Bisanda stated that, prior to integration of ICT in learning, completion time of studies at the OUT was very long where a 3 year degree was taking an average of 6 years. However, this has been steadily decreasing. Recent years have seen the average completion time being cut to less than four years, with more than 50% of graduates completing their degrees within three years. Prof. Bisanda lauded the introduction of On-demand-examinations (ODEX), where learners can ask for exams whenever they feel ready, has sparked more vigour among learners, most of whom are second chance learners, to complete their studies in the shortest time possible.

Prof. Bisanda outlined the models of ODL:

- a) The Correspondence Model based on print technology
- b) The Multi-media Model based on audio and video technology
- c) The Tele Learning Model, which is the e-learning
- d) The Flexible Model

Prof. Bisanda differentiated between the Synchronous Learning and the Asynchronous Learning that, in the synchronous learning all participants access materials at the prepared schedule whilst in the asynchronous learning participants access materials at their own schedule. Prof. Bisanda Explained that the migration to ODL was due to the following reasons:

- a) Due to increased independence of learners;
- b) Lecturers are also finding it easier to conduct online sessions;
- c) He pointed out the reasons for adult learners to prefer ODL;
- d) The Flexible Model;

- e) Families responsibilities;
- f) Job requirements;
- g) Second chance learners;
- h) Affordability/ cheapness: no extra costs for accommodation and meals; fees are paid by modules taken and not years of study.

Prof. Bisanda also pointed out the reasons for young learners to prefer ODL

- a) Technology: moving with ICT
- b) Time: one can finish faster
- c) Costs: online education is much cheaper
- d) Flexibility: exams are given on demand
- e) Independence: no timetables except for Zoom lectures
- f) Flipped education: Groups for problem solving instead of lectures

The keynote speaker reminded participants of the effects of the Corona Virus Pandemic and its effects:

- a) Nearly 700 million students missed schools across the globe as they were immediately closed.
- b) ODL become their only means to educate the students

Prof. Bisanda Explained that, the introduction of oral examination system (OREX) at OUT, appears to have been an ideal solution to the compliance with health ministry guidelines for social distancing in this era of the Covid-19 pandemic

The keynote speaker informed participants that, since its establishment, the OUT has graduated students from more than 40 countries worldwide. It has coordination centres in Kenya, Uganda, Rwanda, Namibia, Ghana and Ethiopia, with more than 1000 active international learners.

Prof. Bisanda explained the challenges of the digital delivery:

- a) Costly in terms of production
- b) Poor network coverage
- c) High cost of bandwidth
- d) High cost of hardware
- e) Storage costs

Prof. Bisanda explained the disruption ODL is causing. For example, ODL has disrupted the conventional learning: e.g. 5 years for a degree in medicine; 3 years for a degree in education. Prof. Bisanda winded-up his talk by suggesting the way forward that, teachers should be trained to acquire the online teaching skills.

After presentation, the discussion proceeded and included questions, comments and suggestions. Below are the main issues raised to which a couple of them were responded to.

- a) How possible it is to interact with learners who are in remote areas; and
- b) How to mitigate internet problem and power disconnections. A response was given by interrogating how remote is remote? Most students are reached in different parts of the country. There is also use of CD-ROMs and the likes instead of books.
- c) Concerns regarding OREX: how is it controlled; how is OUT creating awareness of

OREX to students and stakeholders for them to appreciate it? How is the TCU doing? It was explained that, the system helps. Students get identified well in advance; most students at OUT use OREX successfully.

- d) How is OUT creating awareness of OREX to students and the stakeholders to appreciate it? How is the TCU doing the same?
- e) Setbacks of ODL on students' collaborative activities and confidentiality assurance of the exams: How do ODL assist learners who are mostly working alone? and how the quality of exams was ensured? It was explained that students do occasionally meet in person; there is social contact during sports and they co-work over the weekends. Also, there is a mechanism in place to ensure no room for exams rigging. Prof. Bisanda emphasized that, the Open University of Tanzania operates a unique assessment and examination system, providing a set up that meets all standards of confidentiality and fairness.
- f) Another concern was raised by a students' counsellor who through experience has witnessed ODL students (especially those who are not conversant with English language) facing problems while people who are handling adult learners through OREX are neither humble nor listening. Asked how does ODL help these kind of learners who are encountering problems yet are required to study more? How does ODL favour low achievers learners?
- g) There was a question how does ODL reach learners residing in remote areas? How many people can have laptops or smart phones to access online programmes? And what about those who are not able to go abreast with the technology? Suggestions were given to ODL experts to integrate the technology; to conduct more research and know more about ODL and the learners' contexts and; research sites should also include rural areas.
- h) There was a concern that the presenter did not include insights about people with disabilities e.g. visual impaired learners and how they are coping with ODL. It was responded that some students with disability find it difficult to cope with ODL but there are many who can navigate through challenging circumstances.

Plenary Session II – Day Two (Paper Presentations)

This session started at 10:00 hours. It took place in the same venue, the University of Dar es Salaam's New Library Hall under the chairmanship of Dr. Hillary Dachi (SoED, UDSM). Three presenters included:

- a) Dr. Clara Hyldgaard Nanka and Prof. Henrik Nordvall - via Zoom, Linköping University, Sweden - *Movements and Continuity: The role of social movements in the long-term Swedish involvement in Tanzania Folk Development Colleges (FDCs)*.
- b) Prof. Henrik Nordvall (Linköping Linköping University, Sweden) and Dr. Pamela Wadende (Kisii University, Kenya) - *Study Circles: The Kenyan interpretation*. (both via Zoom)
- c) Michael David Sumani (PhD candidate, SoED, UDSM) – *Defying the Odds to Learn Innovative Farming Practices in Uganda: Small-scale farmers' experiences*.

1st Presentation: 'Movements and Continuity: The role of social movements in the long- term Swedish involvement in Tanzania Folk Development Colleges' – Clara Hyldgaard Nanka

Clara Hyldgaard Nanka started by giving the background of her work. The presenter informed the audience that she has been working on AE for about 50 years. In Tanzania, Clara Hyldgaard

Nanka has worked at Kisarawe and Rufiji. According to Clara Hyldgaard Nanka, in Sweden, they have celebrated 40 years of AE. Clara Hyldgaard Nanka explained the FDCs and their link to Sweden. There are 55 FDCs in Tanzania

FDCs inspired by the Swedish Folk High school established during 1970's

The presenter elaborated that the paper, therefore, examined the long-standing Swedish involvement in Tanzanian Folk Development Colleges (FDCs). Addressed the wider issue of how continuity in transnational engagement can be maintained in the field of popular and adult education during periods of significant political and ideological shifts. Folk Development Colleges in Tanzania are a clear example of adult education institutions that have survived dramatic fluctuations in political trends.

Explained that, the over 50 Folk Development Colleges (FDC) established in Tanzania during the 1970s, as part of the Tanzanian Government and President Julius Nyerere's adult education policy and with the support of Swedish aid, have survived significant political changes in both Tanzania and Sweden.

Clara Hyldgaard Nanka stated that, the Swedish aid to FDCs ended in the 1990s and adult education is in Tanzania today far from being a prioritized political area as it was during the 1970s and 1980s. In addition to contributing to the existing knowledge developed regarding these colleges, the study of FDCs and the context that surrounded them can also provide lessons of importance for understanding factors contributing to the continuity global solidarity and transnational popular education activities.

Clara Hyldgaard Nanka explained how the FDCs survived despite the Tanzanian education policy and Swedish aid policy changes:

Most Swedish Folk High Schools (FHS) are linked with civil society organs Some organisations bridging FHS with various ideological profiles played important roles in the Swedish support to FDC e.g. Karibu Sweden Association (an NGO). The FHS became key actors and a common point of reference. Clara Hyldgaard Nanka winded up by concluding that, the Swedish commitment should be understood as a combination of economic possibilities created by the Swedish state.

2nd Presentation: 'Study Circles: The Kenyan interpretation.' - Prof Henrik Nordvall & Dr Pamela Wadende

The presentation focuses on Kenyan data on study cycles

The presenters presented findings from a qualitative study with 'Mazingira' self-help group in Western Kenya that utilizes study circles to learning and improve lives in their communities.

Put forward the guiding question in this study was 'what is the end product when different knowledge traditions and educational philosophies interact?

The paper uses interviews and observation schedules to examine the evolving nature of 'We effect' study circles from the time it was introduced in 2014 as a learning tool by Swedish NGO active in environment conservation to the end of 2019.

Maintained that the findings from the study revealed that 'We effect' introduced this idea to the umbrella National 'Miti Mingi' group which, in turn, passed this knowledge to its affiliates, 'Mazingira'. This interaction sees the interpretation of the study circles' meaning and uses at

various junctions as the knowledge travelled from the Swedish NGO to the local farmer and community member and how eventually this last person put it to use in their lives.

Explained that the findings furthermore showed that from the first contact point of this intervention to the community members who used it to improve their lives, the interpretation of study circles was shaped by different knowledge traditions and philosophies to name some; African traditional, English colonial and Swedish traditions and beliefs.

Justifying the undertaking the presenters said, the study was important to anti-colonial adult educators as it stresses the importance of acknowledging the agency of recipients of interventions that are developed and initially used with populations in the Global North - the case of the local interpretation and implementation of the Swedish study circle method promoted in Kenya.

Empirical materials are based on field work and interviews in western Kenya

Also pointed out more findings: horizontal relations; for participants the study circles (SC) remain just as community development tool with hardly any reference to its Swedish or Scandinavian countries' origin.

Concluded that, in Mazingira, the study circle method was interpreted, ascribed with new meanings and incorporated in the pre-existing social structures.

3rd Presentation: 'Defying the Odds to Learn Innovative Farming Practices in Uganda: Small-scale farmers' experiences' - Michael David Sumani

Presented evidence generated through a qualitative case study conducted in Bududa district in Uganda.

Stated the purpose of the study was to investigate the strategies learned by farmers to navigate their way through the challenges of achieving innovative farming practices.

Explained that, through interviews and FGDs, data were collected from 22 crop farmers from the area of study.

Pointed out the social cognitive theory that was adopted as the blueprint for the study.

highlighted the reforms made

Stated that despite the reforms, still challenges do exist

Nonetheless, there is evidence that some Small Scale Farmers (SSF) are innovative

Findings answered the question how do farmers learn?

Farmers learn from fellow farmers

Informally without consent of model

Informal interactions with models

Learning from advice provided by experts (Non-formally: workshops, exhibitions, tours, on-farm trainings.

Reading from experts and applying some of their ideas

Learning from the unit on a farm

Learning through indigenous knowledge

Explained that, findings are consistent with past studies (role played by informal learning; farmers are innovators)

Revealed that learning from fellow farmers, experts, a unit on the farm and indigenous knowledge

systems enabled farmers to cope with the challenges they faced.

Recommended agencies offering agricultural extension services to integrate innovative learning approaches in order to facilitate effective development of innovative farming skills among farmers.

Concluded that:

the study makes a pedagogical contribution to the debates on approaches to effective farmer education.

And that the findings may not be generalizable to the whole country.

Discussion

There were questions on:

What have been done before?

What was new to the study in question?

What changes were brought about by farming experts?

Are the experts helping them to be better? and;

What prompted the researcher to conduct the study?

Plenary Session III – Day Two (Keynote Speech and Paper Presentations)

The session took place after Tea Break. It was chaired by Prof. Eustella Bhalalusesa. Three presenters included:

Prof. Dr. Dr. Heribert Hinzen, Former Director, DVV International; Vice President, PIMA (**Keynote speaker**). ‘Embracing a Culture of Lifelong Learning’

Dr. Thaudensia Ndeskoi (SoED, UDSM) (**Presenter**). ‘Gender Gaps in Provision of Higher Education in Tanzania: Historical Analysis of Status and Trends between 1960s and 2000s’.

Dr. Aurelia Kimaro (SoED, UDSM) (**Presenter**).

‘Teacher Education Curriculum and its Propensities for Competence-Based Education’.

Keynote speaker - Heribert Hinzen, Former Director, DVV International; Vice President, PIMA. ‘Embracing a Culture of Lifelong Learning’

The presentation looked at Nyerere with changing lenses on his influences and impact.

The talk had a biographical lens from a University seminar in 1972 on Nyerere and Ujamaa in Tanzania - his doctoral comparative dissertation Adult Education and Development in Tanzania, and during the time he joined the Research and Planning Department, Institute of Adult Education, Dar es Salaam for the evaluation of the mass campaign *Chakula ni Uhai*.

Mentioned some of the proverbs and slogans on AE and Lifelong learning during Mwalimu Nyerere:

Education never ends (Mwl. Nyerere)

It's never too late to learn

Explained that in 1976 Mwalimu Nyerere gave the keynote AE and Development to the first World Assembly of the International Council for Adult Education (ICAE) and became its Honorary President.

The presenter shared his experience of about four decades of work for DVV International in headquarters, country and regional offices which included Tanzanian adult education as an important partner.

Additionally, and globally serving as ICAE Vice President and Member of the CONFINTEA VI Consultative Group it was the period during which the Belem Framework for Action, the Education 2030 Agenda of the Sustainable Development Goals,

And the UNESCO recommendation on AE emerged. He asserted that even today all these experiences impact his University teaching and research in comparative adult learning and education.

Informed that, as a member of the International Adult and Continuing Education Hall of Fame they nominated and inducted Mwalimu Julius K. Nyerere in 2008 posthumous.

During discussion session, there was a concern that during Mwalimu Nyerere, funds were allocated for AE whilst nowadays AE is being underfunded.

1st Paper Presentation: Gender Gaps in Provision of Higher Education in Tanzania: Historical Analysis of Status and Trends between 1960s and 2000s' - Dr. Thaudensia Ndeskoi (SoED, UDSM).

The presenter commenced by highlighting the way countries in the globe are struggling to achieve gender equality by closing gender gaps in the education provision. The presenter stated that gender equality in education is at the heart of the human rights agenda, and the fundamental to achieving the transformational 2030 Agenda for Sustainable Development. Ndeskoi cautioned that, numerous countries remain far from achieving gender equality in the provision of education due to several reasons. The paper focused on the historical analysis of the status and trends of gender gaps in the provision of higher education in Tanzania between 1960s and 2000s.

Ndeskoi added that, the review investigated the kind of interventions that research evidence suggests that can lead to an expansion and improvement in females' education hence deepening of gender equality. The author presented the emerging findings from her study:

firstly, females are more educated today than the past 50 years

secondly, females have remained less educated compared to men

thirdly, gender gaps widened as more males went to school with good progression than females hence gender gaps become more worse

fourth, females' education and gender equality are affected by processes within and beyond education institutions.

She winded-up by concluding that, improving females' education is a moral imperative and an important drive for socio-economic development; and that closing gender gaps in education requires developing equitable institutions that generate policies, budgets and plans that enable all to succeed.

2nd Paper Presentation: 'Teacher Education Curriculum and its Propensities for Competence-Based Education'- Dr. Aurelia Kimaro (SoED, UDSM)

The presenter talked about a study that analysed Diploma in Secondary Education (DSE) curriculum to establish its tendencies towards competency-based education model to determine

the tendencies of the curriculum.

Justified the importance of the study by stating that, the competency-based education is critical to successful implementation at classroom level.

Explained that a Qualitative Content Analysis method was used to analyse purposively sampled DSE curriculum documents such as Curriculum for diploma in teacher education programme in Tanzania, Biology and Geography academic as well as pedagogy syllabi for diploma in secondary education etc. to establish the tendencies of the programme for competence- based education.

Informed that, the analysis established that DSE programme is characterised by a mixture of diametrically contradicting tendencies, some of which reflect the traditional content-based education and others were more aligned with the competence- based education model.

She concluded that, by maintaining the tendencies of both traditional and competence-based education models DSE programme could self-constrain its implementation at classroom levels.

Plenary Session IV – Day Two (Paper Presentations)

The session commenced at 13:30 hrs. It was chaired by Dr. Godfrey Magoti Mnubi (IAE, Tanzania). There were three presenters:

Adella Raymond (Mkwawa University College of Education)

‘Revisiting Formal Education Provision for Pastoral Groups in Tanzania: A review of literature’.

Vale Raphael Adam (Postgraduate Student, SoED, UDSM)

‘The Employers’ Perceptions on the Employment of Persons with Sensory Impairment in Tanzania Higher Education Institutions’.

Hafsat Abdulllahi Umar (Bayero University Kano, Nigeria)

‘Gender Equality: A panacea towards discrimination on women education in Nigeria’.

1st Presentation: ‘Revisiting Formal Education Provision for Pastoral Groups in Tanzania: A review of literature’ - Adella Raymond (Mkwawa University College of Education)

The presentation commenced at 1330 hours.

The presenter highlighted the importance of education provisions to the minorities and marginalised groups; that it is at the heart of international agenda for three decades now.

She added that it is a point of emphasis in most of the international forums such as Education for All (EFA) movement, Sustainable Development Goals (SDGs) and the 2030 SDGs agenda.

Stated that to date the pastoralists, remain among the minority groups which have not had full access to education.

She explained that the paper re-examined formal education provision for pastoralists in Tanzania and addressed the questions about pastoralists’ understanding of formal education, the relevance or value of formal education to their daily lives and policy considerations in providing education for pastoralists.

Based on the findings, she opined that, although pastoralists are generally perceived not to accept formal education, they have recently changed and understand the value formal education in their

lives.

Also observed that, although pastoralists are mentioned in the general Tanzania education policies; there is no specific policy consideration that provides for their contextual needs.

Put forward the argument that for fully realization of Education for All in Tanzania, specific consideration is required for the pastoralist, both in the policy and practice of education provision at all levels.

Winded-up by recommending that strategies and policies for education provision should consider specific contextual circumstances that effect their receipt of education.

2nd Presentation: ‘The Employers’ Perceptions on the Employment of Persons with Sensory Impairment in Tanzania Higher Education Institutions’ - Vale Raphael Adam (Postgraduate Student, UDSM)

The presentation was based on a qualitative study, which explored the employers’

perceptions on the employment of Persons with Sensory Impairment (PSI) in Tanzania higher education institutions. Specifically, sought to examine the employers’ views on the work performance of Employees with Sensory Impairment in HEIs, and determine factors for low employment rate for PSI in HEIs. Some of the findings indicated that:

Employers considered hiring PSI based on their productivity and good job performance. Employers perceived hiring PSI as a motivating factor to students with disabilities in HEIs and a need to diversify their workforce.

Based on study findings, the presenter established factors attributing to low employment rate of PSI as:

Assumed costs associated with preparing accommodations, modifying their work environment to suit their disability requirement

Paying for their personal assistants; employers’ negative attitudes towards PWDs;

Employers’ lack of awareness on abilities of PWDs as well as lack of professional qualifications among PSI.

Based on the established factors, the presenter went ahead to recommend for a need to conduct awareness campaign on capabilities of PWDs to reduce employers’ negative attitude towards them, and preparing friendly working environment according to their needs.

3rd Presentation: ‘Gender Equality: A panacea towards discrimination on women education in Nigeria’ - Hafsat Abdullahi Umar (Bayero University Kano, Nigeria)

The presenter underscored the importance of education as it is universally acknowledged to benefit individuals and promote societal development. Highlighted the way education produces significant improvements in health, nutrition, and life expectancy, and ensures political stability. Explained that for its importance, the government in Nigeria has resorted to make the provision of education at the basic level free. Based on findings, the presenter stated that:

Despite government effort, gender inequalities remain a serious threat in the education arena. Girl-children especially those from poor families and those living in rural or remote areas, are denied of their right to education. Girls are less likely than boys to enrol in school, stay in school,

or have their education completed.

Gave the reasons for the discrimination on women education in Nigeria: their roles were downsized to child bearing, taking care of their spouse and children as well as managing other household activities.

Based on the findings, the presenter explained the need for swift actions towards enlightenment campaigns particularly in rural areas to redress the historical disadvantages that have prevented women from having equal access to their rights and privileges particularly in education.

The presenter argued that education can provide the necessary skills and competencies for girls to be able to contribute to economic and societal development since education of women leads to positive outcomes for women and their societies.

Discussion

There were observations on the extent to which the curriculum is designed to fulfil a sustainable development in Nigeria; how entrepreneurship assist the youth; and the kind of skills acquired.

Plenary Session V – Day Two (Paper Presentations)

Presentations and discussions in this session took place from 15:30 hours and was chaired by Dr Eugenia Kafanabo (SoED, UDSM). There were a total of three presentations given by:

- a) Joshua Edward (Institute of Adult Education) - 50 Years of Adult education in Tanzania. Facilitators and barriers on utilizing web 2.0 technologies for scholarly communication in Adult learning programmes.
- b) Godfrey Magoti Mnubi (Institute of Adult Education) - Fifty Years of Adult Education in Tanzania: Lessons Toward Becoming a Middle-Income Country by 2025.
- c) Titilayo Adeoye Ajadi (University of Ibadan, Nigeria) - Psychosocial Factors as Predictors of Academic Self-Efficacy among Secondary School Students in Oyo State, Nigeria.

1st Presentation: ‘50 Years of Adult education in Tanzania. Facilitators and barriers on utilizing web 2.0 technologies for scholarly communication in Adult learning programmes’ - Joshua Edward (Institute of Adult Education)

Presented findings based on a study that explored facilitators and barriers on usage of the web 2.0 applications for scholarly works in adult learning programmes.

he parameters of analysis on web 2.0 applicability included awareness, access and utilisation.

Prior to presenting the findings, he explained that:

Web 2.0 applications consist of social networks and video sharing sites such as YouTube, Facebook, Twitter, blogs, and web application such as google docs. These applications presents today’s world learning tools.

Technology has transformed learning process specifically the web 2.0 applications.

It has removed barriers in learning process through virtual knowledge transfer and acquisition.

Technology supersedes geographical, climatic and infrastructure challenges in learning. However, one needs technological skills to use web 2.0 tools in fulfilling the learning needs.

The presenter pointed out that findings in his study indicated that both adult learners and tutors had low awareness of applicability of web 2.0 technologies for scholarly communication.

He further established that the most frequent used social media included Facebook and WhatsApp

whereas the least used were LinkedIn and twitter.

He reported that, from the adult learners there was lack of awareness and challenges to identify credible sources of information hindered their desire to utilize web 2.0 technologies for scholarly communication.

And on the other hand, he explained that some of the tutors reported the lack of skills to package and integrate scholarly materials and they had poor attitude toward web 2.0 technologies as the main factor hindering their application of web 2.0 technologies for scholarly communication in Adult learning programmes.

2nd Presentation: ‘Fifty Years of Adult Education in Tanzania: Lessons Toward Becoming a Middle-Income Country by 2025’- Godfrey Magoti Mnubi (Institute of Adult Education)

The presentation was based on a study that examined the multitude of socio-economic changes that have faced youth and adult literacy education since 1970s; how policies and practices affecting adult literacy have evolved over time; and to what extent the international and national contexts have affected the development of literacy education policies and practices in Tanzania. The presenter commenced by highlighting the Historical Trends and Status of National Adult Literacy and Mass Education Campaigns 1960s-2021:

The choice is yours 1968

Adult literacy education 1970

Time to rejoice 1971

Man is health 1974

Political agriculture 1974

Food is life 1975

Forest is wealth 1980

Voters education 1995

HIV/AIDS prevention 2001

Findings followed:

Since its independence in 1961 adult education became a major cornerstone for the national development agenda

In 1961, only 15% of the Tanzanian population could read, write and do simple arithmetic

Many efforts were made over the years to promote adult education, particularly literacy
Many political and public outreach campaigns stressed and gave high priority to adult literacy education

The presenter concluded by highlighting the following remarks:

Literacy education, is central for the realization of the national sustainable development goals

Need for adult literacy education that meets basic learning needs, and to society’s goal of a citizenry with the skills, knowledge and values

AE requires to produce responsible and productive planetary citizens, with meaningful competencies to function effectively in the national middle income economy

Call for increased commitment and political will, resource mobilization and qualified facilitators

3rd Presentation: ‘Psychosocial Factors as Predictors of Academic Self-Efficacy Among Secondary School Students in Oyo State, Nigeria’- Titilayo Adeoye Ajadi (University of Ibadan, Nigeria)

The presenter started by giving definitions of academic self-efficacy

An individual’s belief that he/she can successfully achieve a particular academic task at any level.

A firm’s belief and self-confidence held by the learner that he/she can achieve the set academic goals and can perform specific academic tasks with ease.

Observed that self-efficacy is an important factor associated with the learning process.

In justifying the importance of the undertaking, the presenter observed that peer influence and negative attitude towards schooling has resulted in indiscipline, low academic achievement, absenteeism and dropout among secondary school students in Nigeria. Thus, prompted the study to examine the influencing factors (peer pressure, locus of control, and student attitude) on self-efficacy among secondary school students.

Reported that, reliable instruments (Peer Pressure Questionnaire; $r=0.86$, Locus of Control Survey; $r=0.88$, Student Attitude Questionnaire; $r=0.76$, Self-Efficacy Questionnaire; $r=0.82$) were used in collecting the data. Data collected were analysed using Pearson Product Moment Correlation Coefficient and Multiple Linear Regression.

He presented the findings that:

There was significant relationship between peer pressure ($\beta=.703$), locus of control ($\beta=.453$), student attitude ($\beta=-.210$) and self-efficacy.

The three independent variables (peer pressure, locus of control, and student attitude) jointly accounted for 54.5% (Adjusted $R^2=.545$) variation in the prediction of self-efficacy.

Added that the strongest predictors of self-efficacy were peer pressure and locus control, followed by student attitude.

He recommended that school counsellors should counsel students on the need to develop higher academic self-efficacy other than just stop at the moderate level, as the higher level would bring about excellent results in their academics and help them throughout their life endeavours.

Parallel Sessions - Day Two (Paper Presentations)

This was a breakaway session which took place in 4 venues simultaneously, each with different themes and different chairpersons and presenters:

Room	Chairperson	Sub-theme
New Library Conference Hall	Dr. Blackson Kanukisya	Comparative and International Adult Education
SoED Board Room	Dr. Lulu Mahai	Reminiscences of Adult Education in Tanzania
New Library Audition Room	Dr. Joyce Ndabi	Optimizing the Benefits of Adult Learning
Centre for Continuing Education (UDBS)	Dr. Fortunatha Matiba	Towards Inclusive and Equitable Quality Education for All

Parallel Session I - Day Two in the New Library Conference Hall.

Theme: 'Comparative and International Adult Education'.

There were two presentations in this session which commenced at 16:30 hours and chaired by Dr. Blackson Kanukisya (SoED, UDSM).

- a) Albert Chagula (on behalf of George Kahangwa, SoED, University of Dar es Salaam),
- Milestones in Tanzanian Adult Education: What made it possible amidst challenging setbacks?
- b) Helena Colliander & Henrik Nordvall (Linköping University, Sweden– via Zoom) - Division of Education and Adult Learning.

1st Presentation: 'Milestones in Tanzanian Adult Education: What made it possible amidst challenging setbacks?' - Chagula on behalf of Dr George Kahangwa (SoED, UDSM)

The presenter instigated the talk by tracing the significant history of AE:

Can be traced back from 18th and 19th centuries when the world witnessed a plethora of activities aimed at providing education for adults in various ways.

In Tanganyika, as early as 1946 when Tanganyika, while a British protectorate, had established community development centres for ex-army people welfare in towns.

In 1952, centres with similar services were extended to rural areas to provide more room and access to education for rural communities.

Upon attainment of independence of Tanganyika in 1961 and thereafter the unification that brought Tanzania into existence, the country embarked on strategic offering of adult education to a then senior but predominantly illiterate populace. What was initially a simple literacy and numeracy programmes for adults, culminated into a wider subsector with a significant purpose.

Today the diversity of adult education is manifested into programmes such as COBET and IPPE.

Based on a Meta-analysis of literature, the presenter highlighted the milestones of Achievements for the past 50 years:

Like other countries in the world, Tanzania formally embarked on provision of pro-people AE in the 20th century under the influence and leadership of Mwalimu Julius Nyerere

Due to introduction of AE, literacy rate among the Tanzanian population grew tremendously from 15% (in 1960) up to 90.4% (in 1986) but dropped gradually from 90.4% to 75% at different intervals, particularly in 2000.

Between 1970 and 1974 there were major changes in the country's outlook towards the place of education that culminated into widening the scope of providing AE to the masses. Examples:

Kupanga ni kuchagua (To plan is to choose) 1969,

Uchaguzi ni wako (The choice is yours) 1970,

Wakati wa Furaha (Time for rejoicing) 1971,

Mtu ni Afya (Health is Human) 1973,

Chakula ni Uhai (Food is life) 1975

The presenter outlines the setbacks against what could have been good performance

Intervention of Uganda/ Kagera War of 1977/78

Economic Crisis of 1980s

Retirement of Mwalimu Nyerere from Leadership in 1985

The presenter explained the Way Forward in Tanzania and elsewhere:

All what made Tanzania succeed by then ought to be cherished and the pitfalls avoided.

Cling to the belief that education is endless

2nd Presentation: 'Division of Education and Adult Learning' - Helena Colliander & Henrik Nordvall (Linköping University, Sweden)

The presenter, through Zoom, started by explaining the role of FDCs:

Have played part in building the adult education system in Tanzania since the 1970s.

The colleges were established by the government of president Nyerere as a result of inspirations from the Swedish folk high school system and they have survived a lot of changes, including a withdrawal from the Swedish donor and shifts from one ministry to another.

Explained the aim of the study was to give a thematic overview of the research made on the FDC since 1970s.

One of the main themes was the relationship between various national and international stakeholders.

Another theme was the achievements and challenges of running the FDC activities, particularly in regard to (non-)available resources.

In the course of justifying the study, the presenter said that what is less researched, is the actual practices of the FDC. Since they are influenced by ideas and actors at the system level and conditioned by the local school community and the resources available, such a focus would contribute to a more comprehensive understanding of the FDC as a whole.

Discussion

Towards the end of the session, some participants were welcomed to add something concerning the previous presentations for DVV International Tanzania and KTO. There were also general observations:

FDCs play a big role than VETA

There was a question how the society handles things in the wake of pandemics like corona virus and unemployment situations

There was a question how do we create a society with active citizens that can change the society

There was a question how Mwalimu Nyerere's models can be adapted today. It was responded that the previous models' purpose was simple and not sustainable: to read, write and count. Advised that, having achieved those, we now need to look at the bigger pictures and observe the test of time, e.g. globalisation. More research is required at micro and macro levels to help identify current needs and come with contemporary approaches.

Recommended AE stakeholders to come together and develop programmes that will be answering common questions regarding AE. This can be done by creating community centres – one stop centre based on people's needs, e.g. agriculture, business, sports etc.

Parallel Session II - Day Two in SoED Board Room.

Theme: *Reminiscences of Adult Education in Tanzania.*

There were two presentations in this session which commenced at 16:30 hours and chaired by Dr. Lulu Mahai (SoED, UDSM). Three papers were presented:

Dr. Hendry G. Shirima (SoED, UDSM) and Mr. Emmanuel B. Mng'ong'o (MUCE, UDSM). *'Milestones of Adult Education since independence in Tanzania: Policy changes and implications.*

Dr. Delphine Njewe (UDSM). *'Validity and usefulness of indigenous education in the globalised word: Initiation rites among Wamakonde.*

Mr. Yunus Rashid (UDSM). *Impact of managerial practices for parental involvement on academic performance of non-government secondary schools in Dar es Salaam.*

1st Presentation: 'Milestones of Adult Education since independence in Tanzania: Policy changes and implications'. Mr. Emmanuel B. Mng'ong'o for Dr. Hendry G. Shirima (SoED, UDSM).

The study intended to explore the policy dynamics and developments made since independence, so as to determine the possible future trends of adult education in Tanzania.

Basing on *documentary analysis*, the paper traced data along different episodes of adult education developments: from *1961* to early *1980s*; *1980s* to early *1990s*, and *mid-1990s* to the present.

The study revealed critical challenges in the provision of AE from 1961 to early 1980s were revealed which included; economic crisis of the late 1970s to early 1980s (Kagera war) and the conditions imposed through the Structural Adjustment Programmes (SAPs) in early 1982. However, in the same period notable achievements were made such as increase of literacy rate from 15% in 1960s to 90.4% in the mid of 1980s as well as positive changes in the social and economic spheres.

Presenter outlined the most current challenges facing provision of AE in Tanzania which include:
Insufficient allocation of funds

Unclear policy

Little stakeholder's commitment

Lack of political will

Insufficient integration of ANFE programmes into the country's education institution framework

The presenter explained the Way Forward in Tanzania and elsewhere:

Reform of education policy

Partnership in providing AE should be strengthened

2nd Presentation: 'Validity and usefulness of indigenous education in the globalised word: Initiation rites among Wamakonde. Delphine Njewe (UDSM)

The presenter, started by explaining the role of Indigenous African Education:

Indigenous African Education and the economic production

Indigenous African Education and the cultural heritage

Indigenous African Education and politics

Indigenous African Education and the raising of children

Indigenous African Education and the moral society

Indigenous African Education and sex education

Conclusion

Indigenous African Education is placed at risk in the globalized world

The validity and usefulness of such education to the ethics and morals of the youth and adults in the globalized world is questionable.

Indigenous African Education still has got its place in the globalized world.

3rd Presentation: Impact of Managerial practices for parental involvement on academic performance of non-government secondary schools in Dar es Salaam.

Mr. Yunus Rashid (UDSM)

The presenter explored the impact of managerial practices for parental involvement on performance of non-government secondary schools in Dar es Salaam.

The presenter used a qualitative research approach and case study design.

The study reveals that effective managerial practices that schools can use to build successful involvement in school decisions, managerial transparency, servant leadership, effective communication, student-teacher-parent based activities, school management information systems and so forth enhance parental involvement in school activities hence enhance performance of the schools.

Parallel Session III - Day Two: New Library Audition Room

Theme: *Optimizing the Benefits of Adult Learning.*

There was only one presentation in this session which commenced at 16:33 hours and chaired by Dr. Joyce Ndabi (SoED, UDSM). In his paper, Dr. Simon Peter presented a topic on Entrepreneurial intentions among University students in Tanzania. The following were found to be major issues during the presentation and discussion:

It was found that there are many graduates from universities without employment.

There is a gap between entrepreneurial education and entrepreneurial intentions.

Attitude is a major factor which influences behaviour to start business.

It is debatable whether entrepreneurship skills are inborn or they can be learnt.

There is a discrepancy between Entrepreneurship theoretical aspects and Entrepreneurship practices.

Entrepreneurship does not necessarily mean business.

Parallel Session IV - Day Two: Centre for Continuing Education (UDBS)

Theme: *Towards Inclusive and Equitable Quality Education for All.*

This session was of only one presentation which commenced from 16:35 to 17:05 hours. The session was chaired by Dr. Fortunatha Matiba from the School of Education (SoED-UDSM). In his paper, Mr. Abdallah Nzowa presented the topic about "*Raising the Voices of Marginalized Adult Female Domestic Workers in Tanzania Mainland*".

The paper was based on secondary data (review of literature) and presenter prompted the discussion by tracing the practice of young girls' employment as domestic works, which has been rampant in Tanzania for the past three decades.

It was argued that there have been reported cases of torture, harassment and deaths of voiceless and helpless female domestic workers, although sufficient evidence was not offered.

Part of the findings suggested that a number of victims of domestic works in Tanzania are disadvantaged girls who lack sufficient education, which could provide them with the necessary

skills and knowledge to better address their serious concerns against their employers.

Thus, the study recommended that, adult education should be prioritized as a way of raising awareness about issues of oppression, injustice and victimization that have been affecting female domestic workers for so long.

Day Two Closing

Day two of the conference ended at 17:53 until next day.

Summary of Activities for Day Three, 11th June 2021

Opening

Day three of the conference started by participants' registration which began at 0800 hours. After the registration, the first Plenary Session began at 0909 in the New Library Conference Hall. This session was chaired by Dr. Stephen Mabagala from School of Education - University of Dar es Salaam. This Plenary Session had three keynote speakers namely: Prof. Elinami Veraeli Swai, Department of Adult and Distance Education, Faculty of Education, Open University of Tanzania; Prof. from China and Prof. George Ladaah Openjuru, Vice Chancellor, Gulu University, Uganda

Plenary Session I – Day Three (Keynote Speeches)

1st Keynote Speaker: Prof. Elinami Veraeli Swai (Open University of Tanzania)

Topic: *Adult Education for Women Empowerment: Dreams and realities*

The presenter, who said to have the background in adult education and who was inspired by philosophers such as Julius Nyerere, Paulo Freire, among others, started her presentation by highlighting the role of adult education in promoting empowerment opportunities among women.

Reminded the participants on how Tanzanian women were in the past involved in various social and economic activities collaboratively. This was done, for example, in hoeing, weeding and harvesting.

Argued that the role of adult education in promoting empowerment opportunities among women is a powerful tool to sustainable development.

Insisted that adult education is human life. Specifically she said that empowered women build strong, powerful families, communities and wealthy nation.

Posited that for adult education to promote women empowerment, it must be contextual, putting women's needs and interests at the centre, while helping them to develop the necessary skills to become independent problem solvers and decision makers.

Suggested that adult education in Tanzania, to some extent, has facilitated the process of women empowerment and thus, it is not a dream, but a reality.

Concluded that with little engagements, women are capable of bringing changes in the nation.

2nd Keynote Speaker: Prof. Wan Xiulan, Zhejiung (Normal University China)

The presentation by Prof. Wan was made through online.

The presenter began his presentation by revealing that since the end of the 20th century, when the illiteracy rate among young and middle-aged people fell below 5 percent, the main task of rural adult education in China has transitioned to rural talent training.

Continued saying that “the Rural Revitalization Strategic Plan (2018-2022)” and “the Opinions on Accelerating the Revitalization of Rural Talents” successively issued by the CPC Central Committee and the State Council, become the action guide of China's rural talent training.

Pointed out that, there are mainly two kinds of projects to cultivate rural talents, one being the High-quality Farmer Cultivation, and the other is the Rural Revitalization Lecture Hall.

Further, highlighted that there are some lessons from the projects which can be learned by the international community: He mentioned the lessons to be:

Initiated by the central government, the projects help to unify and guide the objectives and direction; implement coordinately of multi-departments of all level of governments; mobilize nationwide; strengthen the executive power, organizational and financial guarantee, and the incentive mechanism.

The project plans are based on various of rural surveys and researches by policy research offices of governments at all levels and by colleges and universities.

It adheres to the democratic centralism in the decision-making process of the project, which helps to strengthen the program's purposiveness, scientificity, timeliness, practicality and focus on priorities of stage.

The projects are supported by scholars, media and enterprises and the teaching method is a combination of online and offline learning, real-time audio-video review and on-site visit, which helps to strengthen the intelligent and financial support for the project, expand the channels of information dissemination, increase the scale, and improve the quality and efficiency of the training.

The classified training of rural management cadres, rural technical personnel, rural public service personnel and ordinary villagers helps to strengthen the effectiveness of the project, highlight the training of key talents, and strengthen the pertinence of the shortcomings of various talents so that they can meet their expectations.

3rd Keynote Speaker: Prof. George L. Openjuru (Gulu University, Uganda)

Topic: Adult Education and the Globalized World.

The presentation was made online.

The presenter started his presentation by hinting that Adult Education and the Globalized world is about the confrontation and resistance of the negative impact of globalization in terms of cultural hegemony and dominancy, disastrous global diseases.

Gave the examples of disastrous global diseases like COVID-19 or Corona Pandemic which started in 2019 and intensified in 2020 literally consuming the whole of that year 2020.

Mentioned the negative impacts to be neo-colonial exploitation of resources leading to environmental degradation, racism and intolerance of differences.

Affirmed that despite the negative impacts of Adult Education and the Globalized world there is an advantage such as the sharing of knowledge and technological advancement for the good of humanity, racial harmony and the celebration of differences and diversity through the nurturing of different forms of know and ways of knowing.

Insisted that Adult education should lead to the emancipation of the world and humanity from the gripping claws of globalization which is profits, greed and excesses, thus leading to the achievement of the Sustainable Development Goals (SDG).

Questions and answers session

In responding to the question on how adult education has enabled women participate in social activities, the first presenter asserted that currently, in Tanzania, more women are in the political

positions than it was before. She also admitted that we are not there but at least we are much better.

It was asserted that in order to these things better – to the critical level of consciousness as proposed by Paul Freire, people need to share their experiences of realities and dreams to the women with disabilities, those from nomadic and pastoralist communities against women in urban settings.

Plenary Session II – Day Three (Paper Presentations)

The second plenary session was chaired by Prof. Stephen O. Maluka and it started at 0930 hours. There were two presenters in the session namely: Dr. Lulu Mahai from School of Education - University of Dar es Salaam and Newton M. Kyando from the Open University of Tanzania.

1st Presenter: Dr. Lulu Mahai (University of Dar es salaam)

Topic: *Learning in Adult Education Centres in Tanzania: Learners motives, challenges and need for interventions.*

The presenter started her presentation by highlighting that the need for economic development, literacy skills, and change of personal status, recognition and desire to improve social relations were the main motives for adult learners in Integrated Community Based Adult Education (ICBAE) Centres.

Explained that the adult learners experienced situational, institutional and dispositional challenges which limited their capacity to explore their full potentials.

Challenges, according to the presenter were said to be: inadequate skilled and qualified facilitators, limited financial resources, variations of learning needs, limited learning environment and seasonal classes.

Concluded that Integrated Community Based Adult Education centres need to improve human, financial and physical support in order to enable adult learners to attain their motives and develop potential knowledge and skills relevant for development.

2nd Presenter was Newton M. Kyando (the Open University of Tanzania)

Topic: *The O in the ODL: An Analysis of issues and developments in open schools in Tanzania.*

The presenter began his presentation by highlighting that Open schooling has evolved over time from a sporadic setting to a regular framework of operation where learning was individual based focusing on 3Rs (Reading, wRiting and aRithmetic) as opposed to certification for formalization purposes.

Said that Open-schools are a new phenomenon that has developed parallel with the conventional education system.

He pointed out that open schooling accommodates secondary education (i.e. lower and upper levels) under the coordination of the Institute of Adult Education (IAE).

He insisted that the coordination open schools calls for an extensive assessment to understand position of open schools in the development of education sector beyond basic education boundaries.

The plenary session was followed by the Questions and Answers session. During the discussion it was learnt that the learning centres were for some regions only and they are largely located in urban centres. It was then realized that there as a challenge on assisting the elders in the learning centres.

Plenary Session III – Day Three (Paper Presentations)

The parallel session started at 12.32.

The session had two presenters namely Mr. Gerald Masalago (a postgraduate student in the school of Education, University of Dar es Salaam) and Dr. Wadrine Maro (from the School of Education, University of Dar es Salaam).

1st Presenter: Gerald Masalago. *Education for All vs Adult Education: Challenges and Opportunities in Tanzania.*

The presenter reported that as Tanzania geared towards becoming a middle-income country by 2025, numerous initiatives have been put in place including introduction of free basic education which allows increased enrolment.

He revealed that mounting the learning opportunities has led to classrooms' overpopulation, unsteadiness of teacher-students ratio as well as futile teaching, learning and assessment activities.

He admitted that adult education is more theoretically based rather than practically oriented.

The presenter concluded that, regardless of mounting learning opportunities, still there are claims of some marginalized and disadvantaged groups being left out of the education system such as unidentified orphans and young girls who are denied the right to re-join public schools after pregnancy.

The presenter recommended more schools to be built or adding more buildings in the already existing schools to combat overcrowded classes that jeopardize equitable quality education.

He identified some challenges facing initiatives for education for all to be overcrowded classrooms, student-teacher-ratio among others.

The presenter asserted that the opportunities such as identification and including the orphans and children from nomadic societies can lead into inclusiveness aspect in education.

The presenter recommended that more schools and classrooms should be built and to create more space to accommodate many learners. He further recommended that more funds be allocated in the education sector and to create conducive environment for all learners to participate in education.

2nd Presenter: Gaudencia Emmanuel (PhD Candidate – UDSM).

Stakeholders' Perceptions of the Use of English as a Medium of Instruction in the Acquisition of Vocational Skills.

The presenter made a presentation on behalf of Dr. Wadrine Maro from School of Education, University of Dar es Salaam.

The presenter stated that Vocational and Education training generally has been given important consideration towards addressing the urgent needs of workforce in the industrial sector and other

socioeconomic activities.

She noted that the Tanzanian Government has made an effort including an introduction of Vocational and Education Training Act of 1994 which established management, administration and financing of Vocational and Education Training provision.

The presenter revealed that there was ineffective mastery and use of English as language of instruction among trainees for skill acquisition.

She, however, admitted that ineffectiveness was evidenced in aspects of English language such as; vocabulary, grammatical structure, spelling, fluency, code switching and code mixing.

The presenter revealed that stakeholders preferred English language to remain as a medium of instruction in enhancing skill acquisition among vocational education trainees.

She concluded that English language ability of vocational education trainees does not support the full acquisition of vocational skills.

The presenter recommended the establishment of English language programme to facilitate language skills to trainees for effective mastering of vocational skills.

3rd Presenter: Dr. Placidius Ndibalema (University of Dodoma)

Cyber Bullying among Youth in Higher Learning Institutions in Tanzania: An Emerging Ethical Dilemma in the Digital Age.

Revealed that there is the prevalence of some forms of cyber bullying, such as boorish electronic messages, rumours and lies, phonograph, just to mention a few.

Further revealed that there is an increased virtual aggressive behaviour among youth due to an increased use of internet, digital devices and social networks in their interaction and lack of awareness on cybercrime policy.

Reported that victims use various coping strategies on cyber bullying which including talking to peers and youth services department leaders.

Other copying strategies were mentioned to be omission and blocking the communication or removing the bully from the social network group.

Stated that the global trends on the number of publications on cyber bullying are increasing. The reasons for such increase was said to be an increased demand and use of online distance learning in higher learning. Countries with higher publications on cyber bullying among the youth were mentioned to be: UK, USA and China.

Interrogated the existing ethical dilemma among youths at the universities and their future moral conduct the community.

Recommended a multi-stakeholder collaborative engagement in enhancing critical awareness among youth on the proper use of digital technology for ethical life transformation and intervention on cyber bullying.

Further, recommended that creation of awareness of cybercrime policy is important. Again, introducing digital media psychology programmes in high learning institutions as well as establishing of anti-cyber bullying campaigns have to be considered.

Discussion

It was generally said that the communities in Tanzania should be awakened on various issues related to Adult Education.

Following the fact that adults have direct contributions to economic development, it was emphasized that adult education has to be functional so as to attract many adults.

It was instructed that research, including those which focus on adult education have to come up with solutions.

The Closing Ceremony

The closing ceremony started at 15.15 after the arrival of the guest of honour Hon. Juma Omari Kipanga, the Deputy Minister of Education, Science and Technology (MoEST). After the arrival of the Guest of Honor, the National Anthem was sung then it was followed by the 'Baba Watoto' theatre Art Group which entertained by showing a drama focusing on adult education.

Conference Resolutions

Regarding various topics which were presented and discussed in the conference, and the directives issued by the Guest of Honor - the Prime Minister, as well as those of the Honorable Minister of Education, Science and Technology which were also deliberated, the conference participants proposed and came up with several resolutions. Conference resolutions were presented by a representative of the conference participants Mr. Josephat Shija, who is an Adult Education Officer in Mwanza region. The following are the Key Resolutions reached by the participants of this Conference:

First: The Institute of Adult Education and other higher learning institutions should continue educating the public and promoting the general public understand of the broader meaning of Adult Education and its importance in bringing about sustainable development.

Second: Academic institutions such as the University of Dar es Salaam, the Open University of Tanzania, and the Institute of Adult Education to develop partnerships in designing and conducting research in the field of Adult Education in a bid to identify the magnitude of illiteracy problem (reading, writing and counting level) among adults in the country, while identifying the current needs and the right ways to bridge the gap.

Third: To revitalize the Tanzania Adult Education Association to promote professionalism in the implementation of Adult Education programmes in the country.

Fourth: The Institute of Adult Education and Universities should continue providing guidance and technical support on how to improve the intermediate colleges that offer a range of training programmes that focus on current and future needs of youth and adults to be able to compete in the global market.

Fifth: Community Development Colleges (FDCs) should be strengthened and developed as institutions that help to achieve sustainable education and serve as an alternative to providing education based on the needs of the communities around the colleges.

Sixth: Regional and District Adult Education Officers should improve and capacitate all Adult Education classes in various programmes in the country.

Seventh: The Government through the Office of the President, Regional Administration and Local

Government (PO-RALG) should look at ways to improve and provide allowances for teachers and facilitators of complementary basic education (CoBET) classrooms and Adult Education Centers.

Eighth: Regarding the importance of Adult Education in bringing about sustainable development, the Government should consider the possibility of making Adult Education an independent Department at the National, Regional and District levels.

Ninth: The Institute of Adult Education to prepare a programme of regular trainings for Adult Education practitioners at all levels.

Tenth: Education provided to various Adult Education professionals in the country, ought to be in line with the current global changes to meet the needs of the contemporary society.

Eleventh: Graduates with certificate, diploma, and degree in Adult Education should be recognized as formal cadres in the public service structure.

Twelfth: Adult Education Projects initiated by various donors should be coordinated in the best possible way by the Office of the President PMO-RALG at various levels.

Thirteenth: The Institute of Adult Education should build awareness among the community and various stakeholders on the National Adult Literacy and Mass Education Rolling Strategy which was officially launched in September 2020 for its collaborative implementation.

Remarks by Dr. Eugenia Kafanabo

(School of Education, University of Dar es Salaam)

Dr. Eugenia Kafanabo, Dean of the School of Education, University of Dar es Salaam gave her concluding remarks regarding the three days of the conference, and then, she welcomed the Vice Chancellor (Prof. William Anangisye) to give his remarks.

Remarks by Prof. William Anangisye,

(Vice Chancellor of the University of Dar es Salaam)

Professor Anangisye started giving his remarks by highlighting that the conference was been successful due to the following:

The presence of the Prime Minister Hon. Kassim Majaliwa Majaliwa who officiated the opening of the conference in the first day of the conference and who eventually used that opportunity to give directives on enhancing Adult Education in the country.

Bringing together about 150 adult education stakeholders from ten countries including Tanzania, Nigeria, Kenya, Germany, Canada, China, UK, Sweden, Uganda and Rwanda.

Opening opportunities for the future research.

Lastly, the Vice Chancellor Professor Anangisye welcomed the Deputy Minister of Education, Science and Technology, **Hon. Juma Omari Kipanga** to give his official closing remarks.

Official Closing Remarks by Hon. Juma Omari Kipanga

(Deputy Minister of Education, Science and Technology)

The Deputy Minister of Education, Science and Technology began his remarks by thanking the University for inviting him to come to officiate the closure of the conference.

Commended the University of Dar es Salaam for preparing the international conference to celebrate 50 years of Adult Education in Tanzania.

Promised that the government through the Ministry of Education, Science and Technology will work on the conference resolutions.

Insisted that the University of Dar es Salaam and other high learning institutions to make more efforts in conducting more research and publish, conduct trainings in enhancing adult education in the country.

Ordered the Tanzania Commission for Universities (TCU) to complete the process and approve the proposed master degree of Adult educations as it was proposed by the School of education, University of Dar es Salaam.

Lastly, the Hon. Deputy Minister declared the conference officially closed at 4:20 hours, followed by a vote of thanks from the conference convener before group photos were taken.

Vote of Thanks by Prof Eustella Bhalalusesa (Conference Convener, UDSM)

When giving her vote of thanks after the closing remarks by the Guest of Honour, Prof. Eustella Bhalalusesa who was the Convener of the Conference led the award giving exercise. This time, the award was presented to Prof. Victor Mlekwa, who works in the Department of Educational Foundations, Management and Lifelong learning, School of Education in the University of Dar es Salaam, for his contributions in the field of Adult Education at the University and to the country as a whole. The award was in a form of special plaque to acknowledge his contributions.

Group Photos

After a vote of thanks and awards giving, group photos were taken and the event marked the end of the session and the conference as a whole.

Full papers

Adult Education Centre Learning in Tanzania: Motives, Challenges and Interventions

Lulu Simon Mahai

Department of Educational Foundations, Management and Lifelong
Learning, School of Education, University of Dar es Salaam, Tanzania

Abstract

The study explored the adult learners' motives and challenges encountered in Tanzania's Integrated Community Based Adult Education (ICBAE) learning centres. Essentially qualitative, the study employed a case study design, with participants selected using purposive and convenient sampling. It collected data using interviews and documentary review before subjecting it to thematic analysis. The study established the main motives among learners for pursuing ICBAE to be the need for economic development, literacy skill development, enhancing entrepreneurship culture, getting recognition, and the desire to improve social relations. Though these adult learning centres were strategically placed, they contended with inadequate human, financial and physical resources. Moreover, adult learners' seasonal attendance during learning sessions presented challenges and undermined the progress registered in addition to threatening a relapse among adult learners into illiteracy. Thus, ensuring the availability of ample human, financial and physical resources is imperative for the adult learners' skills and knowledge development.

Keywords: adult learning, adult education, integrated community-based adult education, adult learning centres

Introduction

Recently, tremendous effort has strived to promote adult education to improve social, economic, cultural and political development (Efemena & Ebeye 2014; Jinna & Maikano, 2014). Such adult education generally forms a sound base for enhancing literacy development, democratic ethos and poverty reduction strategies, which are central pillars for national and individual development and progress. This adult education also helps to change the attitude, behavioural traits and lifestyles amongst a segment of the population traditionally operating on the margins of a modern society. Globally, these efforts have centred on increasing national investment in adult learning and education (UNESCO, 2019). In this regard, the United Nations also support the provision of lifelong learning opportunities to enable individuals to acquire knowledge and skills relevant for accessing opportunities and participating fully and meaningfully in society (UN, 2015). Similarly, in Tanzania emphasis has been on the enhancing the knowledge and skill based not only among youth but also adults (URT, 2014).

Tanzania, like other countries in Africa and other parts of the world, appreciates the contribution of adult education to socio-economic, cultural and political development. This type of education also fosters the development of individual wellbeing. To ensure the development of individual wellbeing, the government has established various adult education programmes. These programmes include the Complementary Basic Education in Tanzania (COBET), Integrated Community Based Adult Education (ICBAE), Non-formal Secondary Education offered via the Open and Distance Learning (ODL), and Integrated Post Primary Education (IPPE) (URT, 2019). Most of these programmes centre on developing basic literacy skills, vocational skills, and income generating skills. Other initiatives such as ODL focus on expanding opportunities for individuals to pursue ordinary and advanced level secondary education.

The establishment of adult education programmes seek to contribute to widening access to education to most Tanzanians. Statistics indicate that COBET enrolled 134,016; ICBAE, 101,097; IPPE, 5574; and ODL, 5631 (URT, 2019). The establishment of many of these programmes has enabled the increase in the number of adult learning centres. These include 2,457 COBET centres, 1,273 ICBAE centres, 119 IPPE centres, and 126 ODL centres (URT, 2019).

The increase in the number of adults in the established centres might have been influenced by various motives. A survey of various studies shows that most adult learners participate in learning to fulfil socio-economic and political motives (Mushi, 2010; Sargent, 2001; Whitt, 1994). These do not differ from the potentials associated with the provision of adult education. They could also be influenced by the individual intrinsic and extrinsic motives for learning. As the large number of adult learners in established centres in Tanzania, one would be inclined to explore the motives for their turning up to learning.

A reflection on adult enrolment in the established adult learning centres in Tanzania provides a sound justification for continuing to provide adult education in the country. This also demonstrates individual readiness and acceptance of adult education in the country. Yet, there is limited information on the adult learners' experiences in established centres. The limited studies, specifically, on Tanzania indicate challenges from the perspective of adult education programmes. These include the human, financial and the physical challenges (Bhalalusesa, 2004; Bwatwa & Kamwela, 2010; Kway, 2016; Msoroka, 2015; Swai, 1999). This study, therefore, explicitly explored adult the learners' experiences from the context of the adult learning centre. As such, the study findings would form a basis for discussing adult learners' motives and challenge from the perspective of learning centres. It also reminds adult education practitioners and policy-makers on their roles and responsibilities to create a conducive learning environment to nurture skills and knowledge development of adult learners in the adult learning centres in Tanzania.

Purpose of the study

This study explored motives and challenges of adult learners from the perspective of adult learning centres to determine possible interventions in a bid to address those challenges.

Research questions

How do learners describe their motives for participating in adult learning programmes through learning centres in Tanzania?

What challenges do adult learners experience in the established adult learning centres?

Motives for adult learning

Adult learning involves people of diverse ages, roles, abilities, experiences, employment status, gender, identity, level of maturity, and motives for learning (Knowles, 1980; Knowles, Holton & Swanson, 2015; Rothes et al., 2017). Such characteristics form a sound base for understanding adult learners' diversity, objectives for learning and their engagement in the adult educational programme. This also initiates the need for establishing flexible learning mode, inclusive of their social and economic responsibilities (Carré, 2000; Whitt, 1994).

The desire to participate in learning among adults could be influenced by social, economic and political motives (Mushi, 2012; Rothes et al., 2014, 2017; Whitt, 1994). Adult learn to improve their economic status, safeguard their positions, get promotion, secure new jobs, improve efficiency and get salary increase (Mushi, 2012; Onchari, 2016). The unemployment

rate and low educational qualifications of adults also serve as an impetus for their enrolment in educational programmes (Roths et al., 2014). In other words, adult learning is a tool for improving qualifications and an opener to employment opportunities.

On the other hand, learning for socialisation is also observed among adults in various settings (Okech, 2004; Whitts, 1994). This means that they learn order to get new friends, get life partners and improve their social relations (Mushi, 2010). However, there are those who learn to change attitude (Sargent, 2001). Yet others study to enable them to cope with life challenges such as divorce, lost jobs, loneliness, death of partners, and retirement (Cross, 1981; Mushi, 2010). Their engagement in a social group provides chance to socialise and share their experiences. They are also open new coping mechanisms. Adult learning influence life transformation, transition and impact-making in their communities (Okech, 2004).

Adult learners challenges in the learning centres

Adult learners' experiences in a learning process are not free from challenges. Studies from various parts of the world indicate that adult learners experience socio-economic and institutional challenges (Bhalalusesa, 2004; Bwatwa & Kamwela, 2010, UNESCO, 2003). Some lacked financial backup to support their learning whereas others need the required learning facilities (Machumu, Kalimasi, Msabila, Dominick, Zhu, & Almasi, 2015). A comparative study between Tanzania and Finland noted that adult education practices in the former had inadequate and relevant teaching and learning materials unlike in the latter country where adult learners had full access to learning resources (Kway, 2016). Other studies also indicate that adult learning centres were underfunded and faced human and material resource challenges (Bhalalusesa, 2004; UNESCO, 2003). Accessibility and availability of enough funding is essential for improving physical infrastructure, learning facilities and sustaining facilitators in learning centres.

The presence of untrained facilitators, inadequate number of facilitators and poor co-ordination of programmes are some of the challenges confronting adult learning in Tanzania (Bhalalusesa, 2004; Bwatwa & Kamwela, 2010; Msoroka, 2015). Yet, adult facilitators require adequate qualifications, mastery in adult education methods, firm grasp of adult psychology, and management skills for such adult learning centres (Abdukarim & Ali, 2012; MacKeracher, Suart & Potter, 2006; Swai, 1999). The absence of these qualifications is detrimental to knowledge and skills development of adult learners.

Further literature review indicates that some adult learning centres fail to support adult learners' realisation of motives because of poor infrastructure, lack of facilities, and exposure to irrelevant programmes (Machobane, 2010; Swai, 1999). In this regard, a conducive learning environment and the development of relevant programmes that accommodate adult learners' needs are crucial in this context. In fact, the failure to support adult learners' motives undermines their interest and opens the door for dropouts. After all, the success of adult learners also relies on flexible learning schedule as well as academic, psychosocial and financial support (Mohamed & Zulkipli, 2014; Spivey, 2016).

Theoretical framework

The study adopted Cross' (1981) theoretical framework on reasons behind adult participation and non-participation in adult learning. As adult learners have various motives that influence their participation in learning, Cross argues that self-assessment, attitude towards education, expected goals, access to educational opportunities, life transitions and access to information

influence adults' decision to participate in the learning programme. Similarly, adults have social and economic motives informing their decisions on the need to study. Sustaining these motives is a function of relevant curriculum, qualified human resources and good learning environment with adequate learning resources and support (Mohamed & Zulkipli, 2014; Spivey, 2016; Swai, 1999).

During learning, adult learners contend with institutional, dispositional (personal) and situational challenges. The dispositional and situational barriers occur outside the institutional walls. However, their consequences are observable during adult learning. The teaching, learning and support practices, which occur in institutional wall, could create a solid base for adult learners' success even beyond their comprehension. Hence, the need to study the adult learners' experiences from the perspective of adult learning centres guided the study to focus on institutional barriers. On this aspect, Cross argues that irrelevant curriculum, lack of experts, distance, poor transport system, and lack of funds to support learning are institutional challenge attributes. Moreover, the absence of proper human, physical and financial support could adversely limit adult the learners' realisation of their motives for learning in the centres (Boeren, 2009). This study, therefore, utilised Cross's theoretical thinking to explore the adult learners' motives and experiences in Tanzania's adult learning centres.

Methodology

Research approach and design

The study used qualitative approach to generate rich data from the natural context of adult learning centres. The case study of IBCAE programme facilitated the exploration of adult learners' experiences at the learning centres. The ICBAE programme, as a case study, involved adult learners studying literacy programme and development and Income Generating Projects. As such, this study was unique relative to other programmes such as IPPE, ODL and COBET, which involved diversified groups of children, youth and adults.

ICBAE programme

ICBAE programme started as a pilot project in the 1990s. It was later applied to most of the regions in Tanzania. The programme aimed to empower people in the communities to develop basic literacy skills as well as income generating skills (Hanemann, 2017). The learning process took place in the public primary school buildings and any other areas where the arrangements were in place. The research was carried out in study circles conducted three times a week in the afternoon and evening hours (Hanemann, 2017; Mushi, 2012).

The study employed a Regenerated Freirean Literacy Empowering Community Techniques (REFLECT) and UNESCO Triple A of Assessment Analysis and Action (Bhalalusesa, 2004; URT, 2000) mostly as facilitation approaches. The REFLECT approach enables learners to work together and facilitators use manual, newspapers, alphabet books to teach literacy (Mushi, 2012; Swai, 1999). The mode of teaching focuses on participatory approaches. Adult learners are guided to analyse community challenges, design learning activities, participate in problem-solving and plan income generating activities. It is also indicated that adult learners had opportunities for participate in skill development in areas such as masonry, carpentry, tailoring, livestock keeping, bee-keeping, fish-pond preparation, gardening, shoe repairing, running salons and tree planting (Hanemann, 2017; Mushi, 2012). Practical sessions enable adults to develop their projects and, thus, improve their income generation. The case study design was relevant in this context as it explored rich and detailed information from selected settings (Creswell & Creswell, 2018; Yin,

2014).

Area of the study

The study was conducted in Arusha region. The region was selected for its effectiveness in establishing ICBAE centres. Arusha region ranked first on the list of regions providing ICBAE as it had 237 centres (7 non-governmental and 230 governmental centres). Singida region was second with 184 and Iringa with 105 centres (URT, 2019). So presence of many ICBAE centres in Arusha influenced the researcher to select the region to explore the adult learners' experiences.

Sample and sampling procedures

The study used purposive and convenience sampling procedures. In all, 32 respondents from two ICBAE centres participated in the study. The use of a small sample was among the characteristics of the qualitative research which centres on getting rich and relevant information on the study (Gay, Mills & Airasian, 2012). The study sampled 24 adult learners from three adult learning centres located in Arusha District Council and Arusha City Council. A Convenience sampling was used to select adult participants. The adult learners' inconsistency in coming to the centres made the study to use convenience sample to include those adults, who were available during the time of study. Moreover, the study purposively selected four facilitators (2 from each centre) and two programme co-ordinators. Furthermore, the study involved two education officials from the regional administrative level. These were selected by virtue of their positions as programme overseers, policy-makers, facilitators and project implementors.

Data collection methods

The study used semi-structured interviews and documentary review. Semi-structured interviews helped to solicit information from the study participants. These semi-structured interviews were conducted between 30 and 60 minutes. It enabled the researcher to probe for more information if the participants were not elaborate enough (Creswell, 2014). Most of the interviews were conducted at the learning centres where facilitators and adult learners were physically present. The education officials were followed at their workplaces. They helped to clarify on issues associated with learning infrastructures, human resources and financial issues. A review of the book register, a report on activities from adult learning centres and other policy documents from the Ministry of Education, Science and Technology yielded more insights and complementary information to the data obtained using the interviews.

Data analysis process

The information generated was subjected to thematic analysis. The process of data collection and mini-analysis of data conducted in the field familiarised the researcher with the data generated. The use of thematic analysis emphasised on familiarisation of data collected from the field (Boyatzis, 1998). Subsequently, the researcher re-examined the verbatim transcriptions, coded the data, organised and summarised the information collected through the semi-structured interviews. Comparison was also made to the analysed data from documentary review and observations. The whole process, therefore, enabled the study to inductively generate themes which are presented here below.

Study Findings

Adult learners' motives

The study findings show that only two kinds of motives were more dominant among adult learners: Economic and social motives.

Economic motives

The findings indicate that Adult learners' involvement in adult learning centres (ICABE) were mostly associated with the desire to improve their economic status. In this regard, most of the adult learners reported not have permanent jobs as they were involved in petty businesses, street vending and shop-keeping. Others were tour guides, drivers, house maids, farmers, and housewives. As such, many of them were optimistic that their engagement in adult education would increase their openings to earn more income. Their wish was, therefore, aligned with the overall object of ICBAE, which was to develop individual capacity for income generating (Hanemann, 2017; Mushi, 2012). One of the learners said:

I must come to classes to improve my finances. I am a housewife and I don't have any source of income. I cannot secure any employment as I am not educated. I was convinced by my friends that through ICBAE classes I can transform my life. So, I joined ICBAE and I am done with first part of reading, writing and counting. We are now learning in the Batik Making project. I think this learning opportunity will lead me to have my own project, which will enable me to have a good source of income.

This statement suggests that there was hope for improving skills and improving future income. Knowing the basic literacy was just a foundation of the main desire to improve their economic wellbeing. The facilitators and education officers from the region also reported that most of the adult learners enrolled in ICBAE programme because of income generating activities. They also said that other activities such as irrigation projects, English language programme, honey processing projects, soap-making and gardening were incentives for their participation in learning. Hence they strived to boost their income by enrolling in ICBAE programmes to become much more production and skill development.

Embracing entrepreneurship culture

The study findings show that adult learners in Arusha region joined classes as they wanted to improve their entrepreneurship skills and embracing their long-lasting culture of doing businesses. They reported that they wanted to be more professional by engaging in ICBAE. In this regard, one participant said:

People in Arusha are entrepreneurs in nature. Everyone is busy selling or doing some activities, which brings more income. We don't have entrepreneurship skills worth improving our businesses. I sell beads to tourists. But I was told I need to be more innovative to attract market. When I heard about ICBAE I thought it was time for improvement. I am glad that we have practical sessions and we are selling many things.

Developing entrepreneurship skills and improving hands-on practices were potential for improving the culture among the adults in the region. Adult facilitators confirmed that most of the learners in their classes were targeting tourism business. Given the high competition and demands for skills in business, made most of adult learners feel that they were unqualified and, hence, in need of additional skills equal to the market demands. Consequently, some formed groups and requested the municipality to support their learning needs. The municipal support extended to the groups by audit the class and organising better learning sessions, which induced

an increase of many adult learning classes in the region. The review of documents indicated that ICBAE included basic literacy and post literacy with components of Extension Services, Income Generation and Vocational Training (URT, 2019). This support to income generating projects was central to the learning of the adult.

Enhancing skill development

The findings from the study also indicate that adult learners were inclined to improve their skills and apply them in various contexts. One of the learners said:

...I need to develop good farming skills and become a supplier of grain in this area. In my class, facilitators are inviting specialists to guide us on good farming techniques. They bring the actual things for us to see. For example, tools, fertilizers and modern seeds which could enable one to get high yield.

The use of specialists as guest speakers was a good strategy for enhancing skill development in the class of adults. These provided real examples during class demonstrations. This supported their extrinsic motive of the adult learners, who wished to become well-known suppliers of grain. The desire was further supported by the economic needs.

Improving basic literacy skills

Adult learners also reported participating in ICBAE programme to master skills on reading, writing and numeracy. Most of the adult learners in the selected centres were people, who were selling different kinds of products in retail shops and the streets as well as those who sold products in markets. Some of the adult participants were pastoralists and farmers. They all needed basic literacy skills to do simple arithmetic and read crucial business-related information. They also needed to count their cash, exchange products and count their animals in the farms.

As for businesspeople, they needed basic literacy for interacting with clients. They felt ashamed to be illiterate and it made them to feel inferior when it came to reading tax calculations and business-related documents or managing their transactions. Hence, basic literacy was an essential solution to their challenges. One of the adult learners said: "I did not know how to read and write. This gave me energy to agree to participate in ICBAE when I was informed by a Ward Education Co-ordinator (WEC) who visited our business centre." This statement underscores the importance of using people with authority to convince those without basic literacy to enrol in adult learning centres. A statement by authorities contributed substantially to the efforts to reduce illiteracy rate in the country. A proper source of information was essential in making an informed decision. This motive is cross-cutting as it has economic values, social and psychological values.

Social motives

Recognition

The need to be recognised and appreciated by colleagues and people from their context influenced the adult to enrol in classes. The lack of education made some of them to feel inferior. Hence, their desire to learn was associated with recognition for being learned adults. So this also fuelled their desire to learn and complete the learning circle. One of them said: "I joined the class because I wanted to show my friends and relatives that I also attended ICBAE programme, I can read and I also have an activity to do." Recognition was at the heart of these adult learners' thirst to quench their learning needs. They felt ashamed to be dubbed 'illiterates'. Indeed, literacy development is a necessary component in the 21st century and serves as a tool for fostering

lifelong learning. Hence, the psychological satisfaction was an impetus for adult participation in ICBAE programme.

Association with others

The desire to come together for socialisation purposes was also noted. The findings show that adults wished for accomplishing their social goals such as having friends and networking. One of the learners explained that her friend's stories influenced her decision to study in the adult learning programme. In the study groups, she reported, adult learners helped each other by addressing their socio-economic challenges. Those stories instilled the desire to be part of the group in the learning context. As a result, they were able to have an opportunity to access education and, thus, have recourse to long-term contacts in addition to interacting socially and economically.

Coping with life events

The findings from adult learners illuminated on their motives to participate in learning, which emerged to have been contributed by life events. In life, they reportedly witnessed many bad situations such as divorce, long-term illnesses, and even death of their immediate family members—husband and children (Cross, 1981; Mushi, 2010). Sometimes they failed to cope with the situation. Thus, they needed a social group to help them heal and feel a sense of belongingness. One of the adult learners said:

My husband died some few years ago. I experienced so much grieve. I was alone and I wished I could have people around me. But the moment, I joined ICBAE programme. I felt a difference. I feel like I belong to the group forever. I have managed to start new friendship. I feel am light now and I am happy to attend classes.

The state of bereavement to this learner created a sense of isolation and, thus, needed to look for a social support. Hence participation in adult learning centre contributed to enduring the pains and felt love when interacting with new friends. It also provided comfort and social support. The study findings indicate that during learning, they counselled each other and shared their experiences. This enabled them to create social groups and cultivate a sense of belonging, which was an essential component in facilitating and enabling their learning.

Challenges in adult learning centres

The findings from interviews and documentary review revealed that the institutional challenges had negative impact on the learning of adult learners in ICBAE centres. This enabled the study to map out the institutional factors, which Cross (1981) described as part of the institutional barriers to learning. The challenges were as presented here below.

Inadequate skilled and qualified facilitators

The study findings show that the adult learning centres had inadequate skilled facilitators. Most of the facilitators were either form six or form four leavers without any additional academic qualifications. However, some had knowledge on income generating activities. These facilitators needed additional skills relevant for adding value to adult learning. Moreover, the centres facilitators were volunteers. One of the facilitators said:

Me and my colleague are volunteers. We were invited by the municipality to establish this class. We are using our experiences to run the centres. We have completed Form Six. But we have passion to see adults develop various skills.

Running the adult learning centres requires experience and expertise as they are unique in terms of their characteristics and learning needs. Implicitly, there was a case of inadequacy in skills on the facilitators to manage a class of adults. They used their personal skills to support adults. Teaching in ICBAE centres require them to at least know Regenerated Freirean Literacy Empowering Community Techniques (REFLECT) and UNESCO Triple A or Assessment Analysis and Action (URT, 2000). This is contrary to the lack of skills observed among centre facilitators.

The study findings noted the presence of co-ordinators whose role was to oversee the established study centres. These were qualified primary school teachers but who were not centre facilitators. Surprisingly, the co-ordinators attended a training course on facilitation in ICBAE programme but they had a different role to perform. It is indeed risky not to use experienced facilitators to support literacy skill development. There is a danger of not meeting adult learners' needs.

Limited financial resources

The findings also show that adult learning centres had inadequate access to financial resources. The expectation was that district councils and the education offices would have a specific budget to support adult education. There were limited funds allocated to support the educational system. In this regard, the study revealed that more efforts were placed in financing the formal system and less on non-formal education system which was for adult learners. One of the education officers said: "The funds allocated were quite minimal and one needed to prioritize. Once you did that you would find that all the resources were channelled to formal education. So, the Non formal education continues being under funded". Such limited commitment to funding the non-formal education was quite detrimental to the success of the adult learners. The same was echoed by UNESCO (2003) when describing the challenges adult education programmes face. The findings also indicate that the centre volunteers (facilitators) were paid 50,000/= per month as honoraria. The amount was hardly sufficient to cover their social and economic needs. One of the centre facilitators said:

It is only passion for teaching and lack of employment opportunities which made me continue working here. It is hard to explain but just know I, sometimes, stay without receiving any honoraria for a long time. When you ask, you are told they are processing funds. This partly discourages my decision to support learning.

One could see the desperation and discouragement resulting from the low pay. This scenario could also impact on their volunteerism spirit and leave adult learners without support. Despite their limited skills, they were valued primarily because of their roles in the centres.

The lack of financial support posed a challenge to acquisition of the materials and equipment needed to be implementing the income generating projects. Consequently, the adult learners could not hold practical sessions. Similarly, there were delays in completing the programme. Conducting successful practical sessions in projects such as soap and batik making depended on the availability of raw materials from outside the centre. One of the adult learners said: "We sometimes fail to make liquid soap as the centre lacks materials relevant for its production. We need chemicals and storage facilities." Another one said: "We are required to make Batik products. But we sometimes fail to do our practical. We lack plain fabric, wax pens and batik process set." It is not difficult to ascertain that inadequate funds meant incapacitating the efficiency of the practical training. Thus, limiting the skill development and hence limiting adult learners' capacity to fulfil their economic motives.

Variations on learning needs

The study findings signal diversity on the needs of adult learners. Adult learners from one of the adult learning centres did not want to acquire basic literacy skills. They had little time to attend classes. In fact, they agreed to meet once a week. Their purpose was to meet as women and learn together what they perceived as potential to enhancing their socio-economic well-being. One of them said: “Our need is to know how to use our phones. We want to communicate with our people. But we need some basic tips. So, we have requested our teacher to find somebody to teach us that”. When one of the co-ordinators was asked to provide answers on this issue, she said the problem was common to them. They only helped by allocating a facilitator to address their need. Otherwise, one would not get adults to attend learning centres. Despite this being contrary to the need of ICBAE programme, it has attached values to the adult learners. Transformation such as this should be considered as they also sustain group learning.

The limiting learning environment

The findings from the study centres indicate that the environment was deprived of relevant resources. The potential learning resources were either inadequate or outdated. Batik making tools in some of the centres, for example, were old and of low quality to allow a competitive making of quality batik products. The findings also show that some of adult learning classes were being held in primary schools. The adults assumed classes in the afternoon and in some places in the evening to give space to pupils to complete their studies during regular class session. In this regard, adults had to contend with a schedule. Thus, inflexible learning schedule posed a challenge to adult who did not have time in the afternoon or evening hours. As a result, some of the adults missed classes. Furthermore, the adult learners had to conduct practical activities in open space as the rooms were not meant for supporting hands-on practices. One of the facilitators said:

We cannot do practical activities in the classes as we will inconvenience pupils who use classes during regular class hours. We utilise open space outside the classes for making batiks. Sometimes, we experience challenges as we need to store tools and chemicals in the school.

The absence of proper storage space created fear for the safety of the materials such as batiks, which had to be left out to dry. Implicitly, a good environment is supportive of the practical sessions for income generating projects. Hence, proper space and storage facilities are important to ensure successful practice and production. In fact, the current learning environment requires some improvement to maximize learning of adult learners.

Seasonal classes

The findings show that the participation of adults in learning was seasonal. There were two seasons—high season and low season. This was determined by the nature of economic activities occurring during the year. Facilitators said adults were engaged in agricultural activities that is planting and harvesting. During that period, they could hardly attend classes. It was not uncommon for adult learners to vacate their places for some time. They went to their farms and others were engaged in animal husbandry. They required time to find pastures for their animals. Another notable season was during their engagement within tourism activity. One of them said:

I sometimes lack time to engage fully in learning. I am a tour guide and once we have tourists around my company calls me and I attend to the needs of my clients. It is hard to adhere to my learning schedule. And this is more challenging when it is peak time for tourist such as the end

of the year.

Such situations require a flexible learning schedule to accommodate the needs of adult learners and allow them to learn at their convenient time. However, the seasonal classes posed a barrier due to lack of consistency in learning.

Discussion

The study findings indicate that adult learners in ICBAE centres had both economic and social motives which influenced their participation in ICBAE programme. The economic motives aimed to increase and improve income earned and change the adult learners' economic status. Most of them had poor economic background and their enrolment in other words, adult education made special contributions to combating poverty and enhancing economic development (Carré, 2000; Hanemann, 2017; Rothes, Lemos and Gonçalves, 2014). The findings also show that adult learners desired to improve literacy skills to facilitate their activities in the world of work and business. The most striking feature meaning from this study was that adult learners studied to nurture an entrepreneurship culture existing in their community. Their participation in ICBAE was deeply embedded in enhance their cultural values of being successful businesspeople. As such, even their engagement in ICBAE was a way of developing basic literacy and income generating skills.

On the other hand, adult learners had social motives, which included studying for recognition and prestige. This was associated with removal of an inferiority complex that could disappear once they became literate individuals. Moreover, adult learners needed social interaction, group affiliation and a mechanism to cope with social challenges. Similarly, they wanted to create friends in socio-economic groups hitherto seen as untenable. The economic and social motives were not different from the motives recognised and acknowledged in literature (Mushi, 2010, 2012; Onchari, 2016; Rothes et al., 2014, 2017; Whitt, 1994).

The findings also show that adult learners experienced several challenges from ICBAE learning centres. The challenges included inadequacy of financial resources, untrained and under qualified facilitators, seasonal classes and limited learning environment. These challenges were detrimental to the learning of adult learners. Given the nature of learning environment, there was a dilemma in maximising learning potentials and fulfilling adult learners' learning desires. Successful learning is associated conducive teaching environment, supportive and well-resourced learning environment (Mohamed & Zulkipli, 2014; Spivey, 2016; Swai, 1999). This is contrary to the experiences drawn from learners and facilitators.

The use of volunteers though appreciated given the need to support adult learners was not highly effective as facilitators lacked potential adult facilitation skills. The use of qualified resourceful personnel would have enabled the adults to master skills and knowledge. Mastery of andragogical methods facilitates the proper learning of adults. The observed challenges were also found in other adult learning programmes in Tanzania (Bwatwa & Kamwela, 2010; Bhalalusesa 2004; Kway, 2016; Machumu et al., 2015; Msoroka, 2015; Mushi, 2012; Swai, 1999). Similar observations were also found in many other countries (Spivey, 2016). However, the seasonal learning pursued by adult learners was not compatible with the desired outcomes that could condemn the learner to relapsing into illiteracy and losing interest to learn.

The issues of not wanting to learn basic literacy skills from the classroom context were also new. In this regard, it is understandable that some adults are over-occupied with social and economic

responsibilities. As such, mastery of numeracy, reading and writing was central for their day-to-day activities. Hence, demand for a simple learning such as understanding the use of mobile phone was not enough for removing illiteracy among adults. The study also noted that lack of equipment and facilities to support practical sessions were some of the pressing problems. These areas had potential to support income generating projects. The absence of relevant learning resources was a challenge to the overall objective of ICBAE programme. The need to empower adults to develop skills for income generating projects was likely to dwindle. In fact, the fixed schedule blocked the demand for flexible learning schedule to accommodate their daily socio-economic activities (Carré, 2000; Whitt, 1994).

A proper intervention from the governmental, non-governmental organizations (NGOs), Community Based Organisations (CBOs), and individuals was necessary to amend the situation. Creating an enabling environment capable of supporting adult learners' realisation of their motives was vital for continuation and sustainability of ICBAE learning centres. The challenges discussed thus far could hinder the country from realising the Vision 2025, which aim to develop a learned information society (URT, 1999). It also challenges the attainment of the Sustainable Development Goals 2030 particularly goal number 4, which seeks to enhance lifelong education opportunities for all (UNESCO, 2019). Moreover, strengthening capacity of centre facilitators and improving access to learning resources are pivotal for improving the adult learners' experiences in adult learning centres.

Conclusions and Recommendations

Overall, the study looked at the motives and challenges experienced by adult learners in ICBAE centres. The socio-economic motives served as impetus for adult learners' engagement in learning. Challenges included financial, physical and human resources. Thus, enabling adult learners to realise their motives is central to their success in learning. The challenges from adult learning centres can hardly support adult learners to accomplish their learning goals if not addressed properly. As such, strategic interventions suitable for improving adult learners' experiences in the learning centres should be instituted. Centre facilitators should be trained to understand adult psychology and master facilitation skills relevant for the development of adult learners. The government should also take a leading role to ensure adequate access to financial resources in ICBAE learning centres to sustain and support practical session and nurturing income generating projects. Education officers should also strengthen co-ordination of literacy and the income generating programmes to allow for proper provision of education to adult education in learning centres.

References

- Bhalalusesa, E. P. (2004). Towards sustainable development through REFLECT methodology in Tanzania: Major trends and lessons. *International Journal of Adults and Lifelong Education*. 2(1), 36-51.
- Boeren, E. (2009). Adult education participation: the Matthew principle. *Filosofija. Sociologija*. Vol. 20 (2), 154-161
- Boyatzis, R. E. (1998). *Transforming qualitative information: thematic analysis and code Development*, Thousand Oaks, London & New Delhi: Sage Publication.
- Bwatwa Y. S & Kamwela. A. S. (2010). *Review and Revision of Adult and Non-formal Education*.
- Carré, P. (2000). Motivation for adult education: From engagement to performance. Adult Education Research Conference. Conference Proceedings (Vancouver, Canada). <https://newprairiepress.org/cgi/viewcontent.cgi?referer=&httpsredir=1&article=2153&context=aerc>
- Cross, K. P. (1981). *Adults as learners*. San Francisco: Jossey-Bass.
- Creswell, J. W. (2014). *Research design: qualitative, quantitative, and mixed Methods Approaches*. Thousand Oaks, California: SAGE Publications,
- Creswell, J. W & Creswell, J. D (2018) *Research design: qualitative, quantitative, and mixed methods approaches*. Sage Publications. [Efemena, E.N., & Ebeye, T.O. \(2014\). The implication of adult education for National Development. IOSR Journal of Humanities and Social Science, 19\(5\), 58-60.](#)
- Gay, L.R., Mills, G.E. & Airasian, P.W. (2012). *Educational Research: Competencies for Analysis and Application*. 10th Edition, Pearson, Upper Saddle River.
- Hanemann, U. (2017) (Ed.). *Integrated Community-Based Adult Education (ICBAE), United Republic of Tanzania*. UNESCO Institute for Lifelong Learning. <https://uil.unesco.org/case-study/effective-practices-database-litbase-0/integrated-community-based-adult-education-icbae>
- Jinna, Y. J & Maikano. P. N. (2014). The role of adult education in national development. *International Letters of Social and Humanistic Sciences*. Vol.32, 35-42. doi:10.18052/www.scipress.com/ILS
- Knowles, M. S. (1980). *The modern practice of adult education: From pedagogy to andragogy (2nd ed.)*. New York, NY: Cambridge Books
- Knowles, M., Holton III E. F., Swanson, R. A. (2015). *The adult learner: Definitive classic in adult education and human resource development. 8th Edition*. New York, Routledge.
- Lindeman, E. (2015). *The meaning of adult education*. Andesite Press.
- Machumu, H. J., Kalimasi, P.J., Msabila, D.J., Dominick T., Zhu, C, Almasi, E.M. (2015). Utilising Secondary Schools Facilities for Adult Learning Programmes in Tanzania: A Veracity of Trances. *Journal of Education and Practice*, Vol.6 (23), 125-131.
- MacKeracher, D., Suart, T., Potter, J. (2006). State of the Field Report: Barriers to Participation In Adult Learning. <http://en.copian.ca/library/research/sotfr/barriers/barriers.pdf>
- Machobane, A. M. (2010). Strategies for facilitating learning in adult basic education and

- training. Unpublished doctoral dissertation. Pretoria: Pretoria University.
- Mohamed, N.H. & Zulkipli, N. Z. (2014). Factors influencing attrition among learners. Kuala Lumpur: Faculty of applied social sciences in Open University of Malaysia.
- Msoroka, M. (2015). Linking adult education with formal schooling in Tanzania: Mission unfulfilled. *International Journal of Scientific Research and Innovative Technology*, 2(6), 162-174.
- Mushi, P.A.K . (2010). Principles and practices of adult education. Dar es Salaam: University Press.
- Mushi. P.A.K. (2012). History and development of education in Tanzania. Second Edition. Dar es Salaam: Dar es Salaam University Press
- Onchari, T. O. (2016). *Factors Influencing Learners Enrolment in Adult Education, in Isinya Sub-county, Kajiado County, Kenya*. Unpublished Master of Education in Adult Education and Community Development Research Project, the University of Nairobi
- Roths, A ., Lemos, M.S., & Goncalves, T. (2014). Motives and Beliefs of Learners Enrolled in Adult Education. *Procedia-Social and behavioral Sciences*. Vol. 112, p 939-948.
- Roths, A., Lemos, M.S., & Gonçalves, T. (2017). Motivational profiles of adult learners. *Adult Education Quarterly*, Vol. 67(1) 3 –29.
- Sargent, N. (2001). A north-south divide among adult learners in Europe. *Adult Learning* 12(9), 7-14.
- Spivey, T, M. (2016). Examining barriers to retention of adult learners in rural education programmes. Unpublished Doctoral dissertation. Minneapolis: Walden University.
- UN (United Nations). 2015. Transforming our world. The 2030 agenda for sustainable development. https://www.un.org/ga/search/view_doc.asp?symbol=A/RES/70/1&Lang=E
- UNESCO. (2019). 4th Global Report on Adult Learning and Education (GLARE). Hamburg, UNESCO Institute for Lifelong Learning.
- URT. (2000). Education in a Global Era: challenges to equity, opportunity for diversity. *Paper presented at the Fourteenth Conference of Commonwealth Education Ministers (14 CCEM)* Halifax, Nova Scotia, Canada, 27 – 30 November.
- URT. (2014). *Education and Training Policy*. Ministry of Education.
- URT. (2019). *Basic Education Statistics in Tanzania (BEST)*. Dar es Salaam, Ministry of Education, Science and Technology.
- Whitt, E. J. (1994). Encouraging adult learner involvement, *NASPA Journal*, Vol. 31 (4), 09-319.
- Yin. R. K. (2014). *Case study research design and methods* (5th ed.). Thousand Oaks, CA: Sage.

Decentralized Management of Adult and Non-Formal Education in Tanzania: Issues and Challenges

Eustella Peter Bhalalusesa

Department of Educational Foundations, Management and Lifelong
Learning, School of Education, University of Dar es Salaam, Tanzania

Abstract

One of the key milestones within the 50 years of adult education operation in Tanzania is the decision of the government to transfer some of its powers and functions to the local authorities. This includes a shift in the responsibility to finance those systems locally. Implementation of this important decision is not a simple and trouble-free operation. Experience indicates it demands a well-trained management and administrative personnel both at the macro and micro levels capable of mobilizing resources and promoting equitable access to high quality adult and non-formal education. Moreover, it needs personnel with capacity to respond to the current global challenges and opportunities, creation of and sustaining an enabling environment for effective partnerships. The paper makes further argument that having solid well trained personnel alone is not enough but this should be accompanied with equitable allocation of sufficient resources and the capacity to make decision over those resources to realise the expected output of decentralized management. The paper is based on a desk study but corroborated with data obtained from a round table discussion by regional and district adult education coordinators who were invited to attend the Conference to Celebrate 50 Years on of Adult Education in Tanzania convened at the University of Dar es Salaam in June, 2021.

Keywords: adult education, decentralization, non-formal education

Introduction

In Tanzania today adult education and non-formal education are two terms that are being used interchangeably although they are not necessarily the same. UNESCO (2011) defines adult education specifically targeting individuals who are regarded as adults by the society to which they belong. This also includes what may be referred to as continuing education, recurrent education or second -chance education. Coombs (1974) defines non-formal education as any organized, systematic activity carried outside the framework of the formal education system to provide selected types of learning to particular subgroups in the population including adults as well as children. He further contends that Non-formal education puts emphasis on needs, situations and cultural diversity of the beneficiaries, and then responds accordingly. Due to this inherent character, non-formal education as it is for adult education, is wide in its scope and coverage. One of the main distinguishing factors between the two terms is the target population to be served. Whereas adult education serves adults¹ only, NFE serves both adults and children particularly those out of school. At times, adult education may contain programmes that are formal² in nature. Such adult education programmes are found in formal accredited institutions like colleges and universities.

¹ Legally, in the Tanzanian context an adult person is anyone from eighteen years and above. This person is regarded mature enough to vote in any public election held in Tanzania (Kanukisya, 2020).

² In the formal learning setting, adult learning opportunities are offered under formal institutional context They are well structured and coordinated, lasting for a specified period of time (Mushi, 2016), These opportunities include adult learning programmes organized by tertiary institutions, universities and other institutions of higher learning. Through government and private sponsorship, some employees have been pursuing continuing education programmes through open and distance learning, colleges and universities within and outside the country.

Structurally, in Tanzania today adult education is not a standalone concept. Non-formal education has been attached to adult education and the education sub-sector is now known and renamed as Adult and Non-Formal Education (AE/NFE). This is because programmes that cater for overaged children³ who can no longer begin standard one in a formal school and children and youth who dropped out of the formal school system are taken care of by this education sub-sector.

The management of adult education in Tanzania in a historical perspective

Adult education has a long history and so applies its administrative and management structure. In the pre-colonial Tanganyika, adult education was acquired on the job through the transmission of family knowledge in terms of agricultural skills through apprenticeship. According to Mlekwa (1990) adult education in the form of schooling was established during the colonial period with the aim of consolidating the administrative infrastructure of colonial state. This was spearheaded by Christian missions so as to facilitate Christian and colonial penetration in Tanganyika. Immediately after independence in 1961, the government started to take measures to transform her totally inherited educational system to match it with her own new goals, aspirations and concepts of development. Among the measures taken was the re-positioning of education outside the normal formal school system for children. Although, formal education for children was considered important in stimulating national development in the crucial aftermath of independence, it could not be relied upon to solve the above mentioned problems. The government felt that it would be unwise to concentrate on educating children, leaving adults in a state of illiteracy for this would imply delaying the country's development for generations. It was for this reason that, in introducing the First Five Year Development Plan (1964–1969) the Late President Mwalimu Nyerere pledged a major commitment to adult education that:

First we must educate adults. Our children will not have an impact on our development for 5, 10, or even 20 years. The attitudes of adults, on the other hand, have an impact now (United Republic of Tanzania, 1964: xi)

In this era, adult education was promoted widely under community education which covered literacy, agricultural extension, rural skills and health education. According to Mushi (2010), literacy teaching was a major activity of the community development and perhaps the largest single adult education activity in terms of number of participants involved. Although, tangible activities geared at educating adults could be seen, they were still amorphous in nature since they were organised in a scattered, uncoordinated and limited manner.

A well-established management and administrative machinery to support adult education activities in the country came into effect in 1970 when President Nyerere announced in his 1969's New Year Speech that 1970 would be an adult education year. Several important and notable pronouncements which demonstrated his own personal commitment and political will of his government were made. Coordination and administration of adult education activities were transferred from the Ministry of Rural Development and Regional Administration to the Ministry of Education which was later on renamed as Ministry of National Education. The ministry became a major agency responsible for providing education for the entire youth and adults. By being incorporated within the umbrella of the Ministry of National Education, adult education which was initially amorphously coordinated in scattered and limited manner now received a boost

³ The official school age is seven years. Therefore according to UNICEF (2006), overage children begin at the age of eight and a special NFE programme known Complimentary Basic Education Tanzania (COBET) or its Kiswahili equivalent MEMKWA) was initiated in Tanzania in 1999 to provide them with a second chance.

in status in the eyes of the public. A gradual process of diffusion between the hitherto sharply divided formal and non-formal educational systems was set in motion.

As a result of this new assignment of hosting adult education, the Ministry of National Education created a Directorate of Adult Education within its administrative structure. This Directorate was established on the same footing as other directorates dealing with various sectors of formal education such as primary education, secondary education, and teacher training. The directorate refined Nyerere's vision on adult education and outlined its tasks as follows:

To mobilize the rural and urban masses into a better understanding of our national policies of socialism and self-reliance

To provide leadership training in various aspects of life at all levels

To eradicate illiteracy

To give knowledge and skills in agricultural and rural construction, health and home economics that will raise people's productivity

To provide follow-up education for primary and secondary school leavers with a view to setting them in ujamaa village

To provide continuing education to professionals at various stages in the form of seminars, evening classes, in-service training programmes, correspondence courses and vocational training (Ministry of National Education, 1972, p.15 as cited in Hall, 2020).

The creation of a Directorate of Adult Education at ministerial level went concurrently with appointment of a wide administrative network of adult education officers at all administrative levels throughout the country- regional, district, divisional and wards levels. The exercise started with the appointment of District Adult Education Officers in 1970. Before their appointment they underwent a three- month training at Kivukoni College. Their main responsibility was to organize and coordinate adult education programmes and activities in their respective districts, work together with and at the same level as other officers in charge of formal education system. They were also required to function as political officers in their respective districts. It should be noted that by that time Tanzania was a one party state and the party was supreme. In 1971 adult education officers/coordinators were appointed at regional level followed by those at divisional and ward levels. In 1974, each District Adult Education Officer was supported by the appointment of Adult Education Evaluation and Domestic Science Officer.

Kassam (1978, p.23) summarized the main duties of the Adult Education Officer at different levels as follows:

The planning, implementation and supervision of various adult education programmes in their areas and through the adult education centres;

Recruitment of teachers for adult education classes and the payment of honoraria;

Mobilising the people for adult education through TANU;

Cooperating and coordinating with other adult education agencies in promoting and expanding adult education programmes;

Training of adult education teachers, study group leaders, and other adult education educators;

Distributing adult education materials and stationery to adult education centers;

To report on adult education activities to the Ministry of National Education and TANU.

In carrying out these tasks, the adult education staffs were provided with various means of transport: a bicycle at ward level, motor-cycle at divisional level and a Land Rover at district and regional levels.

The committee structure

In addition to the network of adult education staff there existed an elaborate committee structure of adult education which was set up in 1970. Such committee structure was an attempt to carry out horizontal coordination between various agencies of adult education at the national, regional and district levels, while at the ward level it attempted to channel the resources of formal education institutions and other organizations for adult education.

The committees at the national, regional, and district levels were chaired by Executive Secretary of the ruling party (TANU) and the respective Adult Education Officer at that level served as Committee Secretary. The Ward Adult Education Committee was chaired by the TANU Branch Chairperson, and was comprised of heads of formal education institutions within the ward, as well as other institutions that existed in the ward. Every school or college which served as an adult education centre had its own adult education committee which provided a vehicle through which the learners participated actively and directly in the planning and decision making of their learning activities. The decision for the committees to be chaired by heads of the Ruling Party was done deliberately to indicate Tanzanian's serious commitment to the cause of adult education.

It should be noted that powers and decision-making within this structure, remained heavily concentrated at the ministerial level. Plans were conceived, initiated and developed by the central authority at the national level. Thereafter, developed plans were disseminated to lower organs for adoption and implementation. Hence the grassroots contributed little, if any, to the development plans and implementation of the same.

Budgeting and financial control was done at the central level and so applied to all issues related to what needs to be learned in the adult classes. One of the main tasks of the Ministry of National Education was to mobilise and coordinate all possible resources for adult education through the committee structure. Within this perspective Mlekwa (2021) observed that, the administrative and organizational structure of adult education, therefore, had a dual character namely provision for central direction of adult education and peoples participation from the grassroots (class) level to the national level. The Ministry of National Education at the headquarters provided central direction while the National Literacy Centre located in Mwanza region was responsible for training of personnel engaged in literacy work as well as production and publication of literacy and supporting material. It also acted as a reference and research centre.

The recruitment of volunteer teachers, distribution of materials and establishment of advisory committees were handled at the regional, district and ward levels. Budgeting and financial planning and disbursement was centrally done and every year the government allocated not less than ten percent of the total budget of the Ministry of National Education to adult education. The total recurrent expenditure continued to rise in the period 1969/70 to 1979/80. There was also a good amount of financial assistance especially from Sweden, UNESCO, UNDP, Sweden and other developed communities (Mlekwa, 2021). The ambitious literacy campaign aimed to wipe out illiteracy in five years (1971-1975) was launched and managed within this administrative structure.

The current administrative and organization structure

During the 1990s this system changed. Currently, overall operations of adult and non-formal education as it is for other education sub-sectors like primary and secondary education are guided by the Local Government Reforms Programme (LGRP), which was established by the government in 1998 and founded on the principle of Decentralization by Devolution (D by D). The D by D policy was based on the assumption that transferring responsibilities of managing funds and personnel from the central government to the district councils would improve the delivery of social services. With this in mind, Local Government Authorities were made responsible for financing the provision of services such as healthcare and education. The idea was that this would create an incentive for the LGAs to mobilize local resources in order to finance these programs. Within this context therefore, the Local Government Authorities (LGAs) assumed full responsibility for management and delivery of both formal and non-formal education services within their areas of jurisdiction.

Consequently, the education sector was now vested under two ministries-The Ministry of Education⁴ and one dealing with Local Government Authorities and Regional Administration under the Prime Minister's Office (now transferred to the President's Office). The roles and functions of the Ministry of Education now remained to be policy formulation, resource mobilization, co-ordination, collaborative planning, monitoring, evaluation and regulating quality assurance standards while the other ministry that hosts the local government authorities assumed the roles of implementation of the policies and management of the education programmes within their specific locations. It is important to note that even before the LGRP of 1998, the Education and Training Policy of 1995 had already decentralized basic education and training by empowering regions, districts, communities and educational institutions to manage and administer education and training.

Although, decentralization is generally advantageous it is not a simple and trouble-free operation. It should not be seen as a universal solution. Experience indicates that it has its own challenges and issues for consideration if tangible positive results are to be seen. In the context of AE/NFE the following have been observed.

The demand for innovative and well trained personnel at the micro level

Experience indicates that for a decentralized system to function effectively, it demands a well-trained management and administrative personnel both at the macro and micro levels capable of mobilizing resources and promoting equitable access to high quality adult and non-formal education. Moreover, it needs personnel with capacity to respond to the current global challenges and opportunities, creation of and sustaining an enabling environment for effective partnerships. In the light of decentralization policy, AE/NFE professional leaders need to enhance their competences in planning. In particular, they need to have vision through which they will be able to develop their own institutional strategic plans as part or as a translation of the district/macro policies. The complexity of individual plans should differ from one place/level to another depending on local variables.

It was gathered from the round table discussion with regional adult education coordinators that in actual fact, AE/NFE professional leaders especially at lower levels (district, ward and centre

⁴ The name for the Ministry of Education has been changing from time to time starting with Ministry of National Education, then Ministry of Education and Culture, to Ministry of Education and Vocational Training and now Ministry of Education, Science and Technology.

level) have a big role to play in the implementation of AE/NFE activities. They are seen as change agents of bottom-up development efforts. Therefore, in addition to competences in planning, they have to be transformative individuals, who are innovative and able to find ways of working with the community. They need to be competent in promoting public relations, fund raising, and community mobilization. This is due to the fact that many efforts in adult basic education have to get support from community leaders, community groups, and families, local and national politicians. Most of the times these people have proved to be helpful in raising enrolments, sustaining attendance and completion and in mobilizing the resources to pay for class premises, materials, training and even rewards for the facilitators

Experience also demonstrates that adult and non-formal education activities involve a considerable number of players and actors. There are considerable efforts by NGOs in different areas especially in the urban centres addressing the problem of out-of-school children and youth as well as provision of basic education to adults. These efforts need co-ordination. Therefore adult education officers have to possess competences in partnership building and collaboration.

Preparation and orientation for district and ward education co-ordinators

It is clear that the current educational reforms have necessitated district education officers and ward education co-ordinators to play a very crucial role in ensuring smooth running of quality education at the district and ward levels respectively. The Ward Education Officers for example are overall in charge of all matters pertaining to both formal and non-formal education systems in their respective areas including secondary and teacher education. They are expected to play not only a co-coordinating role but also a supervisory role of both formal and non-formal education activities in the ward. They are expected to collect, analyze and provide data from the ward to the district level. Given such great responsibilities, one would expect that the new appointees are given preparation, job description and orientation. The discussion with the District and Regional Adult Education Officers showed that no proper standard orientation or preparation is done to new appointees. Individuals are handed in letters of appointment and they are expected to start on their duties immediately. They are given guidelines, which show their duties, responsibilities and some job description. However, it was also revealed that if given time and resources, the job descriptions and orientation seminars ought to be provided.

Unclearly defined roles and responsibilities

The placement of adult education under the Ministry of Education in the 1970s went concurrently with appointment of adult education personnel at the national, regional and district levels. Their roles and responsibilities were centrally defined, coordinated and supervised. Adult education formed an independent unit with its own budget line at the district level. However, this has also been changed. Presently, at the district level, there are five adult education officials (as initially prescribed) with specialization in technical education, (for example, carpentry, masonry) home economics, agriculture, audio visual specialist and the District Adult Education Officer. The academic qualifications of these staff range from certificate to first degree. All these officials together with the district adult education officer, report directly to the district education officer and are charged with overall coordination, monitoring and supervision of the various AE/NFE programmes in the district. At the ward level there is a Ward Education Officer who deals with formal, non-formal, and adult education activities. At the lowest point i.e. the village/centre there is a centre coordinator who is also serving as head of a primary school in that locality.

Although the number of personnel is adequate, this structure is not operating effectively. In many places, the structures are dormant and weak because of inadequate funding to run the programmes. According to Mushi (2021), Tanzania spends an average of 0.5% of its education budget for adult education. This is very low and it falls short of the funding benchmark for high quality adult education programmes as proposed by the Global Campaign for Education 2005 that governments should dedicate at least 3% of their education budgets to adult education. In any case, it becomes difficult for these leaders to keep the programmes running. For instance, payment of honoraria has greatly been affected. While the honoraria are very low compared to the current realities, it is also not regularly paid. This has demotivated the facilitators who end up engaging themselves in other income-generating activities to survive.

Instead of staying idle, sometimes these adult education personnel at the district levels are assigned other duties by the District Education Officer and they have proved to be very useful. Technical Officers, for example, have been utilized to supervise construction of classrooms, offices and teachers' houses while the officer in-charge of Home Economic assists in health programmes/activities in primary schools. This demonstrates that within the AE/NFE sub-sector there is a lot of untapped potentials. The skills and knowledge inherent in these officers can be of great use especially for the 14-18 age group as well as for the adult population who have to be equipped with relevant life skills.

A missing link between policy planning and implementation

As previously indicated, adult education activities as it is for other basic education sub-sectors now operate under the umbrella of two ministries. Moreover, there is no clear understanding of what constitute adult education in its broadest sense. Adult education is misconceived as something to do with persons who have never had the chance to be in the four walls of a formal school (Bhalalusesa, 2006). Since the high numbers of illiterate adults at the time of independence have now been reduced from 85% to 22% as per the last 2012 census (MoEVT, 2016) then the situation is probably seen as no longer alarming. However, from a rights-based perspective even the remaining percentage of illiterate adults is entitled to education. Above all, adult education as indicated at the beginning of this paper is a cross-cutting issue and a lifelong process. Even those who are already literate, they still need follow-up literacy programmes to continue learning so that they do not relapse into illiteracy. During his address for the 1970 New Year Eve, the then President Mwalimu Nyerere reminded the nation that to live is to learn and to learn is try to live better. He further emphasized that education was something which never stops. Whatever the level of education one may have reached, he/she can go on since there is always something new to learn (Adult Education Association of Tanzania, 1975). Indeed, Nyerere was quite right because the world we live in is not static. The changes in socio-economic and political realities necessitate us to continue learning to cope with them. Today, Tanzania has decided to build a self-reliant industrial-based economy and totally eliminate poverty among its people by year 2025. One major tool that the country relies on in attaining such aspirations is continuous adult learning as well as adult training and re-training through workers education programmes.

Lack of clear understanding of what constitutes adult education has led to reduction of the status of adult education sub-sector at the micro-level. What used to be a department at the Ministry of Education Science and Technology for example, has now been dissolved and its activities have been placed under basic education department within the Office of the Commissioner for Education. However, adult education as indicated above goes beyond basic education. Apart from

that, basic education itself is also very broad encompassing pre-primary, primary and secondary education. In terms of budgeting, priorities have to be set carefully.

Lack of centrally developed instructional materials

It should be noted that during the centralized system even the instructional materials for literacy and post-literacy programmes in the country were centrally designed, developed and produced at the Mwanza National Literacy Centre. Within Functional Literacy Model, primers aiming at improving agricultural production related to cash crop production were designed and sent to the regions depending on the type of crop grown in that area, for example better farming techniques of cotton for the Lake Zone, Cashew nuts production for Mtwara and Lindi, Tobacco growing for Tabora and Coffee production for Kilimanjaro. However, this was highly criticised as being top-down approach without taking into consideration of specific needs of the learners. Following the Jomtien Conference on Education for All in 1990, and the findings of studies conducted in early 1990s, and the national literacy survey of 1992 (Kater, et al, 1992) Tanzania had to reconsider the functional literacy approach and adopted UNESCO conception of adult basic education as an education approach to meet the basic learning needs. Within the same context the government designed an Integrated Community Based Adult Education (ICBAE) in 1993 along with Regenerated Freirean Literacy Empowering Community Techniques (REFLECT) methodology to promote quality and sustainability of adult education. In principle, ICBAE is integrated and involves participants of different educational levels. This means also that there is no standard and uniform textbook/primer for the adult learners across the country. Using the philosophy of REFLECT each learning centre needs to analyse its own context and the facilitator together with the participants then have to design their own instructional materials. While this sounds theoretically attractive, one question is still lingering: To what extent are the facilitators able to lead the learners to analyse their situation and needs to come out with own quality designed instructional materials? Presently, the Mwanza Literacy Centre is no longer functioning as it was initially conceived. The printing press is now owned by the Institute of Education to print, among others, books for the formal education system. Therefore, the centrally developed textbooks for adult learners are not there anymore. In short there are no instructional materials for the ICBAE programme.

Concluding Remarks

The purpose of this paper was to try to show some of the issues culminating from the goodwill of the government to initiate decentralisation of education system including adult and non-formal education. In the adult education context, the LGRP has not proved to be a panacea of all the problems within the sub-sector. For example, the committee structure which helped to mobilise the communities for participation in adult education programmes has ceased to operate. Accordingly, the denial of adult and non-formal education to form an independent administrative and governance unit both at ministerial and district levels has affected many things especially the capacity to make decisions on matters related to financial control and management. Furthermore, provision of seed money for the learners to initiate and run small-scale income generating projects geared at poverty alleviation is not evident. Income generating projects in ICBAE are designed to use revolving loan funds for scaling up the projects and literacy training is taken as a necessary ingredient for successful execution and sustainability of the projects. This is not effectively operational at the moment. Adult literacy circles (where they exist) are supposed to be led by facilitators using dialogue discussion techniques of REFLECT. But again this needs

innovative, skilled and knowledgeable facilitators who are capable of leading the participants into viable project identification and project proposal write up. Continuous technical and material support is imperative. Unfortunately, locally trained facilitators are not readily available and even if they were available the honoraria to pay them is very little to retain them on the job. Apart from that it is paid irregularly depending on the financial capacity of the local authorities.

Overall, as we sit down and reflect on the past 50 years and the contribution adult education in pushing forward our socio-economic development, there is every reason to argue for a case to revamp the sub-sector. One of the suggestions is an attempt to revisit the current management and administrative structures in both ministries responsible for education so as to reinstate adult education section/unit/desk/department to become a self-governing entity. Capacity building for adult education personnel to handle the tasks specified within the decentralised structure is also imperative for them to be functional and effective.

References

- Adult Education Association of Tanzania (1975). *Adult education and development*. Dar es Salaam: Printpak.
- Bhalalusesa, E.P. (2006). Adult education in Tanzania: a neglected Species? *Journal of Adult Education*, 14 1-21.
- Coombs, P. & Ahmed, M. (1972). *Attacking rural poverty: How education can help*. Baltimore: John Hopkins.
- Hall, B.L. (2020). Elimu haina mwisho: Mwalimu Nyerere's vision of adult education. *Papers in Education and Development*, 38 (1) 1-14
- Kater, A, Kadege N. Keregero, M. Mlekwa, V. & Mushi, P.A.K. (1992). Peasants and educationa case study of literacy environment in rural Tanzania. *A research report* commissioned by Ministry of Education and Culture, Dar es Salaam and Swedish International Development Authority SIDA, Stockholm.
- Kassam, Y.O. (1978), *The adult education revolution in Tanzania*. Nairobi: Shungway Publishers.
- Mlekwa, V.M. (1990). *Literacy training, the state and development in Tanzania: a study of policy and performance, 1967 – 1989* Unpublished PhD Dissertation, University of Alberta, Canada.
- Mlekwa, V.M (2021). Unforgettable features of adult education in Tanzania.In B.L. Hall, P.A. Mushi, & P.L. Sanga (Eds.), *Reigniting Hope: 50 years of adult education in Tanzania*(pp. 11-22). Dar es Salaam : Dar es Salaam University Press.
- Mushi, P.A.K. (1990). *Origins and development of adult education innovations in Tanzania*, Unpublished PhD Dissertation, University of Southampton, England.
- Mushi, P.A.K. (2010). *Principles and practice of adult education*, Dar es Salaam: Dar es Salaam University Press.
- Mushi, P.A.K. (2021). Public financing of adult and non formal education in Tanzania: Issues and challenges. In B.L. Hall, P.A. Mushi, & P.L. Sanga (Eds.), *Reigniting Hope: 50 years of adult education in Tanzania* (pp. 23-37). Dar es Salaam: Dar es Salaam University Press.
- United Republic of Tanzania (URT) (1964). *The First Five Year Development Plan*. Dar es Salaam: Government Printers.

Defying the Odds to Learn Innovative Farming in Uganda: Experiences of Small -Scale Farmers in Bududa District

Michael David Sumani¹, Blackson Kanukisya², Mpoki Mwaikokesya

¹Department of Community Education and Lifelong Learning, Kyambogo University, Uganda

² Department of Educational Foundations, Management and Lifelong Learning, School of Education, University of Dar es Salaam

Abstract

This paper examines the learning processes undertaken by small -scale farmers in Bududa district in Uganda to navigate their way through the challenges of achieving innovative farming practices. As such, a qualitative case study was conducted in which 22 crop farmers provided data through interviews and Focus Group Discussions (FGDs). The Social Cognitive Theory was adopted to guide the study. The findings revealed that by learning from fellow farmers, experts, the unit on a farm and use of indigenous knowledge systems, farmers achieved innovative practices. It was recommended that agencies offering agricultural extension services ought to integrate informal arrangement such as farmer –to-farmer learning in order to facilitate effective development of innovative farming skills among farmers.

Keywords: adult learning, innovative farming practices, small scale farmers

Introduction

Generally, small scale farmers from most developing countries of the world grapple with many crop farming challenges some of which affect their learning and development of innovative farming skills. Small-scale farmers in Uganda seem not to be exceptional to the challenges due to the fact that reports still reveal farmers hardly access experts, and they face poor quality of farming technologies and biophysical factor (MAAIF, 2016; Ssebagala & Matovu, 2020). These challenges and many others are of great concern to many stakeholders in the agricultural sector.

Meanwhile, world over, intensifying farmer education on adoption of innovations seems to be the most universally advocated for strategy by stakeholders in the agricultural sector for overcoming farmers' challenges as it has continued to emerge in a number of scholarly papers (Bragdon & Smirth, 2015; FAO, 2015; Ingrama, et al., 2018; Kummer, Leitegeb, et al., 2017; Sontakki & Subash, 2017; Tambo & Wunsher, 2017). The dominant argument in most of these papers centres on learning innovative farming as the best therapeutic for farmers' farming challenges. Perhaps that informs Tambo and Wünsch (2017)'s definition of innovative farming as new or change(s) in farming processes or products aimed at giving farmers a leap forward in their livelihood activity which is farming in this case. Additionally, other scholars view the relevance of innovative farming not only in solving farming challenges, but also in achieving socio-economic empowerment of rural farmers (Duveskog, 2013; World Bank, 2012), precision farming thus increased production (Karegowda et al, 2021; Sunil, 2021), sustainable farming and adaptation to climate change (Spiegel et al., 2016; Sumane, et al., 2017). Besides the relevance, popularity of learning innovations seems to arise from the assumption that every human activity requires constant innovation to remain sustainable (Serdyukov, 2017). Making specific reference to farming, Munchhausen & Haring (2012) avers that learning innovative farming is a precondition for handling change successfully. Similarly, Sumane, et al. (2017) claim that a major shift towards more sustainable agriculture may not only necessitate new forms of knowledge, but rather new content and new process of learning as well. In other words how such knowledge is

acquired for the said change or improvement in farming to be achieved has to be of great concern to stakeholders.

But what is learning? Perhaps the definition by Mayer (2008) may capture key aspects of what learning is in the context of a farmer. Mayer states that learning is a relatively permanent change in person's knowledge or behaviour due to experience. Understandingly, three aspects are captured in the definition; duration (long term as opposed to short term), centrality of change (behaviour), cause of change (learners' experience in the environment as opposed to psychological interventions). Moreover, for farmers, learning may also take different forms such as formal, nonformal and informal. For the purpose of this paper, two forms, nonformal and informal learning are emphasized. Accordingly, the definition by OECD (2005) was adopted to operationalise the use of such concepts in this paper. Thus, non-formal learning refers to learning through a programme but is not usually evaluated and does not lead to certification while informal learning refers to learning resulting from daily work related, family and leisure activities.

Meanwhile, it can be argued that since farmers play a pivotal role in crop production chain, they have to remain active learners in order to succeed in their role which is assumed to be executed amidst a myriad of challenges. This argument is supported by a body of literature that recognizes the pivotal role of farmers' learning as the engine of innovations in farming (Barrantes & Yague, 2015), the 'heart' and 'soul' of agricultural sector (MAAIF, 2016), a tool for facilitating change on-farm (James, 2019) and an avenue through which farmers share knowledge on farming innovations (Tran, et al., 2019).

For Uganda, perhaps appreciating farmer learning as the 'heart and soul' of agriculture sector suggests why the overall objective of Uganda's agriculture extension policy is to assist farmers to become aware of and be able to adapt to improved technology and management practices in their farming enterprises (MAAIF, 2016). As a way of emphasizing overall objective, Barungi et al. (2016) state that the policy aims at farmer education provisions that goes beyond technology transfer to facilitation, beyond training to learning by the farmers. However, despite the good intent of the policy and other reforms in farmer education in Uganda, contradictory reports showing that farmer education services remain inaccessible by a large population of Ugandan farmers continue to emerge (Barungi, et al, 2016; Sebaggala & Matovu, 2020). As a result, farmers' innovative skills are reported to be less developed (Kabahemba, 2019; Lybbert et al, 2017; Ssebaggala & Matovu, 2020; World Bank, 2019).

Nonetheless, there is documented evidence that some small-scale farmers in Uganda are innovative in their farming activities (Mukadasi, 2018; UBOS, 2018). Such evidence raises the fundamental question with regard to how farmers learn to develop the innovative farming skills to sustain their livelihood activity. In fact, one wonders how such farmers learn to defy the odds that block the rest. Thus, this study aimed at examining the learning processes undertaken by such farmers to acquire the desired knowledge and skills to navigate their way through the farming challenges. Additionally, by understanding how farmers learn, farmer educators and other stakeholders in the agricultural sector can maximize their efforts in creating learning platforms and environment where farmers can thrive in their sustainable farming agenda.

Empirical studies on how farmers learn innovative farming

How farmers learn has attracted sizeable empirical studies perhaps due to its implication on farmer education provisions. Previous studies conducted in line with this highlight a wide range

of methods through which farmers prefer to non-formally learn to achieve innovative farming practices. Although such studies had their areas of focus, their take on how farmers learn is of interest to the current study. Thus far, some believe farmers learn innovative farming through experiential learning (Brown & Bewsell, 2010; Maertens, et al., 2020), others are for group learning (Prager & Creaney 2017; White & Sheath, 2011), while some claim it is through co-designing (Bragdon & Smith, 2015; Deffontaines, et al., 2020; Sumane, et al., 2017). Others completely differ from all the above and rather advocate for an eclectic approach; integrating hands-on learning facilitated through demonstration methods, one -on-one with experts, farm visits and discussions (Franz, et al., 2010; Seymour & Barr, 2014). Despite the differences, the dominant theme that emerges from all the cited empirical studies emphasizes learning by doing as the most preferred method of achieving innovative farming practices. However, further examination of the foregoing empirical studies suggests that they may not be conclusive in explaining how farmers learn as it may be noted in the subsequent section.

Firstly, the studies focused on non-formal learning arrangement and ignored the informal opportunities through which farmers might also learn. Yet, enormous body of literature exists to confirm that much of work -related learning is acquired informally (Barrantes & Yague, 2015; Boileau, 2017; Cameron & Harrison, 2012; Pamphilon, 2017). The assumption is that everyone can learn from activities they engage in. Thus, this particular study considered both forms of learning because they appear to complement each other. In support of complementarity, Kanukisya (2021) argues that, the different forms of adult learning should not be treated as discrete entities but rather with the understanding that they complement each other. Secondly, the previous studies focused on preferred methods of learning rather than describing the process of learning. This particular study considers the sources of learning and describes the learning processes undertaken by farmers to acquired knowledge and skills on innovative farming. Thirdly, the studies seem to be sharing experiences of farmers from countries of the north except a study by Maertens et al. (2020) which was conducted in Malawi. This particular study shares experiences of Ugandan farmers with the focus on a rural district of Bududa as a Ugandan case of rural small -scale crop farmers. Aware of such gaps, the choice of the theoretical framework to guide the current study was studiously made to help in understanding the farmers' learning process as explained in the next section.

Theoretical framework

The study is informed by observational learning construct of Social Cognitive Theory (SCT), which has more relevant and explicit principles (observation, imitation and modeling) to provide a theoretical lens in describing how farmers learn to achieve innovative farming practices. According to Bandura (1986), observational learning occurs when an observer's behaviour changes after observing the behaviour or actions of his/her model. Bandura further asserts that such learning occurs through the four learning stages of: *attention* (observe behaviour accurately in order to imitate it): *retention* (remembering aspects of behaviour to accurately imitate): *production* (practise behaviour) and *motivational process* (incentives to learn influenced by anticipated reinforcement). These stages were believed to be more elaborate in illuminating the learning processes farmers undertake to acquired knowledge and skills from whatever source and how such knowledge may be put into practice.

On the other hand, Bandura (1986) and other proponents of observational learning (Eyyam, 2016; Nabavi, 2012) are explicit on the three types in which individuals influence others' behaviour.

Thus far; 1) *live modeling* (involves individuals in homes or neighbourhood demonstrating or acting a behaviour), 2) *symbolic modeling* (involves famous people whose character exhibited as real or fictional through media influence others who consume it), 3) *verbal instructional modeling* (involves description and explanation by society including wise saying that influence behaviour). Thus, the three models guided easier understanding of the different sources from which farmers learned innovative practices that helped them navigate their way through the challenges of farming.

Meanwhile, SCT has proven to be a successful theory in understanding how farmers learn innovative farming as evidenced by Bijani et al. (2017), Raeisi, et al. (2018) and Valizadeh et al. (2019) that used it to understand how personal (cognitive) and environmental factors play a role in determining farming practices of farmers engaged in innovative farming. Others have used SCT to prove that observation of neighbour's farming behaviour is a critical form of learning in the farming community (Burton, 2012). As such, this study contends that observation learning whose principles are related most to the purpose of the current study is suitable to illuminate the learning processes undertaken by farmers towards defying the odds to achieve innovative farming practices.

However, some critics of the theory present limitations of SCT in predicating behaviour. For instance, Nabavi (2012) observes that the theory is too complex and difficult to operationalise. It is a view shared by Wayne (2018) who also criticizes the theory for being too broad. These seem to be valid criticisms especially when one attempts to apply the theory in its entirety. We were alert to such a pitfall. As a result, only one construct (observational learning) was adopted due its precise four steps of acquiring and producing behaviour. Secondly, Wayne (2018) criticizes the theory as loosely organized, with sole focus on the dynamic interplay between persons, behaviour, and environment without precision on which of the three is more influential than the other. This also seems to be a genuine observation especially where there is lack of clarity on the relationship between the study variables. It is a caution to any researcher to keep reflecting on the focus during analysis of data, something that was so much adhered to for the current study.

Methodology

Understanding the learning processes undertaken by small-scale farmers (bound to a process-how), compelled employing a qualitative study to allow the researcher gain detailed information on how such learning is undertaken by farmers. It is commended for seeking in-depth understanding of phenomenon than merely explaining it (Merriam, 2009; Ponelis, 2015). Thus, a qualitative case study design was adopted to enable the researcher provide thick description on how farmers from one district learn because of its potential for allowing in-depth information from individual farmers' point of view (Harrison, Birks, Franklin & Mills, 2017; Merriam, 2009). On the other hand, the study site was Bududa district as a Ugandan case because; amidst land scarcity the district is famous for being a food basket for Eastern Uganda and beyond (UBOS, 2018; UIA, 2019). Innovative farming practices learned by farmers were presumed to be among the contributing factors to abundant crop production. Meanwhile, through quota sampling Bududa Town Council (with lowest), Bushika Sub-County (with highest) and Bumayoka sub-county (with moderate) number of innovative farmers in the district were selected (Bududa District Local Government, 2019). The purpose was to capture variations in farmers' experiences.

Data were collected through face to face interviews with each of the 22 participants who were purposively selected and two FGDs with groups of farmers from two of the three selected sub-

counties in the district. In order to maintain anonymity, participants were assigned codes for identification. Data analysis followed Braun & Clarke (2006) six step framework of thematic analysis.

Findings

The findings of the study revealed the challenges farmers faced and they were tied up into four themes namely: 1) those related to biophysical factors; 2) available technologies; 3) technical factors; and, 4) socio-economic factors. The coping strategies small-scale farmers employed to address these challenges included learning from the advice of fellow farmers, learning from advice provided by experts, learning from the unit on a farm, and using indigenous knowledge systems. We provide explanations as follows:

Learning from fellow farmers

A couple of participants mentioned that they used informal approaches to acquire knowledge and skills about innovative farming from their fellow farmers. For instance, some reported that they had to pay a visit to a model's farm and observe the activities with or without consent of the owner as confirmed by one of the participants that:

When I see a good practice by another farmer in this community, I usually find a way of visiting such a farm and observe what that person does so that I copy from him. By observing you also learn how can manage your own farm. I don't know how many times I have visited Mzee Tumwa's farm without him knowing. My banana maintenance practices were mostly learned from farm. (FBUD4)

Although not mentioned, it is apparent from the excerpt that such learning incidentally takes place as the learner-farmers are pursuing their other tasks and later follow up is intentionally planned although it is still informally done. It was also noted that others would informally attend mean training or engage in discussions with their models as reflected in the interview comments below:

I visit other farmers and share with them some of the challenges and through such discussion solutions to my challenges are got. Like this irrigation system I use here, I got ideas from the owner of Sabunyo farms. I paid him a visit and he inducted me on how he gets better and cheap materials for irrigation. I took some pictures so that I share with my people who help me on this farm. It has made me to continue with my farming activities during dry season. (FBUM4)

Basing on the above statements it can be noted that informal farmer to farmer learning especially where one would engage in discussion with their models enabled one to arrive at workable solution to their prevailing challenges. It can also be noted that a variety of learning methods would be employed in the learning. For instance, discussion, observations, documentation (refer to excerpt by FBUM4 specifically) and listening seem to be ubiquitous as learning took place.

It is also apparent that the prompt for learning involving farmer to farmer learning is the good practice observed. Thus, it may be argued that learning starts with *attention-reflection-practice*. A learner-farmer pays attention to the experience of the model as exhibited in their farming practices. This can further be interpreted to mean the time when the learner draws cognitive imageries about his activities (in this case the past experience) and those of their models. To the learner, it can be noted that the learning process involved making comparisons and judgment on the current situation, the gap, the expected situation and what it takes to reach the ideal situation.

Learning from advice provided by experts

The other theme which emerged from the analysis of findings was that experts have been the farmers' source of learning to combat the challenges some farmers face. Participants' approach with regard to seeking advice from experts was exhibited in various forms such as directly contacting professionals, attending workshops as illustrated by the interview comments from some participants who said that:

When '*kamasa*' (coffee stem borer) became a challenge to my coffee, I talked to extension worker of our sub-county. He came and checked and advised me to paste neem leaves extract on the affected coffee stem. In that way I learned proper care for my coffee garden and avoided attack by insects without using spays, (FBUM2)

We have been attending several workshops and experts share a lot on good farming practices. One of such workshops was organised by Coffee a cup. I was guided on where to get the right seedlings for coffee and how to cater for them after planting in order to have successful germination. (FBUD4)

If you get a problem you need to quickly get a solution. There are experts. They prefer working with organised groups because extension services are demand driven. Their corrupt tendencies notwithstanding, they may be of help once they are contacted by organised group. (FBUM5)

Although the three interview voices seem to confirm how farmers learn from advice provided by experts, the third excerpt points to the challenge one may encounter with such a source of learning. From the comment made, it appears some farmers stay away from some experts because some experts tend to be corrupt. This in essence seems to be a huge hindrance to the would-be source of not only reliable but technical farming knowledge.

Meanwhile, subsequent interviews also revealed that some experienced farmers also act as experts. Some farmers made revealing statements to confirm that they learned from fellow farmers who were contacted in the context of experts as opposed to being mere fellow farmers. The farmers claimed:

Mr. Wakinya [*referring to fellow farmer*] mobilized and sensitized us on planting banana friendly trees that also act as support for our bananas. These trees are also used as animal fodder while they are in their tender age. With such trees some of the problems caused by rain storms are partially solved. For example we use the poles to stake our mature banana plants. (FBUS4)

We have other farmers with a lot of knowledge. For example Mzee Kuloba [*Name of fellow farmer*] is a resource on coffee issues. Any issues related to coffee I usually seek his advice. For me I have always managed most challenges by opening up to friends and other experts whom I know have much experience about the issue at hand. (FBUM3)

I used to have issues with the quality of artificial fertilizers government used to supply under NAADS programme. The fertilizers would make my crops wither, made the soils so hard especially during dry season. This seemed to be a common challenge here because other farmers had similar complaints. I thought about it deeply and shared with other farmers. Some of those consultations helped me learn how to make liquid manure (bio-syrup). This experience was from a colleague who had received some training by Agriterro Uganda about the same. He once offered to train me about the same for two days on his farm. I acquired a lot of knowledge from that training. We now make local and very cheap manure. I no longer cry of poor soil nutrients.

(FBUS1)

Basing on the interview comments cited above, two issues relating to learning process manifest. The first one is where the farmer-expert sees the need and steps out to mobilize the rest and shares workable farming solutions with them in a non-formal learning arrangement. The second one symbolizes scenarios where affected farmers themselves solicited advice from fellow farmer-expert. Although the two approaches seem to have been effective in helping farmers address their farming challenges, it may be argued that the former assumed somewhat a top-down approach while the latter signifies a bottom-up approach to addressing farmers challenges. The risk with the former may lie in the inability to address specific or/and individual farmer's farming challenges. However, where the farmers were initiators, it is apparent that the learning process undertaken involved: reflection-consultation-observation-practice.

Furthermore, the findings also revealed that farmers informally learned from experts through consulting their written and published ideas as reflected in the interview comments from some participants who claimed:

I also do research by reading about some farming practices. The internet has a lot of information for us farmers. Experts have almost written about every farming challenge. I know some may not be appropriate to some places so the best you do is include description of your area in the search for solutions. (FBUM4)

I like reading. I have read about many issues. That has made me manage some challenges. Of late banana wilt is no longer a problem. I did some research on ways of making bio-pesticides for banana wilt. I used to hear from other farmers but thought I needed an authority for me to take it full blast. That is exactly what I did. I know how to guide other farmers in case they get such attack to their bananas. (FBUD6)

I personally read a lot about farming. I also interest myself in watching TV and listening to radio programmes related to better farming methods. Every Thursday, I buy monitor newspaper because it has information on progressive farmers in Uganda with details on what they are doing on their farms. I apply some of those practices I watch or read about. (FBUD2)

From the excerpts it can be noted that participants sought advice of experts informally through reading especially while interacting with literature from experts. It can be further noted that observation and listening facilitated the learning processes especially where audio-visual aids like televisions were involved. Moreover, the learning somewhat exhibited both intentional and incidental informal learning processes. For instance, although listening and watching planned TV programmes may be intentional some incidental learning processes may also suffice. It is also apparent that the learning process involved: reflection-reading, reflection-observation.

Meanwhile, it may be argued that learning by reading or research may only favour those with higher level of formal education for instance to effectively do research on innovative farming through internet search. Secondly, the resources they use to enable them learn (computers, internet, power sources) may not be easily accessible to all small scale farmers. Some of these resources are not only inaccessible in rural communities but also present high maintenance and operational costs.

Further analysis of excerpts revealed that as a way of verifying certain knowledge sources, some participants intentionally consulted published works of experts. On one hand, this may imply

giving little faith in informal knowledge generated by fellow farmers despite such knowledge being experience based. On the other hand it is a form of continuous learning as a concerned participant attempts to verify such knowledge by consulting other authorities. Thus, the process seems to amplify the relevance of lifelong learning to learning innovative farming practices.

Informally learning from the unit on a farm

Some participants acquired knowledge and skills on innovative farming practices informally through observing, monitoring and comparing characteristics of plants from flourishing units on their farms. The knowledge acquired through the foregoing methods would then be replicated elsewhere in a trial and error process and discovery learning would ensue as reflected in the interview comments of some participants who narrated that:

Banana bacteria wilt attacked almost all banana species but '*Mundizi*' (short chubby bananas) were most vulnerable. For heaven's sake my wife used to pour ash under one of that mundizi [*Pointing to the mat just adjacent to his kitchen*]. She did that without knowing she was immunizing against banana bacterial wilt, only to discover later when I saw that it was the only stool still surviving the banana wilt. I uprooted some suckers from that very stool and planted elsewhere but unfortunately these were also attacked. I kept on wondering. Then something clicked in my mind that probably by pouring ash in the other plant we must have killed the bacteria. I tried transferring the suckers again but this time before I could plant, I put ash and compost manure in the hole. This time they survived. That is how I have been able to maintain that banana variety until now. (FBUD4)

I learnt that human urine is a fertilizer and pesticide in a very funny way. [...], that place [*he points at a urinal near his makeshift bathroom*] was a particular spot where we urinate. Little did we know we were actually applying urine as manure and pesticide. I noticed that all suckers around that spot were never affected by banana bacteria wilt. All the suckers looked better than the rest. This made me think deeply. I developed an idea that probably such successes might have been as a result of our urine. That is how I developed the idea of mixing urine with ash to treat banana bacteria wilt. (FBUD7)

Another participant explained how he learned that the fertilizer he had been given was of poor quality. He said after applying the fertilizers he kept on monitoring the health of leaves specifically '*Iwayoyo*' (protruding leaf sheath). He claimed that after comparing the leaf sheaths of bananas subjected to the new manure with those on which his locally made manure was applied, he could tell that the supplied manure was ineffective. This angered him and he stopped applying the new manure but rather continued with his locally generated bio fertilizer.

Owing to the above cited voices, they all seem to suggest success on the farm calls for great commitment from the farmer especially in paying attention to every small detail with regard to behaviour of their crops. Thus far, attention plays a pivotal role in learning and the methods noted to facilitate such a process of learning include observation, monitoring, comparison and reflection. Moreover, it is more of individual learning process. However, it seems that the participants' prior experience somewhat indirectly plays a big role in such learning.

Secondly, it can be noted that the learning individuals go through while learning from one unit on their farms is informal. There is no prior arrangement but rather incidental learning while on farm. There is always a risk with such knowledge. The source, the learning process and resultant knowledge appears to be tacit, traditional and somewhat from intuition. As a result, despite being practice-based knowledge as findings seem to suggest, knowledge from such

sources may be displaced or pushed to the margins due to the strong beliefs by most stakeholders in the standardized scientific or expert knowledge. However, as the practice seem to suggest, recognition of such sources of knowledge may be equally important. That being the case, it may be argued that the formal or scientific institutions need to gain access to such knowledge and subject it to further verification thereby fostering its transfer beyond the boundaries of a particular community or family.

Learning through indigenous knowledge systems (IKS)

Some participants claimed to be using indigenous knowledge systems to manage challenges posed by unfavourable weather changes. It was revealed that such knowledge is acquired through learning methods such as monitoring and comparing ecological happenings in the area including the direction from and/or to which the wind blows and particular spots where thunderstorm emerged as reflected in the interview excerpts below:

Nga ifuula ye season inyoowa yakhukulira khu Tsekululu ukhwo, yang'apa umanya oli itsa khwilayo’ literally translated in English to mean; ‘unless thunderstorm for first rain season is heard from that Tsekululu hill, rather know such rain will disappear. (FBUD5)

[...], you can’t be a farmer without knowledge on weather forecast. Our first season rains is preceded by thunderstorm right from that Mabono hill not Nabisakala [*he points to the different hills*]. We then monitor for emergence of a flock of *Kamakumeti* (folklore birds). When those two things happen it is a clear sign that the first rain season is due and you can plant annual crops. (FBUM5)

I can’t plant onions in between November and January because I know a dry spell is likely to set in and I may make losses. In such situation I have to rely on passion fruits because they are less affected by weather rather they just require proper care in terms of nutrients and weeding to avoid attack by pesticides. (FBUS9)

Basing on the excerpts a number of observations can be made. Firstly, it can be noted that rural farmers are always well versed with their area’s natural happenings which are associated with weather changes. Secondly, the area’s natural happenings seem to trigger informal learning. For instance, it is unlikely that one would predict when thunderstorm would happen and therefore plan how to learn from such an occurrence. Likewise the emergence of folklore birds seems to have been unpredictable. However, as revealed by some participants, the happenings often offered opportune moments for learning informally. It is evident that community biophysical occurrences triggered incidental learning exemplified in informal learning processes. The form of learning notwithstanding, it is noted that the happenings were used to predict weather thereby suggesting when and what to plant. In that regard it may be argued that indigenous knowledge system (IKS) is among the strategy for mitigating challenges of climate change. Moreover the learning process involved, viz awareness-reflection-analysis-prediction.

However, what may appear to remain challenging is on how such knowledge is passed on to the young farmers and whether the young farmers perceive it as useful knowledge. For instance, subsequent interviews with other participants led to 31 year old farmer who castigated indigenous knowledge systems as unreliable source of knowledge on farming as he queried, “you see, we no longer live in the old days of our parents who predicted the changes in weather using natural happenings like movement of the wind and birds in the sky” (FBUM1). Such a statement speaks volumes. It downplays the presumed critical role played by IKS in mitigating farming challenges.

As a result it may be argued that use of IKS in learning and the presumed impact in mitigating farming challenges may be pushed to the margins. Further it delineates the use of IKS as a reserve of the elderly since they seem to be perceived as the custodians of such knowledge. Perhaps a counter argument may be that the scientific sources quite often seem to be inaccurate in precision farming. For instance, due to some factors relating to climate change, weather forecast at times may be inaccurately done. In such circumstances farmers may continue to rely on their IKS which in such circumstances appear to be reliable because they are experience-based knowledge.

Discussion

This study aimed at exploring how farmers learn to cope with challenges faced in achieving innovative farming. Observational learning was adopted as the lens to illuminate such learning processes. Thus, viewing the findings with the lens of observational learning, the learning process may be understood better in a number of ways. Firstly, it has emerged that farmer to farmer learning processes involved attention-reflection-discussion-observation-practice. These processes are predicted in the four stages of observation learning. For instance, the cognitive processes involved in identifying their fellow farmers (as models) and developing interest in their model's practices confirms the attention stage of observational learning. Meanwhile, retention stage is depicted in their ability to remember the good practices learned from their models. Yet, production stage of observational learning was ubiquitously present when learners (farmers) took a step to replicate what they learned. Finally, the motivation stage is reflected in their revealing statements made to acknowledge effects of the knowledge they acquired to their activities; '*... I no longer cry of poor soil nutrients, (FBUS1); ... it has made me continue with farming activities during the dry season (FBUM4)*'. Moreover, the past experiences on farming practices were a precursor for learning thereby making comparisons of how the models' experiences can help the visiting farmer to change the status quo. Therefore, the findings are consistent with the four stages observational learning suggested by Bandura (1986). They also confirm that assertion by Eyyam (2016) that learning does not suddenly occur but rather follow the four consecutive processes of attention, retention, production and motivation.

Secondly, the findings also brought forth the determinants of the modeling process. The observers/participants did not observe everything around them; rather attention was paid to certain models who had initiated innovative farming practices worth paying attention to and of relevance to the observer if copied and applied on their respective farms. These findings are in agreement with Bandura (1986) that for a modeling process to be successful; the model ought to produce satisfaction the observer holds in the behaviour being learned.

Thirdly, the findings confirm how the different types of models highlighted by proponents of observational learning both directly and indirectly influence behaviour. Their activities directly or/and indirectly offered learning process that appeared to be coping strategies to the farming challenges. Direct influence is seen in face-to-face consultations or observations on farms while indirect influence is through reading, listening to or watching documentaries about experts' works. When farmers imitate practices of fellow farmers which were learned through methods such as observation, discussion and doing, the learning process and practice confirm live modelling. Proponents of observational learning explain live modelling as learning behaviour from individuals around the learners' family, workplace, and neighbourhood (Eyyam, 2016; Nabavi, 2012). Meanwhile, learning innovative practices from published ideas of experts demonstrates symbolic modelling; understood as learning process involving acquisition of behaviour from

models by reading or watching their real or fictional character through media (Bandura, 1989; Eyyam, 2016). On the other hand, learning through verbal instruction modelling was ubiquitously present while learning through IKS. For instance, it was noted that society's practices facilitated reflection and decision making on planting. As noted by Eyyam (2016), instructional modelling involves society norms and sayings that may influence behaviour. However, further analysis also revealed that certain personality factors determined how farmers learned the different strategies. For instance, level of education facilitated symbolic modeling processes from experts (by reading and doing research) and age determined how participants appreciated IKS as sources in mitigating challenges to innovative farming practices. Thus, confirming the vicarious observation learning ideas of SCT (Bandura, 1986).

Furthermore, the findings not only attest to the role played by informal learning processes in the farmer innovation process. They therefore corroborate previous scholars who held the same view (Sumane et al., 2017; Toillier et al., 2014). They are also consistent with assertion by previous scholars that farmers are actually innovators (Bragdon, & Smith, 2015; Kummer, et al., 2017; Sontakki & Subash, 2017; Tambo & Wunsher, 2017).

Conclusions and implications

In conclusion, it can be safe to say that farmers may defy the odds to achieve innovative farming practices by learning from advice provided by fellow small-scale farmers and experts or learn from the unit on a farm and use of IKS. And that learning from fellow farmers and experts may assume both non-formal and informal adult learning processes while learning from the unit on a farm and IKS exclusively adopts informal adult learning processes. Moreover, the first two (learning from fellow farmers and experts), may be undertaken through discussion, listening, observation, reading and documentation. Likewise learning processes in the last two (from the unit on a farm and IKS), may be undertaken through monitoring, observations and comparing (which may involve critical reflections on past experiences) to gain new experiences. The learning processes farmers undertook were illuminated by the four processes of observation learning. Therefore, confirming that observational learning as one of the constructs of Social Cognitive Theory can predict how farmers learn to achieve innovative farming practices. Therefore, the theory provides more realistic insights into farmers' individual and social learning behavioral contexts that may be of implication to farmer education provisions.

Owing to the above conclusions about the study, it is therefore important to suggest that: a) Farmer educators ought to adapt more innovative farmer education procedures that may encourage informal learning strategies like farmer-to-farmer informal visits and discussions. b) Since farmer-to-farmer extension has proven to be somewhat reliable, it can be adopted in agricultural extension services provisions. This will somehow solve the challenge of inaccessibility of farmer educators to the large population of farmers. c) When participating in farmer education, farmers ought to be given space to reflect on their past experiences in order to challenge the status quo and think critically about the ways of changing their future farming practices.

References

- Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Englewood Cliffs, NJ: Prentice Hall.
- Bandura, A. (1989). Human agency in social cognitive theory. *American Psychologist*; 44-1175-1184
- Barrantes, C. & Yague, J. L. (2015). Adults' education and agriculture innovation: A social learning approach. *Procedia-Social and Behavioural Sciences*; 19(1), 163-168.
- Barungi, M., Guloba, M., & Adong, A. (2016). Uganda's agricultural extension system: How appropriate is the single spine structure. *Economic Policy Research Centre*, Kampala, Uganda.
- Bijani, M., Ghazan, E., Validadeh, N., Fallah, N. (2017). Pro-environmental analysis of the farmers' concerns and behaviour towards soil conservation in the central district of Sari, County, Iran. *International Soil and Water Conservation Research*; 5(1), 43-49
- Boileau, T. (2017). *Informal Learning: Lifelong learning in the 21st Century*. University of West Florida. <https://www.researchgate.net/publication/320188378>
- Bragdon, S.H., & Smith, C. (2015). Small-scale farmer innovation; Geneva. Quaker United Nations Office. <http://quno.org/areas-of-work/food-sustainability>.
- Braun, V. & Clarke, V. (2006). Using thematic analysis in Psychology. *Qualitative Research in Psychology*; 3, 77-101: Doi:10.1191/ 1478088706qp063oa
- Bududa District Local Government (2019). *Annual report 2018/2019 to Ministry of Agriculture, Animal Industry and Fisheries*. Department of production. Available at: https://maaif.go.ug/sites/.../MAAIF%20Annual%20Report_2017-2018.pdf
- Burton, R. J. F. (2012). Understanding farmers' aesthetic preference for tidy agricultural landscape: A Bourdieusian perspective: *Landscape Research*; 37(1), 51-71
- Deffontaines, L., Mottes, C., Della, R., Lesueur, J. M., Cattani, P., & LeBail, M. (2020). How farmers learn to change their weed management practices: Simple changes lead to system redesign in the French West Indies. *Agricultural systems*; 179, 102769
- Duveskog, D. (2013). *Farmer Field School as a transformative learning space in the rural Africa setting*. PhD thesis submitted to Swedish University of Agricultural Sciences, Uppsala
- Eyyam, R., Dogruer, N., & Menevis, I. (2016). *Theories, approaches and models: The social cognitive theory*. Available at: <http://www.ijonte.org/FileUpload/ks63207/File/chapter4>
- FAO (2015). *What challenges does agriculture, extension and advisory services face today?* Research and Extension, Branch of FAO of the United Nations.
- Franz, N., Piercy, F., Donaldson, J., Richard, R. & Westbrook, J. (2010). How farmers learn: Implications for agricultural education. *Journal of Rural Social Sciences*; 25(1), 37-59.
- Harrison, H., Birks, M., Franklin, R. & Mills, J. (2017). Case study research. Foundations and Methodological Orientations. *Journal of Qualitative Social Research*; 18(1)
- Ingrama, J., Chiswell, H., Mills, J., Debruyne, L., Cooreman, H., Kourtsouris, A., Pappa, E. & Marchand, F. (2018). *Identifying functional characteristics that enable learning in demonstrations*. Paper presented at the 13th European IFSA Symposium, in Chania (Greece). http://ifsa.boku.ac.at/cms/fileadmin/Proceeding2018/1_Ingram.pdf

- James J. (2019). *The modern evolution of agricultural extension*. Retrieved from: <https://www.enablersofchange.com.au/the-modern-evolution-of-extension/>
- Kabahemba, B. (2019, January). *Finance Minister Kasaija labels NAADS and OWC Money loser for government: Better planning needed*. Nilepost online news.
- Kanukisya, B. (2021). Conception and misconception of adult education in contemporary Tanzania. *Papers in Education and Development*; 38(1), 35-58.
- Karegowda, A. G., Devika, G., & Geetha, M. (2021). Deep learning solutions for agricultural and farming activities. In *Deep Learning Applications and Intelligent Decision making in Engineering*, (pp. 256-287). IGI, Global.
- Kummer, S., Leitgeb, F. & Vog, C. (2017). *Farmers' own research: Organic farmers' experiments in Austria and implications for Agricultural Innovation systems*. Canadian Center for Science and Education. <http://dx.doi.org/10.5539/sar.v6n1p103>
- MAAIF (2016). *The National Agricultural Extension Policy*. Kampala, MAAIF
- Maertens, A., Michelson, H.& Nourani, V. (2020). How do farmers learn from extension services? Evidence from Malawi. *American Journal of Agricultural Economics*; 103(2), 569-595. Doi:10.1111/ajae.12135
- Maguire, M. & Delahunt, H. (2017). Doing a thematic analysis: A practical step by step guide for learning and teaching scholars. *All Ireland Journal of teaching and learning in higher education*, Vol. 8(3). <http://ojs.aishe.org/index.php/aishe.j/article/view/335>
- Mayer, R. E. (2008). Applying the science of learning: evidence-based principles for the design of multimedia instruction. *American Psychologist*; 63(8), 760-769
- Merriam, S. M. (2009). *Qualitative research: A guide to design and implementation (2nd edition)*. San- Fransico, CA: Jossey-Bass.
- Mukadasi, B. (2018). Mixed cropping systems for sustainable domestic food supply of the small holder farming communities in Nakasongola District in Central Uganda. *Canadian Journal of Agriculture and Crops*; 3(1), 42-54
- Munchhausen, S. A. & Haring, A. M. (2012). Lifelong Learning for farmers: Enhancing competitiveness, knowledge transfer and innovation in Eastern German State of Brandenburg. *Studies in Agricultural Economics*; 114(2012), 86-92.
- Nabavi, R. T. (2012). *Bandura's Social Learning Theory and Social and Social Cognitive Learning Theory*. <https://www.academia.edu/37627563/BandurasTheory.pdf>
- OECD (2005). *Oslo Manual. Guidelines for collecting and interpreting innovation data. Third Edition*. France. Available at: https://www.oecd-ilibrary.org/science-and-technology/oslo-manual_9789264013100-en
- Pamphilon, B. (2017). *The farmer to farmer adult learning manual: A process and resources for development of farmers as peer educators*. Canberra, Australian Centre for International Agricultural Research.
- Ponelis, S. R. (2015). Using interpretive qualitative case studies for exploratory research in doctoral studies: A case of information systems research in small and medium enterprises. *International Journal of Doctorial Studies*; 10(1):535-550.
- Prager, K. & Creaney, R. (2017). Achieving on-farm practices change through facilitated group learning: Evaluating the effectiveness of monitor farms and discussion groups. *Journal*

of *Rural Studies*; 56, 1-11

- Raesi, A., Bijani, M. & Chizari, M. (2018). The mediating role of environmental emotions in transition from knowledge to sustainable behaviour towards exploiting ground water resources in Iran's Agriculture. *International Soil Water Conservations Research*; 6(2), 143-152
- Serdyukov, P. (2017). Innovation in education: what works, what doesn't, and what to do about it? *Journal of Research in Innovative Teaching & Learning*; 10, (1), 4-33
- Seymour, E. & Barr, N. (2014). *Framers preference for learning: A review of current data and literature*. Melbourne, Victorian Government. DOI: 10.13140/RG.2.1.3197.9684
- Sontakki, B. S. & Subash, S. P. (2017). Farmer innovation system: Repositioning the way we look at farmer innovations. *Agriculture under climate change: Threats, strategies and Policies*, 383-391
- Spiegel, P., Macoloo, C. & Cady J. M. (Eds.) (2016). *Small-scale farmer innovation: How agricultural research works together with farmers*; Hamburg, Misereor Foundation
- Ssebaggala, R. & Matovu, F. (2020). *Effects of Agricultural Extension Services on Farm Productivity in Uganda*. Available at : <https://aercafrica.org/wp-content/uploads/2020/06/Research-Paper-379.pdf>
- Sumane, S., Kunda, I., Knickel, K., Strauss, A., Tisenkopfs, T., Rios, I., Rivera, M., Chebach, T., & Ashkenazy, A. (2017). Local and farmers' knowledge matters! How integrating informal and formal knowledge enhances sustainable and resilient agriculture, *Journal of Rural Studies*, 30(1- 10). <http://dx.doi.org/10.1016/j.jrurstud.2017.01.020>
- Sunil, M.R (2021). Connected farming: An IoT enabled solutions for Uganda's Agriculture. *Journal of the National Council for Higher Education*; 9(1), 4-14
- Tambo, J. A. & Wunscher, T. (2017). Building farmers' capacity for innovation generation: Insights from rural Ghana. *Renewable Agricultural and Food Systems*. doi:10.1017/S1742170516000521
- Toillier, A., Baudoin, A. & Chia, E. (2014). Assessing learning regimes leading to sustainable intensification at the farm level: A new perspective for management assistance for family farms. In *Proceedings of the 11th European IFSA Symposium, Farming Systems Facing Global Challenges: Capacities and Strategies* (pp. 385-395).
- Tran, T. A, Nguyen, T.H. & Vo, T. T. (2019). Adaptation to flood and salinity environments in the Vietnamese Mekong Delta: Empirical analysis of farmer-led innovations. *Agricultural Water Management*, 216(C), 89-97. DOI: 10.1016/j.agwat.2019.01.020
- UBoS - (2018). *Uganda Census of Agriculture: Crop area and production report*. Kampala, Uganda Bureau of Statistics
- UIA (2019). *Elgon investment profile*. Kampala, Uganda Investment Authority
- Valizadeh, N., Bijani, M., Hayati, H. & Fallah, N. (2019). Social cognitive conceptualization of Iranian farmers' water conservation behaviour. *Hydrogeology Journal*; 27, 1131-1142
- Wayne, W. L. (2018). *Behaviour change models*. Retrieved from: <https://www.bildeleekspert.dk/blog/2018/08/06/sotsiaalsete-normide-teooria/>
- White, T. D., & Sheath, G. W. (2011). Building rural capability through collaboration of Maori farm businesses. In *proceedings of the New Zealand Grassland Association* (pp.9-12)

World Bank (2012). *Agricultural innovation systems: An investment source book*. Washington DC. International Bank for Reconstruction and Development / International Development Association or The World Bank.

Employers' Experiences of Employing Persons with Sensory Impairment in Tanzanian Higher Education Institutions

Raphael A. Mwambalaswa¹, Mwajabu K. Possi² and Sarah E. Kisanga³

^{1 & 3} Department of Educational Psychology and Curriculum Studies, School of Education,
University of Dar es Salaam, Tanzania

²Mbeya College of Health and Allied Sciences, University of Dar es Salaam, Tanzania

Abstract

This qualitative study explored the employers' experiences of the employment of Persons with Sensory Impairment (PSI) in Tanzanian Higher Education Institutions (HEI). The study, specifically sought to examine the employers' perceptions of the employment of PSI, and determine the factors for low employment rate for PSI in HEIs. 26 employers were involved in semi-structured interviews, focus group discussions and observation, and thematic analysis was used to analyze data. Findings indicated that employers consider hiring PSI based on their productivity and good job performance; their motivation to students with disabilities in HEIs; and the need to diversify their workforce. Furthermore, the study established factors for low employment rate of PSI as: assumed costs associated with preparing accommodations, employers' negative attitudes, as well as lack of professional qualifications among PSI. The study recommends for awareness raising campaigns on capabilities of PWDs to reduce employers' negative attitude and preparing friendly working environment.

Keywords: attitudes, disability, employment, experiences, higher education, sensory impairment,

Introduction

World reports on disability estimate that Persons with Disabilities constitute more than one billion (15%) of the entire world's population. Data include women, men, as well as children. Two-thirds of them have their residence in Africa (Mgonela, 2010; WHO, 2011; & ILO, 2007). They further report that significant portions of this category of persons (2.2 billion in approximation) are reported to be with Visual Impairment (VI), while 466 million people have Hearing Impairment (HI).

Employment and decent work are considerably vital agents for preserving dignity and better livelihood, and ultimately economic empowerment and independent living among all people, with no exception of Persons with Disabilities. In addition, the vicious circle of marginalization and poverty among PWDs is more likely to be easily broken by offering them employment opportunities and decent work. Furthermore, offering employment opportunities to PWDs is essential for breaking a state of social isolation emanating from a disabling condition (WHO, 2011).

However, PWDs, those with SI in particular, have been confronted with innumerable challenges when they try to access the open and competitive labor market. Among the substantial stumbling blocks lies on the fact that some hiring managers have been reportedly upholding negative perceptions on the capabilities of PWDs to engage in productive work in their businesses. Houtenville and Kalargyrou (2011) point out employers' lack of awareness on disability issues as a fundamental factor attributing to their negative perceptions towards PWDs. They further contend that employers view hiring PWDs as costly and cannot work competently: they also need closer supervision: and that it is incredibly hard to fire them when they exhibit underperformance

in the assigned duties and responsibilities.

The employers' tendency towards people with disabilities subscribes to the "*category-based expectancies*" of constructing social reality as they hold an assumption that members of a particular group of people are more or less likely to behave the same and in a consistent manner (Horowitz, and Bordens, 1995). This view contradicts the "*target-based expectancies*" which take heed of the individual person's attributes and abilities which actually differentiate that individual from other persons within that particular group.

According to Munemo (2013), there is a rapid increase of unemployment and underemployment rates, as well as prevalence of beggary among persons with Sensory Impairment (VI and HI), even those possessing relevant qualifications for the labor market worldwide. This suggests that negative attitudes, stereotypes, and misconceptions harbored by the employers, family members, and the general public targets even specific categories of disabilities. Arguably, any efforts geared at tackling the challenge of unemployment for PWDs ought to pay an incredible attention on specific categories of disabilities rather than disability in general.

In order to mitigate the magnitude of the challenges facing PWDs, including those with SI, there had to be international initiatives in place. The United Nations Convention on the Rights of Persons with Disabilities (UNCRPD), which is the most imperative and significant international human rights instrument set out by the United Nations (UN) for guaranteeing, promoting, and protecting the rights of PWDs, has declared disability a fundamental and an indispensable human right (UN, 2019; WHO, 2011). The convention envisages a society that offers equal treatment and justice to all people, with greater emphasis on PWDs.

Since access to employment constitutes one of the major issues to be solemnly addressed, UNCRPD (Article 27) requires state parties to ensure the right to employment for PWDs, including those with SI (WHO, 2011). It clearly states that these individuals possess the right to work on an equal footing with persons without disabling conditions. It further incriminates all forms of employment related discrimination, and advocates for the provision of reasonable accommodations, including Assistive Technologies, in all work places.

Moreover, in the 2030 global agenda for Sustainable Development, disability features as a crosscutting phenomenon in global matters. This denotes that the set goals and targets must be realized for PWDs as it is the case for their counterparts living without any disabling conditions, in order that they achieve their rights. Several issues characterize this global agenda as far as the welfare and the rights entitled to PWDs are concerned: poverty and hunger in SDGs 1 and 2, health and wellbeing in SDG 3, sexual and reproductive health and reproductive rights in targets 3.7 and 5.6, and education in SDG 4. Other issues of concern include: gender equality and empowerment of women and girls with disabilities (SDG 5), availability of water and sanitation (SDG 6), access to energy (SDG 7), employment and decent work (SDG 8), access to ICT (target 9. C), just to point out a few (UN, 2019).

Other than efforts made internationally, diverse countries have been making great attempts to change the employers' negative perceptions and increase chances for PWDs to access the labor market and acquire employment opportunities through the adoption of Disability-Specific anti-discrimination policy and legal instruments. It is reported that at least 22 UN member states have enacted specific provisions in their constitutions which incriminate all forms of discrimination when it comes to offering employment opportunities to PWDs. Efforts have also been made in

amending the existing policy and legal frameworks in order to combat all forms of discrimination against PWDs in accessing labor market opportunities (UN, 2019).

The United States of America serves as an example of the countries which have been for so long attempting to formulate and amend laws to promote the wellbeing of PWDs regarding employment opportunities. The 1973 Rehabilitation Act and the 1975 Individuals with Disabilities Act were put in place to serve the purpose. The 1990 Americans with Disabilities Act led to greater improvements compared to the situation that prevailed hitherto 1990 (Barbra & Mutswanga, 2014). Studies conducted in the United States of America between the years 1999 and 2012 indicate that people's perceptions and attitudes towards hiring PWDs, including those with SI, have been reportedly favorable than before (McDonald, 2016). Besides the adoption of diverse policy and legal instruments, as well as positive change of attitude, persons with disabilities continue encountering many setbacks pertaining to securing and maintaining their jobs.

Efforts have also been observed in many African countries to ensure that the welfare and dignity of PWDs is maintained. The Republic of Zimbabwe has attempted to deal with discrimination against PWDs and abolish superstitious beliefs (such as having a perspective that disability entails "Bad Omen") by resorting to enactment of legal systems which require that PWDs should not be discriminated against in, among other things, employment opportunities (Barbra & Mutswanga, 2014).

Consequently, according to ILO (2010), the employers in some businesses worldwide have recently realized the capability and productivity of persons with disabilities, and that they are extremely beneficial workers in their workplaces. The latter have been observed to exhibit loyalty, productivity, dependability, better record of workplace attendance, when compared with non-disabled peers, as well as working in teamwork (Chomka, 2004). Therefore, they tend to be enthusiastic towards hiring them into their workforce.

Therefore, this study aimed at investigating the experiences of the employers who have already attempted to offer employment opportunities to Persons with Sensory Impairment in the Higher education Institutions' workforce in Tanzania. Likewise, studies conducted on the employment of PWDs appear to pay an incredible attention on disability in general (Possi 2014: & Twaweza (2014)). A study by Ntamanwa (2015), Houtenvile & Kalargyrou, (2014), and Shier et al (2009) underscore the propensity of conducting studies focusing on specific disabilities. The study was guided by the following questions:

What are the perceptions behind HEIs employers' interest in employing people with SI?

What are the factors leading to low employment rates of persons with SI in HEIs?

Methodology

A qualitative case study (multiple case study) research strategy of inquiry was employed in order to solicit employers' experiences in recruiting PSI in HEIs. According to Yin (2002), a case study design attempts to deal with "why" and "How" questions, as far as the phenomenon of interest is concerned.

Semi-structured interview technique was employed to obtain diverse viewpoints on the employers' views on the work performance of employees with Sensory Impairment, as well as the factors leading to low employment rates of PWDS, those with SI in particular, Data were solicited from individual participants, as well as in Focus Group Discussions. Focus Group Discussion (FGD)

method was employed for the purpose of triangulation. 26 participants were interviewed, and three Focus Group Discussions were conducted, one FDG in each Higher Education Institution. Likewise, observation was employed to find out the kind of services and job adjustments focused on persons or employees with hearing and vision impairments in Higher Education Institutions. Such issues as job related information dissemination platforms, roads, pathways, and buildings, had to be observed to check their accessibility for employees and job seekers with SI.

In order to identify, analyze, organize, and present meaningful themes or patterns emerging from the data collected on the employers in three selected HEIs, thematic analysis strategy was employed. Qualitative raw data which emerged from semi-structured interviews and Focus Group Discussions were laid open to thematic analysis procedure in order to allow flexibility when searching for ideas or themes which attempted to answer specific questions of the inquiry.

Results and Discussion

Employers' perceptions of employing persons with sensory impairment

During the analysis of data, the inquirer came across four significant thematic areas: productivity qualities, Employees with SI as agents for promoting inclusion of PWDs, Merit factor, and Employment of PSI for diversification of the Workforce.

Demonstration of Desirable Productivity

The findings of this study indicate that majority (21 or 80.7%) of the employers' decisions to hire Persons with SI, in most cases, were attributed to the employers' perception that PSI possess required knowledge, skills and values, as well as high productivity qualities. It was reported that Some employers had experienced living and working with persons with either VI or HI in other institutions, in the teaching profession, community development, counseling, finance, librarianship, and Social Work. Other employers testified of being eyewitnesses of the abilities and excellent performance of these individuals in Primary and Secondary Schools, as well as in Colleges and Universities, where they spent most of their time together as co-students. This was claimed by P17, who said the following:

I see that they have an extraordinary ability because, before coming into this position, I was the Director of Undergraduate Studies. I did see students' applications. You find a student who is blind having scored three As. Then you come across persons who can see, and they are swaying with Es. What can you say regarding that? (P17, male, HEI 3).

The quotation connotes that the employers' perceptions were shaped incredibly by their experiences on the performance manifested by PSI. Moreover, it is uncovered that their entry qualifications appear to be more or less the same, or above those without disabilities (SI). Likewise, Studies conducted by Waxman (2017), Annuar et al (2017), have found that PWDs are hardworking, exhibit an incredible productivity, are imbued with the spirit of loyalty, they are people to be relied upon, and one can observe positive attributes in them, especially when they are given chances to perform their duties, as well as when suitable working environment and equipment have been put in place.

However, it is worth noting that PSI can also perform poorly when compared with non-disabled counterparts. This implies that a state of disability does not necessarily cause PSI to become best performers, whether in education or jobs. Much will depend on the influence of genetic as well as environmental factors. In that regard, it can be argued that HEIs in Tanzania have to adopt

inclusive working environments so that they can enable persons with disabilities, including those with SI, easily apply for jobs and perform productively.

Employees with SI as agents for promoting inclusion of PWDs

The findings from the study have revealed that the employers were interested in employing Persons with SI due to their held perception that such employees were significant for promoting inclusive practices within their respective institutions. One of their important roles was reported to be provision of disability related educational and social support services to students with disabilities, including those with SI, in their institutions. Employees with SI were utilized to assist students with SI and other disabilities while pursuing their studies, since it was assumed that they manifested richer experience on disability issues as opposed to those who were non-disabled.

Moreover, PSI were portrayed as individuals who could enable the institution receive and easily accommodate PWDs, as well as air out voices of students with disabilities by speaking out about how they should be handled carefully by the institution in accordance with their disability status. In an emphatic manner, P15 said:

An employee with a disability knows what they need. He will be a link between the Dean of Students and students with Disabilities, including those with SI. If you don't have such a problem you cannot know. You may think that you have satisfied an individual with disability, while it isn't the case. So, because he knows, and fortunately, he is the chairperson of the Tanzania Association for Persons with Deafness, he attends many conferences, and whenever he asks for a permit we normally facilitate him, and he goes to the meetings. But he knows what PWDs need, he will always give advice (P15, female, HEI 1).

It is attested by the participant that persons with SI are aware of their needs, even more than the employers. Therefore, they can appropriately voice out their needs to employers, especially when there are challenges associated with the provision of disability related services.

Nevertheless, it should be made clear that, in addition to the experience possessed by PSI in disability issues, there are professionals who have studied disability issues extensively. These experts can also assist in offering quality services to PSI, as well as other disabilities. It should further be pointed out that PSI are not necessarily having richer experience in other categories of disability, such as physical impairment, intellectual disability, and albinism, rather, they are most likely to be confined to SI.

Other than their direct support, persons with SI were described as important role models for students and unemployed Persons with SI, in the sense that the latter would develop confidence when they see a colleague with SI while at the work place. They can study hard, hoping that in future it would be their turn. This is vindicated by the words of one participant as follows;

The first advantage is that we have people who can take care of our students. We still have students with disabilities. So, if you have for example, a professor with visual impairment, he becomes a role model to our student. They can relate to him. They can say, "If so and so was able to do this, we can also do it." (P1, female, HEI 2).

The above statement reveals openly the participant's perception that employing PSI is essential for raising the morale among higher education students with disabilities, particularly those with SI, in studying hard so they can realize their dreams, including expectations to get better jobs in the future, irrespective of their disabling conditions. Bereman & Hargrave (2007) emphasize that

there is an advantage in recruiting PWDs in the workforce owing to the fact that the customers are also diverse, including those with diverse disabilities. This calls for diverse institutions to design services and goods to cater for the needs of diverse groups, including PWDs, SI in particular.

Merit factor and the employment of PSI

This study came up with the findings that employers, when hiring workers for their workforce, pay much attention to knowledge, skills, and competencies possessed by the prospective employees. This entails that PSI or people representing other categories of disabilities are subjected to equal employment rules and standards together with those without disabilities. 16 participants revealed that it has been their perception that persons with SI have the fundamental right to employment, just like the non-disabled counterparts. It was further pointed out that denying PWDs employment opportunities refers to deliberately taking away their fundamental rights. Persons with SI, as well as other disabilities deserve to be employed anywhere, including HEIs. This idea was elaborated by one participant whose words are indicated here under:

For me I can say that there is an advantage, because as a Human Resource Officer, if you add any manpower in an institution, he/she is going to help the institution in achieving organizational goals. So, if you employ a PSI, it means that he has some kind of qualification or knowledge which will add value to the organization. So, I am talking from a human resource officer perspective, that a person you employ should be a skilled person regardless of whether or not he/she has a disability. (P18, male, HEI 3).

The extract from the interviewee indicates that, in some occasions, employers receive job applications from both persons with and without disabilities. Applicants with SI, other categories with disabilities, and those without disabilities, are subjected to a competitive process, irrespective of their differences. Therefore, when a PSI secures an employment opportunity, it is because of his or her merits, not his or her disability. Both employees with and without disabilities must be accorded equal chances so they can offer their contributions towards the achievement of the institutional goals.

Current studies on employment of PWDs report the paradigm shift from the mandatory quota schemes which have been dealing with individuals, to the civil rights approach which is emphatic on changing the society in order to make it equally accessible for all PWDs when it comes to securing and maintaining employment opportunities (Heyer, 2005). Thus, there is no need to deal with the individuals with disabilities, as the medical approach suggests, but rather doing away with such social barriers and offering equal rights and support services to PWDs, provided that they have necessary and sufficient qualifications, as well as relevant knowledge, skills, and values for the advertised job vacancies.

Employment of PSI for diversification of the workforce

Several participants reported that they hire SI, as well as other categories of disabilities, for diversifying the workforce in the institutions. They perceived that it is advantageous to the institutions since hiring such persons advertise and brands the institution or organization locally and internationally as an inclusive one. It was further pointed out that any institution perceived to be inclusive is likely to receive benefits from the agencies or organizations supporting PWDs, inside and outside the country so they can better provide support services to students and employees with disabilities, including those with SI. This is vividly reflected in the following participant's assertion:

When it appears that there are employment opportunities, PWDs have to be given priority. This can be equated to women who are considerably few in this institution. Therefore, when it happens that a woman scores high, she is considered first (P2, female, HEI 3).

The participant contends that efforts dedicated by the community on empowering women should be echoed on promoting equal rights for PSI, and PWDs in general.

The participants observed that persons with disabilities, especially those with SI, have been encountering difficulties and innumerable challenges through the entire education system, and that they should be offered employment opportunities, provided that they meet the minimum qualifications for an applied job vacancy. It was also pointed out that persons with disabilities should not be subjected to competition for a job, on equal basis, with persons without any disabling condition, and that it should be regarded unfair due to the fact that the categories are different in nature. It was further asserted that it is improper for employers to subject persons with disability in a competition with nondisabled people when competing for a job owing to the reason that their disabilities might have impacted them differently in life.

Among the most salient concerns in management, in all sectorial areas, is the issue of diversifying the workforce of every institution (Pitts & Wise, 2014). Employment of PWDs, including those with SI, has been confirmed by other research studies as an approach leading to work settings that are inclusive and diversified, and that such settings lead to conducive work environment in diverse businesses. Therefore, it can be argued from the point of view of the employers in HEIs who have endeavored to hire Persons with SI, that much has to be done in regard to education and awareness creation on the employers, from other HEIs in Tanzania, as well as the importance and advantages accrued from employing persons from this Marginalized and invisible groups.

Employers' views on factors for low employment rates of persons with SI

Costs associated with accommodating PSI

The study findings (from 19 participants) indicated that some employers are aware of the abilities and work performance of PSI, but apprehend to hire them in the Higher Education workforce due to the presumed expenses on offering job accommodations as well as other support services. The participants voiced out on their perceptions on solving challenges emanating from preventing PWDs to get employed. It was observed that despite the fact that PWDs are very few, particularly those with SI, the manufacturers of equipment and facilities to be utilized by PSI are very expensive. Further, due to the few buyers and users of the products, the price was reported to be not only high, but also the demand was said to be low. Regarding the observation, one participant said the following:

A Perkins Braille is worth 2.5 million Tanzania shillings, while a pen is just two hundred Tanzania shillings, or even five hundred. An expensive pen is worth one thousand. So, if you compare the two, you can see that it is very expensive to use Perkins Braille. The screen reader, is almost six hundred thousand Tanzanian shillings for one person. An individual without a disability can buy a computer for six hundred thousand shillings, and can use it even without installing a screen reader. So, you can buy your laptop at, let's, say one million shillings, and then buy a screen reader programme at six hundred thousand shillings. Therefore, your laptop will be worthy one million and six hundred thousand shillings. So, it is expensive. Ok, let's talk about braille papers. One piece of braille paper is worth 200 Tanzania shillings, while a single A4 sheet is 50 shillings (P4, female, HEI 1).

Here, the comparison is made between Assistive Technological Devices used by PSI and other facilities used by non-disabled counterparts, by pointing out their differences in terms of purchasing prices. The participant contends that facilities and equipment for PSI are more expensive compared to those used by people without disabling conditions.

National policy and legal frameworks in Tanzania, as well as international legislations, for instance the Persons with Disabilities act No. 9 of 2010, the Tanzania's 2004 National Policy on Disability, and the 2006 United Nations Convention on the Rights of Persons with Disabilities, assert clearly that the employers are obliged to accommodate employees with Disabilities within their organizations, provided that they need such job adjustments, and only if such job adjustments do not interfere negatively with the general functioning of the organization (URT, 2004: URT, 2010: UNCRPD, 2006). However, Possi (2014) points out that some employers were not aware that they were required by law to hire PWDs by fulfilling the three per centum or quota scheme reserved for PWDs for each organization having a number of twenty employees or above.

However, it can be argued that it is possible for the employers to accommodate PSI reasonably by incurring little or zero cost. There are some free screen readers available on internet which can be installed in Personal Computers and make them accessible for persons with VI who have undergone specialized computer training. Moreover, the employers, in the first place, have to consider employing PWDs, and that they have to discuss with them (PSI) about the type of accommodations needed by such people for them to work smoothly and comfortably in their organizations.

Negative attitudes and lack of awareness on PWDs' issues

The findings of the study, as depicted by 24 interviewees, show that some employers have been upholding negative perceptions towards employing PSI in higher learning institutions. The prospective employees, irrespective of their performance academically and possession of adequate job qualifications, have been facing discrimination when attempting to seek for jobs in higher learning institutions. They have been, for so long, perceived to be incapable of handling diverse jobs due to their disabilities. This was voiced out by P21 as follows:

I don't know whether we are right or wrong. There is a perception that PWDs, including PSI, should be pitied and be given few activities for them to perform. They do not know that giving such people many duties would improve their performance. Therefore, you will realize that sometimes there is a perception that we will be very unfair to PWDs (P21, male, HEI 1).

From the voice of the participant, it can be pointed out that some employers in Higher Education Institutions hesitate to employ PSI on the ground that doing that means giving them less responsibilities, as opposed to persons without any disabling condition. This implies that such employers pay a considerable attention on disabling conditions rather than focusing on the knowledge, capabilities, and potentials possessed by PSI.

The participants remarked that Persons with SI have been going through stigmatization and discrimination in workplaces or when hunting for jobs by some fellow employees who are non-disabled, and the employers as well. Due to negative attitudes amongst the employers, matters related to persons with disabilities have been accorded less priority in the institutional arrangements and budgets. For instance, a good number of the employers have been hardly encouraging PWDs to apply for various announced job vacancies in their institutions. However, when Persons with SI managed to get access to information, send their applications, and get selected for attending

interviews, panelists, who represent employers, do not treat them accordingly. This was an experience from P24 who said:

I have an experience of one of my students who once applied for a job at institution “T”. When job announcements were published, he got informed by his colleagues. Of course, people share information in groups. He applied for that vacancy. When he went for an interview, you can’t believe it. There were no braille facilities. Of course, later on he felt that they had negative attitude towards him from what they were saying. They were asking themselves, “What shall we do?” They were worried that there would be expenses related to providing services for him, as a person with disability (P24, female, HEI 3).

The participant’s voice depicts clearly that negative attitude held by some employers on the employment of PSI can be directly attributed to their fear on providing reasonable accommodations and support services to PSI. However, when such documents as the United Nations Convention on the rights of Persons with Disabilities and the Tanzania’s Persons with Disabilities Act No. 9 of 2010 were reviewed, it was clear that such legal documents incriminate all forms of discrimination against PWDs, including denial of employment opportunities on the basis of disability, as well as the employers’ failure to provide support services and job-related adjustments.

It can further be argued that, in this case, some employers in Tanzania HEIs still believe on the Medical Model of Disability by attributing poor performance to individuals disabling conditions (Hodkinson & Vickerman 2009; Thomas & Woonds, 2003; Barnes & Mercer, 2003). The perception lies on the assumption that a disabling condition must be cured for an individual to be considered fit to undertake certain activities. However, a plethora of studies conducted, for instance by Munemo & Tom (2013, Benoit et al (2012), reveal that as employers become aware of knowledge, abilities, competences, as well as the incredible performance of persons with SI, they become familiar with and develop an enthusiasm to hire persons from this category.

PSI and Access to job related information

The findings indicate that one of the most challenging situations for PSI, those with VI in particular, is lack of access to, among other issues, job announcements. It was reported that announcement of job adverts is based upon normal procedures; that is “one shoe fits all”. PSI have been forced to depend on sighted individuals so they can read normal printed job adverts for them on notice boards and in various websites. Sometimes advertisements are slotted in a printed media, such as newspapers, which are also not accessible for persons with VI. This has been depicted to be among the major contributing factors for their low employment rates in Higher Education Institutions, as well as other public and private hiring agencies. This was clearly stated by P2 when he said:

We don’t discriminate. We design our websites and post announcements with a notion that we are going to reach people out there. We assume that everyone thinks that he/she can access the announcement easily. Maybe we are blind also on that, we cannot think that when we are making job adverts there are other people who cannot see. Likewise, we should design electronic advertisements which people can hear properly. But audio advertisements are expensive. Sending just a small advert, for instance quarter a page for ten minutes to TBC radio. My friend (P2, female, HEI 3).

The employers in HEIs are reported, in the quotation above, to make use of the internet to make information related to jobs accessible to the general public, irrespective of a disabling condition.

Their assumption is founded on the notion that, “one shoe fits all”. However, they indicate that they lack awareness on proper mechanisms to make such information reach PSI, particularly those with VI. However, there are individuals with VI who are computer literate, and they can competently use screen readers. Therefore, this category of persons with VI can access easily job-related information slotted in websites provided that they are in an accessible format, meaning that they can be accessed by using screen readers.

However, it was revealed that persons with HI are not challenged by the media used by institutions to announce job vacancies, as it has been the case for Persons with VI. The former can read normal printed job adverts, newspapers, and have easy access to the internet. For individuals with HI, the only challenge lies merely on communication.

It is clearly indicated in the availing literature that access to information is not only a challenge for PSI who are trying to make their way to the open and competitive labor market, but also it poses obstacles to them while pursuing education in various levels of education (Kisanga, 2017). Consequently, PSI fail to adhere to diverse institutional scheduled undertakings, for instance submitting assignments timely. It can be argued that challenges related to information accessibility for PSI should be dealt with from the grass-root (education system) instead of capitalizing merely on the transitional period from schooling to work.

Unavailability of qualified PSI in the labour market

Unavailability of qualified persons with SI in the open labor market was found to be among the reasons for low employment rate of persons with SI in Higher learning Institutions. The participants revealed that Tanzania’s enrollment rates are very low compared to the available information as far as the enrollment rate in countries such as Kenya and Uganda are concerned. In other words, Tanzania’s enrollment rate of students with disabilities is the lowest among the East African countries, as P19 extrapolates:

Let me tell you my friend, Tanzania’s enrolment rate at pre-primary and primary school levels are very low. It is considered to be the lowest rate in East Africa. It is four to five percent. That means among 100 pupils who enroll in nursery schools, four to five of them manage to ascend to the university. The question to ask is, can a person with a disabling condition who comes from the village be among those four or five students? (P19, male, HEI 2).

Obviously, the participant points out the challenges inherent in the education system, as major factors which hinder PWDs in general and those with SI in particular from participating and acquiring education on an equal basis with those without disability.

It was reported that persons with physical impairment, when compared to those with SI, seem to have little obstacles in accessing education and employment opportunities due to the fact that they can see and hear as well. For persons with hearing and visual impairment, it is difficult for them to get access to education at primary, secondary as well as tertiary levels of education. This seems to be accelerated by, among other aspects, absence of adequate reasonable accommodations and community negative attitudes towards them.

Studies conducted in different countries, both developed and developing ones, by Norani et al (2001), Martz & Xu (2008), comply with the findings of this study. They report that lack of adequate as well as relevant Educational qualifications among PWDs has been among the fundamental stumbling blocks toward securing employment opportunities in the current open and

competitive labor market. This denotes that inclusion of persons with disabilities in education and training systems is a challenge for both developing and developed countries.

Conclusion

From the findings on the employers' perceptions on the employment of PSI, it can be concluded that the employers in HEIs who have attempted to employ PWDs, those with SI in particular, attach a positive image on job seekers and employees with SI. Putting in other words, the employers' behavior on hiring PSI has been greatly influenced by their perceptions towards them. It can be contended that the employers who attach a negative image on PSI or PWDs are most likely to be hesitant to give them employment opportunities. Therefore, the employers, in HEIs, who have attempted to hire PSI represent other employers at global level who are likely to set an example to other employers who find it tedious to employ and provide reasonable adjustments to PSI, and those with other categories of disability.

Moreover, a critical scrutiny of the employers' perceptions on the inclusion of PSI in their institutions reveals that the employers are motivated by utility or economic factors, their social obligations towards PWDs, human right reasons, and prior experience with PSI. Therefore, in most cases, the employers treated PSI in fair grounds, as it is the case for non-disabled counterparts. However, some were too ambitious about the performance of PSI, since virtually all participants (24 out of 26) reported that PSI and PWDs in general exhibit an incredible work performance and productivity, even more than those without disabilities. This is also exemplified by the reason offered by the participants that PSI concentrate on their assigned duties and responsibilities because they have nothing else to concentrate on. It is also worth noting that PSI and PWDs in general can have poor performance and low productivity, mainly because of other factors, like learning difficulties.

The fact that some employers in HEIs recruited PSI in their workforce on the basis of merits or employment standards and regulations, especially when they did not consider the applicant's condition (whether they have disabilities or not) seems to place all job seekers or applicants in a fair ground. Actually, that is how issues are supposed to operate as far as the employment policies and laws in Tanzania are concerned. The findings of this study indicate that the employees with SI do not have Assistive Devices or Guide Persons so they can work smoothly within those institutions. With that regard, it can be contended that even job applicants with disabilities, PSI in particular, do not enjoy support services and reasonable accommodations, especially when they attend or participate in the recruitment process in those institutions. In order for the employers, in HEIs or elsewhere, to create a fair ground for PWDs and those without disabilities during the recruitment process, they have to make sure that they prepare themselves to support and accommodate PWDs, in accordance with their specific needs.

The enumerated factors associated with low employment rates of PSI in Tanzania HEIs prevail within HEIs which have employed PSI or PWDs. It should be expected that the situation is even worse in the institutions which have not yet attempted to hire PWDs. For instance, some employers were not aware of how to make job advertisements posted on the websites, notice boards, or even newspapers, accessible to PSI, particularly those with VI. This connotes that there is an incredible and solemn need to address the employment barriers facing PSI, or PWDs, in all HEIs, irrespective of their attempt and enthusiasm to hire PWDs.

Moreover, there is a great need for students, job seekers, and employees with SI in Tanzania to

be well equipped with knowledge, skills, and values related to Assistive Technology, as well as providing them with Assistive Technological Devices, such as computers with screen readers, note takers, and hearing devices. Likewise, it should be pointed out that promoting access to quality education and information have been part and parcel of international policy and legal frameworks. However, it has been difficult for diverse stakeholders in disability issues, including the government, to make those aspects practical. Prioritizing on the use of Assistive Technology in consistency with persistent awareness creation campaigns to diverse stakeholders, including the employers, on the capabilities and competencies of PSI is more likely to increase the participation of PSI in integrated communities, including obtaining jobs in diverse businesses.

Recommendations

Employers have to establish a network and platform for diverse employers who have experienced hiring and working with PWDs, particularly those with SI, and those who have never experienced hiring and working with them, so they can share their experiences related to the benefits accrued from employing PWDs (SI), as well as find best ways to deal with the challenges hindering their inclusion in the labor market.

The government and other key hiring agencies, including Tanzania HEIs, should establish disability friendly, accessible, and inclusive channels and platforms for distributing job related information, and attract qualified Persons with Disabilities, including those with SI, in the workforce.

HEIs, and other autonomous hiring agencies, in Tanzania have to put in place internal policies and regulations for guiding the provision of support services and reasonable accommodations for students with disabilities, as well as job seekers and employees with disabilities who are in their workforce.

References

- Annuar, A., Isa, M. F. A., & Manaf, A. R. a. (2017). Employees with Disabilities: Malaysian employers' reflections. *International Journal of Academic Research, Business and Social Sciences*, 7(12), 270-283.
- Barbra M. & Mutswanga, P. (2014). The Attitudes of Employers and Co-workers towards the Employment of Persons with Disabilities in Zimbabwe, *International Journal on Managerial Studies and Research*, Vol, 2; No.3 pp7-19.
- Bereman, N., & Hargrave, S. (2007). Sun trust banks. In hidden talent, ed. Mark Lengnick-Hall, 56-66. Westport, CT: Praeger Publishers.
- Braun, V., & Clarke, V. (2006). *Using thematic analysis in psychology*. Qualitative Research in Psychology, 3, 77-101. Doi :10.1191/147808876qp063oa.
- Bryman, A. (2016) *Social Research Methods*, 5th Ed. Oxford University Press, New York.
- Chomka, S. (2004). *Disabled Workers Help Solve recruitment issues*. Food Manufacture, 79: 56-57.
- Creswell, J. W. (2014). Research Design (Qualitative, Quantitative & Mixed Methods Approaches) (4th Edition) Sage Publication Ltd, Los Angeles, London/New Delh, Singapore, Washington.
- Heyer, K. (2005). *Rights or quotas? The ADA as a model for disability rights*. In L. B. Neilsen, & R. L. Nelson (Eds.) handbook of employment discrimination research: rights and realities (pp. 237-257). Dordrecht: Springer.
- Houtenvile, A., & Kalargyrou, V. (2014). Employers' Perspectives about Employing People with Disabilities: A Comparative study across industries. *Cornell Hospitality quarterly* 1-12.
- International Labour Organization, (2007). *The Right to Decent Work of Persons with Disabilities*. International Labour Office, Geneva.
- Kisanga, S. E. (2017). Education barriers of students with sensory impairment and their coping strategies in Tanzania higher education institutions (Unpublished PhD Thesis). Nottingham Trent University.
- Kisanga, S. E. (2019) 'It is not our fault. We are the victims of the education system': Assessment of the accessibility of examinations and information for students with visual impairment in Tanzania. Paper accepted for publication at the Journal of International Association of Special Education.
- Kisanga, S. E. (2020). *Social Barriers Faced by Students with Sensory impairment in Higher Education in Tanzania: Perceived perceptions of others across settings*. Manuscript Submitted for Publication.
- Munemo, E., & Tom, T. (2013). Problems of unemployment faced by visually impaired people. *Greener journal of social sciences*, 3(4), 203-219
- Martz, E., & Xu, Y. J., (2008). Person-related and Service-related Factors Predicting Employment of Individuals with Disabilities. *Journal of Vocational Rehabilitation*, 28, 97-104.
- Mgonela, V. A, (2010). *Obstacles and Challenges Faced by Disabled Women in Employment Opportunities in the Public Civil Service in Tanzania: A Case Study of Dar es Salaam*,
- Norani, M, S., Khalid, A., & NorIsha, B. (2001). *Job opportunities for special needs population in Malaysia*. *Journal Pendidikan*, 27, 77-85

- Possi, A., (2014). *Persons with Disability's Right to Work in Africa: A Comparative study of Employment and Disability Laws, Policies and Relevant Institutional Mechanisms of Tanzania and Selected African States*. Friedrich-Alexander-Universitat, Erlangen-Nurnberg.
- Shenton, A. K., (2004). *Strategies for Ensuring Trustworthiness in Qualitative Research Projects*. Education for Information 22: pp. 63-67. IOS Press.
- Thomas, D. & Woonds, H. (2013). *Working with people with learning disabilities*, Jessica Kingsley Publishers, London.
- United Nations, (2006). *The Convention on the Rights of Persons with Disabilities and optional Protocol*. General Assembly Resolution of 2006, New York, United States of America.
- United Republic of Tanzania (2004), *National Policy on Disability*, Ministry of Labour, Youth Development and Sports.
- United Republic of Tanzania (2010). *Persons with Disability Act*. The Parliament of the United Republic of Tanzania.
- Waxman, D. (2017). *Model of successful corporate culture change integrating employees with disabilities*. Pp. 155-180 in Barbara M. Atman(Ed) (2017). *Factors in studying employment for persons with disability: how the picture can change*. United Kingdom, Emerald publishing.
- World Health Organization (2011). *World Report on Disability*, Geneva: World Health Organization.
- Yin, R. K. (1994). *Case study Research Design and Methods* (2nd Ed.). Newbury Park, CA: Sage Publications.

Fifty Years of Adult Literacy Education in Tanzania: Lessons for Sustaining a Middle-Income Economy

Godfrey Magoti Mnubi¹ and Fidelice Mbaruku Mafumiko²

¹Institute of Adult Education, Dar es Salaam, Tanzania

² Government Chemist Laboratory Authority, Dar es Salaam, Tanzania

Abstract

As Tanzania celebrates fifty years of adult education, the country has experienced a changing landscape and major transformations in adult literacy, with greater priority being given to looking at adult learners' roles in the global marketplace. This paper examines various socio-economic changes that have faced youth and adult literacy education since 1970s and how policies and practices affecting adult literacy have evolved over time. Twenty-three archival documents were analyzed from 1960s to the present. The researchers conducted in-depth open-ended interviews as well as observations and archival document analysis on the transformation and prospects of adult literacy in Tanzania. The study highlights the need for young people and adults to constantly update their literacy skills so that they are able to function effectively in society and serve as important stakeholders to ensure that the country's development agenda of strengthening a middle income economy is sustainable. This requires investing more financial and non-financial resources and increasing political awareness of and commitment to literacy education to ensure that all young people and adults achieve relevant and proficiency levels in both basic and functional literacy skills.

Keywords: *Adult education, adult literacy, adult and non-formal education, sustainable development goals*

Introduction

As the world is becoming increasingly interconnected with intensified socio-economic globalization, the acquisition and usage of literacy skills are crucial for helping male and female learners adapt to and transform the environment in which they live (UNESCO, 2016; World Bank, 2003; Wagner & Kozma, 2005). The advent of the global economy and rapidly-changing society provides a broad range of opportunities for Tanzanians, but they need to acquire the necessary competencies to take advantage of them, which have also led to the increased mobility of capital, resources and people (UNESCO, 2015; URT, 1999).

Since its independence in the 1960s, the provision of adult education in Tanzania, in particular the eradication of illiteracy and acquisition and usage of literacy skills, was aimed at advancing the national development agenda, especially rural agricultural development (Bwatwa et al., 1989). The need for literacy proficiency is critical if Tanzania is to meet its development goal of sustaining middle-income status and creating an inclusive sustainable future (URT, 2014; UNESCO, 2016). Due to global forces, there is an urgent need to strengthen literacy programmes that will equip young people and adults with skills, knowledge, so that the community is well-served and what is essential for inclusive and sustainable socio-economic development is provided (UNESCO, 1998). In this regard, Tanzania needs to strengthen critical national goals and priorities in matters relating to adult education, particularly the acquisition and application of literacy skills. The proper utilization of literacy skills will enable youth and adult learners to move toward equitable and inclusive sustainable development through increasing abilities to meet their needs (UNESCO,

2015; URT, 2014a).

The evolution of the literacy concept

The concept and definition of literacy have evolved over five decades. According to UNESCO (1958), literacy was defined as the ability to read and write short and simple statements with understanding concerning one's everyday life. A person is functionally literate when he/she can engage in all the activities for which literacy is required for the effective functioning of her/his community, including reading, writing and doing arithmetic for his/her community's sustainable development (UNESCO, 1978). The current report by UNESCO (2005) on Education for All (EFA) Strategic Review and UNESCO's Strategy for the 2005-2015 went further to re-define literacy as the ability to identify, understand, interpret, create, communicate and compute using printed and written materials associated with different contexts. This adds up a continuum of learning across different proficiency levels (UNESCO, 2016).

In the Tanzanian context, for example, literacy has been defined as the acquisition of basic skills such as Reading, Writing and Arithmetic (3Rs) that can take place in and outside the classroom. This also involves the effective application of literacy and basic skills to one's daily socio-economic development (URT, 2014a). Therefore, given the pace of globalization and the multitude of social changes that have faced Tanzania since the 1970s, this paper examines the state of youth and adult literacy education today. More specifically the paper attempts to answer the following questions:

How have the policies and practices of literacy education evolved over fifty years after its proclamation?

How effective are current policies demonstrated in the case of two centres of adult learners in Morogoro and Dar es Salaam, Tanzania?

Methodology

The authors reviewed and analyzed archival materials relating to youth and adult literacy education in Tanzania. Twenty-three archival documents were analyzed, which included local and national official records, such as letters, agendas, administrative documents, routine records, university reports and policies that portray the current literacy education situation in Tanzania. These documents dating from 1950s to 2020 were obtained from the national library, Institute of Adult Education, Ministry of Education, Science and Technology and the University of Dar es Salaam.

The authors also conducted seven in-depth and open-ended interviews with individuals lasting 60 -90 minutes, including one university professor from the University of Dar es Salaam, one retired Institute of Adult Education official, two literacy facilitators, two literacy learners and one literacy expert from the Ministry of Education, Science and Technology who oversees literacy education policies, regulations and rules. The participants were purposively selected and agreed to be interviewed during the period of February to December, 2019. All the participants were long-term employees with more than 15 years of experience working in the adult and non-formal education sub- sector in Tanzania.

The study also involved the systematic noting and recording of in and out-of class actions and interactions in the natural setting of learners. The use of observation added a missing dimension to the study and helped to ensure its validity by increasing the understanding of both the context

and phenomena and providing some insights into literacy teaching and learning environment that would be difficult to uncover in any other way. The observation paid closer attention to the level of classroom size, learners' sexes, attendance, T&L facilities, andragogical process, including learning duration, ICT application as well as facilitator-learners ration. This took place 2 weeks after conducting the interviews.

Data analysis

Through discursive analysis of open-ended questions coded by similar responses, the researchers were able to find out the current situation of fifty years of youth and adult literacy education in Tanzania. The interviews, archival analysis and observation were oriented toward finding patterns and themes that were common to literacy facilitators, experts and learners. According to Helman (2001), the methodological approach to data collection through observing learners produces descriptive ethnographic data that explains what people actually do, while the interview data explains what people say they believe.

First, the interview data were transcribed, read through and informal notes were made regarding the themes that emerged. Helman emphasizes that understanding what people believe can only come when one spends enough time observing what people do. The study analyzed issues of youth and adult literacy education to respondents with supporting statements and quotations to make points and act as supporting evidence, drawn from the most to the least frequently mentioned themes. As observers, we focused on a wide variety of observational data to relate to what was being studied while keeping records and writing field notes as soon as possible after my observations. Specifically, we took very brief notes in short phrases during classes to indicate the learners' levels of teaching and learning process. In addition, we explored the proposition that "the fifty years of adult literacy education that equip people to apply and utilize skills will lead to people's ability to solve societal problems and meet developmental challenges" was explored by examining a large set of documents and socio-economic policies beginning in the 1960s and by tracing aspects of history relating to adult literacy and their role in socio-economic empowerment and development.

These archival sources were open to the general public and we selected relevant ones after we read and reviewed their contents. The analysis focused on events, and the time and contexts in which they occurred. We used the quotes of various officials in Tanzania found on official government websites, local and international media and other archival documents to provide supporting information to link archival sources and other data to the reality on the ground.

Finally, the researchers analyzed divergent findings, through deliberating on opposing ideas and agreeing on the meaning of the findings. As a result of rigorous and analytical analysis of the data, researchers developed codes, categories and themes that demonstrate the study findings that are discussed in the following section:

Findings

The headings below derive from categories that resulted in the analysis of the data. The findings are presented according to the following research question, "What is the state of literacy education today, after fifty years and attendant population toward sustaining the middle income economy and strive to become an industrial country by 2025. The following findings are reported in aggregate form:

Historical trends and status

Since its independence in 1961 and after the Arusha Declaration in 1967, adult education in Tanzania became a major cornerstone of national development. As a result, many Tanzanians sought to acquire basic literacy skills, such as, reading, writing and numeracy, to increase their participation in social, political and economic activities that were vital for national development (Bwatwa, et al., 1989; Hall, 1971). Adult education, particularly literacy, was also stressed in many political campaigns and given high priority by the first political ruling party, Tanzania National Union (TANU), specifically by Mwalimu Julius K. Nyerere, the first President of Tanzania.

In the fifty years of Tanzania's adult education, the country has experienced massive socio-economic, political and cultural changes, which has presented both opportunities and challenges as regards the literacy skills needed for societal well-being and poverty reduction (URT, 2014b; URT, 2020a). As a developing country, Tanzania has been facing many challenges when it comes to providing its people with quality adult educational services, in particular literacy education (URT, 2014; Nyerere, 1967; Rodney, 1982; Bever, 1996).

Upon successfully attaining its independence in 1961, Tanzania like the rest of African countries was saddled with negative political and socio-economic conditions, such as illiteracy and poverty (Rodney, 1982; Fanon, 1961; Collins, 1971). For example, as a result of the colonial mindset that was fearful of widespread access to education by the local population, formal education was restricted to the primary level and, even at that, less than 50% of Tanzanian children were able to go to school (Buchert, 1994; Cameroon & Doddy, 1970). Furthermore, despite their obvious majority, less than 1% of the Tanzanian population directly participated in the limited democratic politics and socio-economic decisions of the colonial era (Meredith, 2005), while they experienced discrimination in receiving funds to support educational services.

In 1961, Tanzania was the least developed country among the three British East African colonies of Tanzania, Kenya and Uganda, as all higher education levels were provided outside the country, mainly Makerere University in Uganda, Royal Technical College in Kenya and other universities in Britain (Nyerere, 1967). This resulted in a national education gap, since the German colonial era and 41 years of Britain's flawed educational practices (which led to inequality and inequity) did not enable people to receive an education and become capable of contributing to an independent country in 1961. It is worth pointing out that at independence; only 15% of the Tanzanian population could read, write and count simple arithmetic (see Table 1 below). In addition, the country had only two African engineers, twelve doctors and about thirty arts graduates (Nyerere, 1967), serving a population of approximately twelve million people.

The total population of the United Republic of Tanzania has grown significantly during the past fifty years, from approximately twelve million in 1967 to over fifty million by 2020 (URT, 2020). During this fifty years' time, the delivering a literacy education has gone hand-in-hand with the need for an increased population, particularly during 1980s due to national literacy mass campaigns, government commitment as well as other stimulating demands of providing adult and non-formal educational services, particularly literacy education in Tanzania (UNESCO, 2016a).

Table 1: Trends and Status of Adult Literacy Education in Tanzania (1960s-2013)

Year	Male	Female	Average	Trend	Remarks
1961	20%	10%	15%	Data during independence	▲Adult education, particularly literacy was a major agenda of the national development plans. Therefore, the Government's commitment, political will and dedication to invest in adult and non-formal education, particularly on youth and adult literacy classes and mass education campaigns were given high priority by the first president of Tanzania-Mwalimu Nyerere.
1970	22%	18%	20%	Upward trend	
1975	66%	56%	61%	Upward trend	
1977	79%	67%	73%	Upward trend	
1981	85%	73%	79%	Upward trend	
1983	90%	79%	85%	Upward trend	
1986	92.9%	88%	90.4%	Upward trend	▼Decline in government support, particularly, its commitment and political will to ensure availability of enough resources to raise awareness and implement adult literacy education.
1992	87%	81%	84%	Downward trend	
1995	86.9 %	81.5 %	84%	Constant	
2000	84%	67%	76%	Downward trend	
2002	81%	76%	79%	Upward trend	
2013	69%	70%	70%	Constant	

Source: URT Census, 2012; URT Census, 2002; World Education Forum; UNESCO, 2016

NB: This data is self-reported and normally come from census as the country has not carried out literacy assessment since 1980s. Therefore, the data on youth and adult illiteracy level might be unreliable.

In response to these opportunities and challenges, Tanzania has made various efforts to promote adult education, particularly literacy. Some of these programmes and campaigns to equip Tanzanians with basic literacy and other skills are shown in Table 2 and Table 3.

Table 2: Adult Literacy Programmes 1960s-2020

Name of programme	Year of launch	Target
Basic literacy	1961	A national campaign to promote basic literacy skills, particularly the 3Rs.
Functional literacy	1970	Integration and application of acquired literacy skills with practical and relevant life experience of learners.
Post-literacy	1977	Strengthen the acquisition and application of literacy skills through various means, including rural libraries, newspapers, radio programmes, films and books.
Post-literacy	1977	Strengthen the acquisition and application of literacy skills through various means, including rural libraries, newspapers, radio programmes, films and books.

Integrated Community-Based Adult Education (ICBAE)	1993	ICBAE was introduced as an outcome of the national census of 1992 which reported an increase in youth and adult illiteracy rates. It was aimed at promoting community-based learning and participatory approaches in basic and post-literacy classes for female and male young people and adults in Tanzania, with vocational and life skills being linked to the broader issue of societal problem-solving and socio-economic development. This resulted into other programmes, including Yes I Can and Mambo Elimu.
Integrated Programme for Out-of-School Youths (IPOSA).	2020	IPOSA supports the educational needs of out-of-school female and male youths in the eight regions of Dar es Salaam, Tabora, Dodoma, Kigoma, Njombe, Iringa, Mbeya and Songwe. To date, the programme benefited more than 4,000 young women, specifically those who had never been in school or dropped out at primary education level.

Table 3: National Adult Literacy and Mass Education Campaigns 1960s-2020

The choice is yours	1968	A national campaign to educate and sensitize voters on the importance of participating fully in the first post-independence electoral process.
Adult literacy education	1970	A national campaign aimed at reducing male and female ignorance through the promotion of reading, writing and arithmetic.
Glorious time	1971	A national campaign aimed at ascertaining the status and impact of development interventions ten years after independence, particularly in terms of fighting the three great national enemies: poverty, disease and ignorance.
Man is health	1974	A mass media campaign aimed at increasing citizens' awareness of a healthier life style and prevention of diseases while ensuring the constant upgrading of people's literacy skills.
Political agriculture	1974	A national campaign to modernize agricultural for socio-economic development.
Food is life	1975	A national campaign to promote a healthier lifestyle and prevent diseases and malnutrition through the use of nutritious food and a balanced diet. The campaign also focused on increasing food production and security.
Forest is wealth	1980	A national campaign aimed at promoting awareness of the importance of conserving forests to protect the country from the threat of desertification.
Voters education	1995	A national campaign to sensitize and educate voters on the need and importance of participating fully in the first multiparty electoral process in the country.
HIV/AIDS prevention	2001	A national campaign to strengthen the fight against HIV/AIDS epidemic.

Source: Institute of Adult Education, 2011

Policies and practices

Many participants expressed their views as they saw the transformation of the adult, particularly literacy education after fifty years and how the country enjoyed an improved literacy educational level. For example, one professor pointed out that “during our time in 1970s when the Institute of Adult Education was established, the focus was more on addressing the socio-economical needs and challenges of the time. Most of the adult educational research and publications during that time focused greatly on the country’s ideological agenda of socialism and education for self-reliance”.

Faced with many post-independence challenges like the rest of African countries, Tanzania recognized that poverty, ignorance and disease were the main challenges to development (Nyerere, 1967). Immediate post-independence development efforts focused on addressing these socio-economic challenges through formulating and implementing policies and strategies aimed at revitalizing the education system in the country. These reforms included the educational reform act of 1962 to regulate the provision of and access to education in the country by revising the curriculum and examination processes as well as promoting Kiswahili as the national language and medium of instruction in primary schools (Mkude & Cooksey, 2003). At the same time, this reform revoked and replaced the 1927 British colonial education ordinance that provided educational services on the basis of racial and socio-economic discrimination, which eventually result into an increased number of illiterate youth and adults in the country.

To further address the problem of illiteracy and socio-economic underdevelopment, one retired female literacy expert reported that “Tanzania introduced the Ujamaa policy, a socialist socio-economic programme that was aimed at bringing equality to all Tanzanians. This post-colonial reform continued with the introduction of the “Education for Self-Reliance” (ESR) policy in 1967 to reform the curriculum and integrate educational theory with practical skills as socio-economic empowerment and development tools.” The ESR policy guided the enactment of other education acts, including the Institute of Education Act No.13 of 1975, with assigned responsibilities and tasks of becoming a centre for learning, research and training in Adult and Non-Formal Education (IAE, 2011; Hyden, 1980).

One retired female policy maker reported the significant impacts of these educational reforms, including the revision of the curriculum to meet national needs, the expansion of teacher training programmes as well as formalization of on-going assessment at secondary and teacher education levels. Most importantly, “the government put more emphasis on adult education and gave financial support to literacy and adult education programmes.....” The retired policy expert went on stressing.

The Tanzania Development Vision 2025 aims to improve the quality of life for Tanzanians, specifically, among others, through the eradication of illiteracy. The vision emphasizes the importance of education “to promote the acquisition and appropriate use of literacy, social, scientific, vocational, technological, professional and other forms of knowledge, skills and understanding for the development and improvement of man and society”. This vision statement seeks to motivate Tanzanians to be equipped and able to function well in the global economy while resolving daily challenges. The vision also has the following goals:

Provide self-reliance education that will change people’s mind-set and give them the confidence to effectively determine and own the development agenda with the primary objective of satisfying

the basic needs of all Tanzanians.

Be a nation with a rich diversity of people who show a positive attitude to development through their commitment to hard work, professionalism, entrepreneurship, creativity and innovation.

Be a nation with a high quality of education at all levels that will produce the needed quantity and quality of educated people who are sufficiently equipped with the knowledge and skills to resolve society's problems and meet the challenges of development (URT, 1999).

Likewise, the Tanzania Education and Training Policy of 2014 requires the country to promote quality formal and informal education, promote equality and access to basic education, and advance the use of science and technology in teaching and learning while putting more emphasis on special groups of people such as girls and children with disabilities. This is almost impossible without investing in literacy education.

The importance of education, particularly literacy education, for the country's sustainable and inclusive socio-economic development, is pointed out in the new National Five-Year Development Plan 2016/17-2020/21, particularly with regard to people's quality of life and well-being, aimed at improving literacy and numeracy skills and promoting citizens' ownership of and participation in policies and decision making (URT, 2016).

In addition, the Tanzania Education Sector Development Programme (ESDP) of 2016-2021 highlights the urgent need to improve the quality of literacy and numeracy data in the country through proper planning and implementation of the programmes concerning the literacy needs of young people and adults in Tanzania. These strategic efforts are captured by the Ministry of Education, Science and Technology's (MoEST) vision statement that aims to have a competitive and knowledgeable nation by 2025. It also aims to facilitate and develop human capital capable of creating responsible wealth and socio-economic development through designing, implementing and monitoring higher and technical education, research and consultancy, and science and technology in Tanzania. At the international level, the need to improve and strengthen the learning and life skills of young people and adults as well as improving the literacy programmes has been emphasized. These policies and strategies stress equitable access to quality education at all levels, particularly by women, and support socio-economic growth (URT, 2016). The importance of acquiring and using literacy skills has also been stressed in the United Nations Literacy Decade (UN, 2002) and the Sustainable Development Goals, 2030, in which a commitment was made to enable a substantial proportion of female and male young people and adults to be literate and numerate by 2030. These milestones will not be reached if the need for literacy education is not recognized and supported in the country.

Literacy access and participation

Although Tanzania is still striving to improve access to adult education and the participation of young people and adults, particularly women, in adult education programmes, specifically literacy education, to achieve a literacy level of at least 80%, as stipulated by the National Strategy for Growth and Reduction of Poverty 2010-2015 (NSGRP), this is far from being achieved. Tanzania continues to stress the importance of literacy education in order to promote equitable and inclusive sustainable development and be able to navigate the global digital economy (URT, 2007). The data revealed that until now the Tanzanian government has had clear and consistent national policy for literacy education, for that matter has it produced strategies or organized campaigns for promoting literacy education in the country (URT, 2020).

The majority of respondents informed the researchers that literacy education is at a critical moment of change as the result of national development agenda forces and technology. One female learner explained that the development agenda, coupled with technological force require adult education to be the centre for knowledge and skills creation while sharing and carrying national development agenda of inclusive socioeconomic development.” Another response was given by one male literacy expert who explained that “The adult education carries clear direction for the country’s developmental needs.” In this rapidly shrinking world of science and technology, our adult education fails to provide adequate skills and knowledge to keep pace with the paradigm shift and increasingly industrialization drive and national development agenda of becoming and sustaining a middle income country by 2025.” Noted one professor. Similar feedback was received from female literacy facilitator who explained that “a market-oriented curriculum does not reflect the socio-economic challenges necessary to build place-based education. He added that “...our literacy education in the late sixties and seventies was not education for a job but education to be functioning and positively contributing members of the community and national at large.”

Learning in two youth and adult centres

The study benefited from observing two youth and adult literacy learning centres in Dar es Salaam and Dodoma regions in Tanzania where 158 female and 98 male learners were enrolled. All learners indicated that their desire to grasp the 3Rs and be able to apply literacy skills in their daily socio-economic activities was their main reason for joining the learning programme.

Demographic information

Most of the learners were aged 18-35 (85%). Around 54% of the surveyed learners reported being married and living with their spouse, while 17% of them reported being married before the age of 18. The findings also revealed that 25% reported being single and 21% divorced. This can be attributed to the fact that in many societies, including Tanzania, girls and women are facing the challenge of gender-based violence and exploitation that hinders their access to and participation in decision making, and due to the division of labour and the limited resources allocated to education, they are unable to fulfill their potential and continue to remain illiterate.

Teaching and learning facilities

The heads of primary schools, where literacy centres are located, reported that no specific financial resources are allocated for implementation of the programme, and so all three facilitators are volunteers and just given an honorarium when the budget allows. The facilitators from Morogoro and Dodoma reported that learners attend classes three and four times a week respectively, lasting two hours.

Teaching and learning materials

The teaching and learning materials used in the centres are modules that have been produced using the standard one material for teaching and learning the 3Rs. The facilitators reported that the classroom has no technological facilities to be used for teaching and learning but only the traditional chalk and blackboard. The duration of the learning circle is approximately three to four months in Morogoro and Dodoma regions, respectively.

Availability of facilitators

To maintain and ensure quality adult education depends on having an adequate number of qualified and motivated facilitators. According to the heads of schools, the centres have only 3

volunteer facilitators but none has a university degree. Two of the facilitators have an ordinary diploma in adult and continuing education and the other three are grade 'A' teachers. Many studies indicate that well-trained and motivated teachers/facilitators are the single most powerful factor in determining equity, access and quality (Mkumbo, 2012). This suggests that continuing efforts need to be made to expand adult education, ensure its quality and significantly increase the number of qualified facilitators to cater for the growing demand for literacy programmes in the country.

Challenges

Among the challenges that were discovered from observing two adult literacy centres was the low rate of participation in literacy learning programmes, due to people's various priorities concerning their family and community that hindered their attendance. During the discussion with learners, it was noted that learners who are enrolled missed classes frequently, especially during the harvest period. Therefore, there is a need to develop a flexible schedule and cost-effective technology-based literacy education programmes to attract, support and retain more learners in the adult education programme.

In addition, the lack of a proper curriculum, including the non-existence of up-to-date and relevant teaching and learning (T&L) materials has been reported to hamper the learning process, resulting in poor learning outcomes. For example, it was reported that standard one T&L materials were used instead of those that were relevant to young and adult learners. In addition, it was noted that there have been no follow-up classes since the establishment of the programme in July 2016 and March 2018 in Morogoro and Dodoma regions, respectively. The higher facilitator-student ratio has also been reported to affect the learning process and outcomes. One female facilitator noted that "currently, we have the biggest learner-facilitator ratio" and "teaching large literacy classes prevents learners from learning effectively as a result of the heavy workload and the limited time for evaluating their works."

Conclusions

As we move forward towards seeking to meet the sustainable development goals (SDGs-2030) and the country's agenda of sustaining middle-income status, it is clear that the Tanzanian Adult and Non-formal education system requires producing responsible and productive planetary citizens, with meaningful competencies, attitude and values. The success of adult education, particularly the literacy educational enterprise calls for increased commitment and political will, resource mobilization, qualified facilitators to re-design and implement appropriate policies and relevant practices for literacy education and lifelong learning. Fifty years of adult literacy education portrays several challenges and opportunities and raise new education demands with respect to the provision of the quality adult literacy learning services as a basic human right and the foundation for sustainable development.

Similar to other studies that have identified achievements, challenges and prospects of literacy education in Africa (UNESCO, 2016a; URT, 2014a) where many developing countries are faced with dynamics and challenges in relation quality, funding, relevance as well as access to youth and adult literacy education, responding to the national development needs has been a major challenge. Given the importance of adult education, specifically quality literacy services as the corner stone towards human development, economic development, peace and security, especially in this rapidly changing societies and technologically advanced global economy, this study

highlight the need to implement youth and adult education measures that meet basic learning needs, and to society's goal of a citizenry with the skills, knowledge and values for a more peaceful and inclusive society. Good quality literacy education, as emphasized in the study by respondents and other research findings including the Education for All Assessment (2014) and the National Adult Literacy Survey Report in Tanzania Mainland (URT, 2014b), is central for the realization of sustainable development goals and fight against poverty.

Implication for practice

The severe lack of youth and adult literacy skills can damage efforts to maintain the middle income-status and achieve the sustainable development goals by 2030 to which Tanzania is fully committed and striving to achieve. The Education for All Global Monitoring Report indicates that 13% of young people aged 15-19 remained illiterate between 2005-2011, while 12% emerged only semi-literate even after being in school for six years. In addition, the Tanzanian Population and Housing Census (URT, 2013) revealed that 5.5 million (22.4%) young people and adults aged 15 and over (22.4% of the population) are illiterate. These data reveal a challenging situation. Although the figures came from self-reports where youth and adults were simply asked whether or not they were literate, so there are no reliable data on the level of literacy in the country. Whatever the case, 22.4% illiteracy rate is still a major challenge as the country should strive to achieve 100 percent literacy rate." In this situation "the illiteracy level might be higher, despite the on-going initiatives to reduce it.

Despite the government's commitment to providing educational opportunities to all people as a liberation tool, the few available data indicate that a large number of children (about 3 million) are still excluded from getting this basic education (URT, 2016a), which is a clear predictor that an increasing number of young people and adults in the country are illiterate. Evidence suggests that many female and male students are completing their basic education with no strong foundation in reading, writing and doing simple arithmetic. This alarming trend calls for the need to invest more financial and non-financial resources in providing young people and adults with literacy education, including the application of modern technology in the area of Adult and Non-Formal Education (ANFE) to aid learners. This requires improving access to, participation in and delivery of literacy education programmes, specifically for young people and adults, as well as conducting sensitization and public outreach programmes to increase political awareness of and commitment to literacy education through improved planning, implementation and evaluation of the ANFE subsector.

References

- Bever, E. (1996). *International government and politics series*. Phoenix, AZ: Oryx Press.
- Bhalalusesa, E.P. (2005). Education for All in Tanzania: Rhetoric or Reality? *Journal of Adult Education* 15 (2)67-83.
- Buchert, L. (1994). *Education in the development of Tanzania, 1919-90*. London: James Currey.
- Bwatwa, Y., Fordham, P., Fox, J. & Mlekwa, V. (1989). *Adult Education: The Tanzanian Experience*. Nairobi: Oxford University Press.
- Cameron, J., & W. A. Dodd. (1970). *Society, schools and progress in Tanzania*. Oxford: Pergamon.
- Chama cha Mapinduzi-CCM. (2020). *Chama cha Mapinduzi's Election Manifesto 2020-2025*. Retrieved on April 20, 2018 from <https://ccm.or.tz/website/ilani/Ilani%20CCM%20English.pdf>.
- Collins, O. R. (1971). *Europeans in Africa*. New York: Alfred A. Knopf, Inc.
- Fanon, F. (1961). *The wretched of the earth*. New York: Grove Press.
- Hall, B. (1971). Evaluation of adult education in Tanzania: A status report. Conference proceedings. *The universities of East Africa social science conference*, Dar es Salaam.
- Helman, C.G. (2001). *Culture, health and illness*. (4th ed.). New York: Oxford University Press.
- Hyden, G. (1980). *Beyond ujamaa in Tanzania: Underdevelopment and an un-captured peasantry*. Berkeley: University of California Press.
- Institute of Adult Education. (2011). *Report on 50 years of independence (1961-2011) and future expectation for the next 50 years*. Dar es Salaam. IAE printing Press.
- Meredith. (2005). *The fate of Africa: A history of fifty years of independence*. New York: Public Affairs.
- Merriam, S., Caffarella, R. & Baumgartner. (2007). *Learning in adulthood: A comprehensive guide*. (3rd ed.). USA: John Wiley & Sons, Inc.
- Mkude, D., & Cooksey, B. (2003). 'Tanzania', in D. Teferra and P. Altbach (eds.). *African Higher Education*, Indiana: Indiana University Press, pp. 583–594.
- Mkumbo, A. K. (2012). Teachers' commitment to, and experiences of, the teaching profession in Tanzania: Findings of focus group research. *International Education Studies* 5(3) 222-227.
- Mushi, P.A.K., & Bhalalusesa, E. (2002). "Adult and non-formal status report" A research report submitted to the Ministry of Education and Culture.
- Nyerere, J. K. (1967). *Education for Self-Reliance*, Arusha: United Republic of Tanzania
- Rodney, W. (1982). *How Europe underdeveloped Africa*. Washington, DC Howard University Press.
- UNESCO (2005). Report by the Director-General on the follow-up to the EFA Strategic Review and UNESCO's Strategy for the 2005-2015 period. Paris: UNESCO.
- UNESCO (2015). *Recommendation on adult learning and education*. Paris. UNESCO&UIL Publishing.
- UNESCO (2015). *Rethinking education towards a global common good*. Paris. UNESCO Publishing.

- UNESCO (2016a). Global report on adult learning and education. UNESCO Institute for Lifelong Learning. Paris: UNESCO.
- UNESCO., UNDP., UNFPA., UNHCR., UNICEF., UNWOMEN., WORLD BANK., & ILO. (2016). *Education 2030 Incheon declaration: Towards inclusive and equitable equality education and lifelong learning for all*. Paris. UNESCO Publishing.
- United Republic of Tanzania (1999). Tanzania Development Vision 2025. Retrieved on March, 2017 from <http://www.mof.go.tz/mofdocs/overarch/Vision2025.pdf>.
- United Republic of Tanzania (2013). *The 2012 national population and housing census*. Dar es Salaam, Tanzania.
- United Republic of Tanzania (2014a). *Adult literacy survey report in tanzania mainland*. Dar es Salaam: The Ministry of Education and Vocational Training.
- United Republic of Tanzania (URT) (2016). The National Five-Year Development Plan 2016/17-2020/21. Retrieved on April 27, 2018 from http://www.mof.go.tz/mofdocs/msemaji/Five%202016_17_2020_21.pdf.
- United Republic of Tanzania: Ministry of Education, Science and Technology. (2020). *The national adult literacy and mass education rolling strategy 2020/2021-2024/2025*
- United Republic of Tanzania: Ministry of Education, Science and Technology. (2020a). *Education sector performance report for financial year 2019/20*. Tanzania Mainland
- World Bank Report (2003). *Lifelong learning in the global knowledge economy: Challenges for developing countries*. Washington, DC: The World Bank.

Historical Analysis of Status and Trends of Gender Gaps in Provision of Higher Education in Post-Independence Tanzania: Case of University of Dar es Salaam

Thaudensia Ndeskoi

Department of Educational Foundations, Management and Lifelong Learning, School of Education, University of Dar es Salaam, Tanzania

Abstract

This paper focuses on the historical analysis of the status and trends of gender gaps in the provision of higher education in Tanzania in the post-independence era of the University of Dar es Salaam. Also, it reviews and document interventions that research evidence suggest that can lead to an expansion and improvement in females' education. Findings revealed that: firstly, females are more educated today than in the 1960s; secondly, females have remained less educated compared to men; thirdly, gender gaps widened as more males maintains good progression than females. Several interventions have been employed to close gender gaps. It concludes that improving females' education is a moral imperative and an important drive for socio economic development. Closing gender gaps in education requires holistic approach.

Keywords: equality, gender, gender gap, higher education,

Background

Education is a fundamental, transformative tool in fostering values of human rights including gender equality. Education as a human right has been recognized by the international community since the Universal Declaration of Human Rights in 1948 (United Nations, 1948). Gender equality is a global priority and linked to the efforts of promoting right to education and achievement of the Sustainable Development Goal 4 (SDG 4). Achieving gender equality through education is at the heart of the human rights agenda, a pathway to social justice and the key to achieving the transformational 2030 Agenda for Sustainable Development. The Global Partnership for Education's Gender Equality Policy and Strategy 2016-2020 (GEPS), consider achieving gender equality as equal rights, responsibilities, and opportunities of women, men, girls, and boys, and equal power to shape their own lives and contribute to society. Thus, to achieve gender equality in education call for holistic approach that requires system wide institutional change in terms of policies and plans are developed to ensure inclusive for both men and women. The Sustainable Development Goal Education 2030 agenda recognizes that gender equality requires an approach that 'ensures that girls and boys, women and men not only gain access to and complete education cycles, but are empowered equally in and through education' (UNESCO, 2016). Unfortunately, gender gaps in education are both a symptom and a cause of gender inequality in society.

While it is evident that education and training are potential to equipping girls and young women with knowledge, skills and societal values, for many decades, due to varied social-cultural factors, traditional cultural practices and gender stereotypical beliefs girls and young women have been deprived of the right of opportunity to access quality education. These practices not only affect the women's self-aspiration as they do not realize their potentials, but also contradict with the Sustainable Development Goal No.4 and 5. The Goal 4 ensures inclusive and equitable quality education and promotes lifelong learning opportunities for all; while Goal 5 aims at achieving gender equality and empowers all women and girls. Various national and international commitments have been geared to address gender equality and access to quality education as a basic human right especially for girls. Among others, these commitments include the international

commitments that include, but not limited to: The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) 1979; The World Declaration for Education for All (EFA) 1990 whereby its key priority was to ensure access to and promote quality of education for girls and women and to eradicate every form of obstacles that prevent them from participating in leadership. The Beijing Declaration and Platform for Action (BDPFA) 1995, which outlines the objectives and actions to be taken as regards to education and training of women; the Universal Declaration on Human Rights, 1948, and the Convention against Discrimination in Education, 1960.

In supporting efforts by the international conventions and commitments, the Government of Tanzania for many years, has been implementing different international agreements and conventions by translating them into national policies, programmes, strategies, and plans undertaken to achieve gender parity to create more education opportunities especially for girls. Some of the initiatives include: Article 11, 12 and 13 of the Constitution of the United Republic of Tanzania protects women's and men's rights to realising their full potential in education. Apparently, Tanzania Development Vision 2025 embraces gender equality and empowerment of women as essential goals to the realization of the vision. Also, the National Strategy for Growth and Reduction of Poverty (2005) NSGRP (MKUKUTA) considers gender imbalances as one of the cross-cutting issues. Moreover, in 2010 the government through the Ministry responsible for education and training developed a Five year Strategic Plan for Gender Mainstreaming (2010/11-2014/15) as its key mission to provide a gender-responsive education environment for enhancing gender equity and equality in policy, policies and practices. All these emphasises gender mainstreaming as one of the strategies to bring about gender equality and women empowerment.

In Tanzania, formulating national policies for promoting equal access to education HE in particular, a number of achievements have been realized. For example, the Education and Training Policy of 1995 that was reviewed in 2014 has improved education delivery services at all levels, including HE. In addition, the then Ministry of Science, Technology and Higher Education (MSTHE) was established and mandated to oversee all matters pertaining to HE and HE policy was then put in place in 1999. HE Policy (1999) was sought to address issue of gender imbalance and improve female participation in Science, Mathematics and Technology. National Science and Technology Policy for Tanzania stipulates that in order to enhance gender parity in the promotion and utilization of science and technology, the government should implement the following: review policies and establish plans to increase the proportion of women participation in decision making, and planning; strengthen women's non-governmental organizations and groups in enhancing capacity building for sustainable development; take deliberate measures to raise the level of literacy among females, expand enrolment of women and girls in educational institutions, and increase educational training opportunities for women and girls in science and technology; establish programmes to reduce drudgery and increase comfort for women, and children at home and outside through the establishment of facilities and promotion of the provision of appropriate technologies which have been designed, developed and improved in consultation with women; and design programmes to develop consumer awareness and active participation of women in productive activities Mbilinyi (1990, p. 2).

Hence, the realization of the above objectives would depend on a number of females who have an access to quality education, especially at HE. However, access to HE depends on performance of lower levels. Generally, the presence of the above legal instruments initiatives, strategies and

policies form a detailed framework inside and within the system for which the gender dimension of education can be assured and sustained. However, commitment to these instruments which have been connected to the family of the world nations, including Tanzania can only be possible if effective partnerships are formed to construct a more human society in order to realize the potential of investment in girls and young women and appreciate their contribution to leadership and socio-economic development at large.

Gender is typically understood as a culturally and socially structured set of norms and values based on assumptions and challenges about masculinity and femininity. Gender defines and differentiates the personal lives of women and men as shaped by social relations and culture. Gender is the social and cultural characteristics that are attached to females and males in any particular social context. These characteristics are determined by the specific society one stays in, the cultures that the society holds. Gender gap –based inequalities that are predominant in all societies. One of the most crucial dimensions in which gender differences manifest themselves is in the provision of education in which consequently lead to gender gaps that ultimately determine gender disparities in a broad set of socioeconomic dimensions including work, family, and public life. Thus, gender equality means that women and men have equal conditions for realizing their full human rights and for contributing to, and benefiting from, economic, social, cultural and political development. Gender equality is therefore the equal valuing by society of the similarities and the differences of men and women, and the roles they play. It is based on women and men being full partners in their home, their community and their society (UNESCO, 2003).

This paper documents the growing body of research in history of education which concentrates on the education gender gap and its evolution over time in post-independence era. The survey focuses on gender differentials in the historical period that roughly goes from 1961 to 2020 accounting for the reasons for gender gaps; interventions of achieving gender gaps while keeping a strong emphasis on an historical perspective for institutional change.

Historical background of higher education institutions in Africa

Historically, in Africa's colonial-era universities began as extensions of elitist metropolitan institutions, which were set out to recruit the brightest and the best of young men from the colonial classes. They would train and prepare them to become a new elite destined to serve the colonial state and govern "the natives" (Mama, 2009). African students of the 1950s and 1960s recall gracious conditions of teaching, learning, residence and resource allocation that today's often under-resourced students can only envy (Mama, 2006). With independence, a new mission, that of training the indigenous for nation-building and development began to take shape, but with the same institutional form. These institutional cultures and gendered hierarchies within Africa's HE systems persist to the present day. Colonialism left behind a legacy that severely reconfigured gender relation within and outside the family to women's disadvantage (Mama, 2009; Mama and Barnes, 2007; Barnes, 2007; Odejide, 2007).

Nevertheless, the issues of gender equality in education provision came up later, on the agenda in response to pressure from both national and global levels through various interventions. Numerous researches have indicated that women's participation in HE has significantly increased in response to the need and struggle to produce new and relevant knowledge in the 21st century (Howson and Buckley, 2016; Coate et al, 2015; David, 2015). Women have displayed their commitment to education and have increasingly regarded it as a route to personal and collective liberation and empowerment (Mama, 2012). Universities play a key role in shaping society and

building active citizens.

The international institutions, such as the United Nations (UN) and the World Bank (WB), have declared that women's equality is crucial to solving the challenges of development and poverty, but to date, there is no part of the world where women and men are treated equally (Kilgour, 2012; World Bank, 2003). Apparently, despite the fact that women make up the half of the world's population and over 40 per cent of the global labour force, gender inequality is still present in the 21st century (World Development Report [WBR], 2012). The under-representation of women (and girls) in HE presents a serious barrier to their empowerment and the contributions they can make to strengthening tertiary education and innovation systems in ways that are necessary to drive economic and societal transformation (WBR, 2012; Kilgour, 2012).

While universities strive for an environment that preserves equal chances for both women and men (David, 2015; Collins, 2000), the situation in Tanzanian HE is far from equal participation due to gendered culture associated with socialization processes, historical factors and lack of support systems (Nawe, 2002; Lihamba, Mwaipopo & Shule, 2006). The distribution of power and financial resources is not the same for females and males. The institutional framework for fixing the problem of gender balance in education provision should be linked to the policy implementation to create a non-gendered institutional environment that is conducive for equal representation. This paper explores the historical analysis of the status and trends of gender gaps in the provision of HE in Tanzania between 1960s and 2000s while also arguing for institutional change.

Higher education and the quest for gender parity in provision of education

The literature reviewed is anchored around the gender towards expansion of higher education in Africa and Tanzania in particular, its historical evolution and development as well as general understanding of the gender and HE debate. HE has experienced rapid transformation in terms of participation and access. This expansion is evident worldwide. We learn from Altbach, Reisberg & Rumbley (2009) that HE participation has expanded in stages across countries and world regions. They further note that the United States and Canada were first to achieve mass HE in the 1960s, followed by Western Europe and Japan in the 1980s. This trend then spread towards emerging regions.

Studies indicate that women's participation in HE has increased in response to the need and struggle to produce new and relevant knowledge in the twenty-first century (Collins, 2000; Lihamba, Mwaipopo and Shule, 2006; Shefer & Aulette, 2009; Ahikire 2010; Mama, 2012; Coate et al, 2015; David, 2015; Mulyampiti and Kanabahita, 2015; Howson and Buckley, 2016). Women show their commitment to education as they regard it as a route to personal and collective liberation and empowerment (Mbilinyi, 1990; Mama, 2012). Some studies show how women embrace modern public Universities with dedication and enthusiasm, attending them as learners, and serving them as scholars and researchers, teachers and administrators, not to mention the support roles in the various sections in welfare, catering, health, cleaning and other support services that are crucial to the daily operation of universities (Mama & Barnes, 2007; David, 2015; Coate et al., 2015).

The rapid expansion of HE in Africa was evident from the mid-1990s with an increase in annual growth of higher education enrolment from 5.9 to 8.4 per cent (Tremblay, Lalancette & Roseveare, 2012). Despite the increasing enrolment, statistics indicate a relatively small population in Africa

joins higher education compared to the global average of 26 per cent (AAI, 2015). Literature further indicates that higher education growth in Sub-Saharan Africa is largely accompanied by gender disparity. Evidence shows that female enrolment and participation in higher education ranges between 34 and 38 per cent for most Sub-Saharan countries (Ibrahim & Lilian –Rita, 2010). In Tanzania, the number of higher education institutions increased from 1 in 1961 to around 71 in 2016 (TCU, 2016). For example at UDSM, the academic year 1979/80 a total number of students enrolled was 2,436 of which female was 542(22.2%) whereas in the academic year 2019/20 the total annual enrolled students was 38,649 of with females constituting 17,813 (46%) and males 20,836 (54%) (UDSM, 2019).

Theoretical framework

The Von Bertalanffy's Systems Theory (1968) employed to guide the inquiry in this study. The main argument of the theory is that any organisation is composed of systems that have goals to achieve (Von Bertalanffy, 1968; Mele, Pels & Polese, 2010). The theory further maintains that an organization as a system has four main features, namely inputs, transformation processes, outputs and feedback. These four features are interdependent. "Inputs" connote the capital and human resources that are essential to run an organization and have to be carefully planned, organised, motivated and controlled if goals are to be realized "Transformation processes" are the guidelines and directions that regulate the use of resources. These are essential because they provide clear guidelines and expectations of how activities need to be carried out and they also give structure to an organisation, without which the organisation may collapse due to abuse of resources, chaos and mismanagement. "Outputs" in the Systems Theory denotes the end products and services that are offered by an organisation that justify the worth of resources that are invested into a system. Outputs are measured in line with objectives that are set by the organization. Lastly, "feedback" comes from the human resources carrying out the processes and other areas affected by the organization. This is mainly done through research that measures improvements in different aspects of the system. The systems theory is important for this study because it acknowledges the interrelations of different subsystems that are operational at the UDSM in implementing the SDG goals 4 and 5 towards bridging the gender gaps in provision of education. The theory therefore assisted in assessing the trends and status of bridging the gender gaps in the provision of HE focusing on various interventions taken by the UDSM from historical perspective.

Methodology

The methodology used to collect this data was documentary search from secondary sources from the University of Dar es Salaam (UDSM). The University then referred to as University College of Dar es Salaam [UCD], of the University of East Africa, which was established in 1961 in special relationship with the University of London. In 1963, it became a Constituent College of the University of East Africa, along with Makerere College in Uganda and Royal College Nairobi in Kenya; having only one faculty (Law) and fourteen students. The national university, UDSM, was established in August 1970 with a primary focus being an institution where people are trained at the highest level for clear and independent thinking, analysis and problem solving. It was established with three main objectives, namely: to transmit knowledge as a basis of action, from one generation to another; to act as a centre for advancing frontiers of knowledge through scientific research; and to meet the high level human resource needs of the Tanzanian society. In 2019/2020 academic year, UDSM had a total of 38,649 students which is an increase of 58 per cent of the past five years ago of academic year 2014/2015 (UDSM, 2020).

The data were obtained from University of Dar es Salaam records and reports, documentary of key policies, online articles, publications and ministry of higher education website. Using the case of the University of Dar es Salaam (UDSM) was justified by the historical landmarks being an independent and oldest institution of higher education in Tanzania. The scope of 60 years from the establishment of UDSM was informed by a need to assess a progress made to close gender gaps by increasing access to HE among female students. Specifically in this research, the status and trends of female enrolment at UDSM were documented with the intention to ascertain increase or decrease patterns and their implications. Content analysis guided the review and analysis of the data and information for this research. The targeted variables selected for analysis include reasons for gender gaps, enrolments rates and trends as well as interventions made over time to increase access to female students. These were key variables of analyses because this study intended to document status and trend in female access to HE in a historical perspective. Therefore, analysis of the variables reflects time dimension for interpretations in relation to UDSM, national as well as international contexts and commitments.

Results

Reasons for gender gaps in HE provision at UDSM

Unequal access to education

Gender gaps in HE can be considered as a phenomenon rooted far back in history from colonialism. While it is well documented that access to HE in UDSM has been increasing significantly over time after independence, still the increase is largely accompanied by gender disparities. This is because access to HE is fundamentally dependent on access to education at lower levels. A satisfactory increase in females' access to education at lower levels does not mean the same in HE. This means, the rates of female transition from secondary education to HE in low relatively to male. For example, Statistics show that there is an increase of 1.8% with respect to secondary education enrolment from 1,774,3831 in 2014 to 806,955 (M=905896; F=901059) in 2015 (MoEST, 2016). Gender parity has also improved in favour of girls from 0.43 in 2015 to 0.55 in 2016. However, dropout is reported to be one among the major challenges affecting school attendance and successful completion rates of students at secondary education and eventual access to HE. Available data from the UDSM presents the historical trend of gender gaps in students' enrolments as well as various evidence from literature that presents challenges that would explain why women are under-represented in HE. Table 1, 2 and 3 presents the trend of enrolments at the UDSM by gender in selected academic years, from 1979/80-2000/2001 and 2011/12-2019/20.

Table 1: UDSM Students' Enrolment from 1979-2001 by Gender from 1979/80-2000/01

Academic Year	Male	Percentage	Female	Percentage	Total
1979/80	1894	77.8	542	22.2	2436
1980/81	2110	78.8	568	21.2	2678
1981/82	1821	81.3	419	18.7	2240
1982/83	2177	78.8	584	21.2	2761
1983/84	2502	80.5	608	19.5	3110
1984/85	2371	81.4	542	18.6	2913
1985/86	2538	83.3	507	16.7	3045
1986/87	2502	84.2	470	15.8	2972

Academic Year	Male	Percentage	Female	Percentage	Total
1987/88	2436	84.3	455	15.7	2891
1988/89	2255	82.2	487	17.8	2742
1989/90	2200	78.1	616	21.8	2816
1990/91	0	0	0	0	0
1991/92	2681	82.7	559	17.3	3240
1992/93	2155	81.1	501	18.9	2656
1993/94	2100	82.6	442	17.4	2542
1994/95	2733	81.4	626	18.6	3359
1995/96	2966	75.2	976	24.8	3942
1997/97	2979	75.2	985	24.8	3964
1997/98	3795	79.6	972	20.4	4767
1998/99	3640	78.4	1004	21.6	4644
1999/2000	4552	78.8	1221	21.2	5773
2000/2001	6770	76.2	2113	23.8	8883
TOTAL	59177	79.6	15197	20.4	74374

*Source: Institutional Transformation Programme: PMU/UDSM – 2000. (2001).
Facts and Figures, Dar es Salaam: University of Dar es Salaam*

Table 2: UDSM first Year Registered Students by Gender From 2011/12-2019/20

Academic year	Male	Percentage	Female	Percentage	Total
2011/12	5462	63	3201	37	8663
2012/13	6422	67	3213	33	9635
2013/14	6100	65	3215	35	9315
2014/15	6357	61.5	3977	38.5	10334
2015/16	7795	68	3653	22	11448
2016/17	7775	63	4993	37	12268
2017/18	6334	44	8081	56	14415
2018/19	6298	47	7093	53	13391
2019/20	8111	53	7133	47	15224

Source: UDSM, 2019

Findings in Table 2 indicates that the trend of the number of female first year registered students from 2011/2012 to 2019/2020 academic year has increased significantly from 3,201 students in the academic year 2011/2012 to 7,133 students in the academic year 2019/2020. Based on the percentage, the data indicated that there was significant increase from 37% in the 2011/2012 academic year to 47% registered annual percentage of females in 2019/2020 academic year. However, it was noted that the proportion of female students to the total annual enrolment fluctuates over time, for example, the trend decrease in the last six years, from 40% in 2011/12 to 34% in 2016/17. This implies that more institutional initiatives towards increase proportion of female students are of urgent necessity. The data further indicates that the trend in overall annual enrolment increased drastically from 41% in 2017/18 to 46% in 2019/2020. It was noted that this

significant increase is partly attributed to the strategic commitment of the University management to promote gender equality and address the gender gap at the UDSM. Furthermore, it was noted that UDSM in her attempt to promote gender equality and address gender gap, the University has upgraded the Gender Centre into the Institute of Gender Studies (IGS) and established a merit-based scholarship for undergraduates and postgraduate female students. Moreover, it was noted that the University conducts special sensitisation campaigns in secondary schools for students to encourage them to apply to the UDSM. Such initiatives seem to increase the number of female students over the past years.

Table 3: UDSM Overall Enrolment Trends in Relation to Gender; from 2011/12-2019/20

Academic Year	Male	Percentage	Female	Percentage	Total
2011/12	12213	60	8116	40	20329
2012/13	13915	63	8147	37	22062
2013/14	13956	65	7654	35	21610
2014/2015	15743	64	8795	36	24538
2015/16	18202	66	9201	34	27403
2016/17	19229	66	9896	34	29125
2017/18	19594	59	13411	41	33005
2018/19	20321	57	15179	43	35500
2019/20	20836	54	17813	46	38649

Source: UDSM, 2019

The data in Table 3 shows that, the enrolment has increased from 20329 students in 2011/2012 to 38,649 students in the 2019/2020 academic year, which is an increase of 58 per cent. Similarly, the proportion of female students to the students' annual enrolment has increased from 8116 (40%) in 2011/12 to 17813(46%) in the 2019/2020 academic years. However, the data indicated that the number of female significantly drop sharply in the academic years from the academic year 2012/13 (37%); 2013/14 (35%); 2014/15 (36%); 2015/16 (34%) and 2016/17(34%). These fluctuations in the trend of female annual enrolment imply that the UDSM seek for more deliberate initiatives to maintain the trend to grow.

From the findings presented in Table 1, 2 and 3 the following facts about gender gaps at UDSM can be established:

a. On historical analysis Women are more educated today than ever in history

As Table 1 and figure 1 illustrates, the trend of male and female educational attainment in each in each year, marked improvement for women. This is an indication that women had more education in the year 2020 (46%) than in the 1970s (22.2%). However, the, increases in women's education have been accompanied by increases in men's education attainment that widened the gap as well. The evidence from the statistics in Table 1, 2 and 3 suggests that similar gains are for both men and women. Generally, the trends of women's education have shown substantial improvements especially from the 2011/12 to 2019/20 academic years.

b. Women are still not as educated as men with historical dimension

While women's education increased dramatically in every academic years between 1979 (22.2%)

and 2020 (46%), the gender gap in educational attainment still persists in all years of enrolment at UDSM. Throughout the period, the gender gap widened in all years (as shown in Table 1, 2 and 3)—so women enrolments are fewer in number and percentage relatively to their counterpart men in all years.

c. Gender gaps often got worse before they got better

While several interventions has been on place since the attainment of independence both globally, nationally and at UDSM in specific, gender gaps widened before beginning to narrow. The gaps deteriorated from year to year before beginning to improve to its peak as to men (see Table 1, 2 and 3). This pattern contradicts the available interventions of closing gender gaps by increasing women/female enrolments at UDSM. The central question remains as to why such situation of experiencing gender gaps gets worse before they get better? Researchers like Eloundou-Enyegue et al. (2009) with the use of household survey data from across Africa in the 1990s and early 2000s, observed that as countries' total enrolments increased, so did the gender gap. Thus, maintains that most countries that experience this phenomenon had low levels of both men's and women's education in 1960s. The findings suggest that as educational opportunities begin to expand, those countries tended to invest first in education for men. Thus similar situation has been the case in Tanzania.

Cultural beliefs and stereotyping

Access to education at all levels is one of the potential indicators of women's status in a given society. Thus, socio-cultural beliefs, perceptions and practices of the roles attached to women in a given society are critical to deciding as to whether or not females should learn and/or own resources. Over years, stereotyped notions about women have been reported to constitute major barriers for equal access to quality education and resources. Examples of socio-cultural beliefs and practices that militate against the education of girls and women include less value attached to education of a female and the high value placed on marriage, motherhood and their accompanying gender specific roles (Bunyi, 2003, p.2). A good reflection of stereotypic beliefs is also evident when it comes to career choices and aspirations (Mbilinyi, 1990). Majority of female students who join HE are often confined to the so-called "feminine" fields, such as social sciences, humanities, services and health-related courses. By contrast, male counterparts are believed to be able to pursue "muscular" related fields such as engineering, natural sciences, Geology, etc. Again, this attitude does not promote females' chances of equal job opportunities as compared to men.

Lack of commitment to implement gender mainstreaming policies

It is important to note that there has been a gap between what has been planned in policies; the other related plans and their ways of implementation on the ground. Several initiatives undertaken to ensure that gender equality and equity in education are achieved not only nationally but also internationally. However, from statistical point of view, UDSM has not yet achieved having equal access and participation of female into various degrees offered. This status quo raises three fundamental questions: What role do the universities play in making gender mainstreaming and its enhancement to practicality. How does the institutional culture impede the on-going initiatives? How preparedness and willing are the members of the whole community in terms of changing their poor beliefs and stereotypic attitudes towards women? It should be understood that, a powerful cultural ideology must emerge from radical HE reforms to suggest and boldly carry out leading role for effective succession. This is an essential ingredient for any institution that must

succeed in organisational transformation that would results into gender between women and men.

Interventions strategies for closing gender gaps at the University of Dar es Salaam

Several efforts have been put in place, for example, the UDSM in order to ensure that gender mainstreaming and gender equality are important areas connected to its all core functions and in line with the core objectives and functions of the university as stated in the University Charter (2007), the University has established a centre to deal with gender issues and mainstreaming. For example, the UDSM 2061 and corporate strategic plan (2014-2023) both embrace the gender equality and inclusiveness. In fact, the University recognizes that achieving gender equality and inclusiveness enables to bridging the gender gaps in education provision. In the Vision 2061 several other strategies are evident as a way forward towards achieving gender equality at UDSM namely:

Establishment of scholarship schemes for women since the early 1994 to date. A number of bursaries through international agencies have been provided for undergraduate and postgraduate studies in all discipline to enhance the capacity of UDSM to promote gender mainstreaming with improved female education. However, Nawe (2002) noted that there are scholarships targeting females only and the other targeting both males and females students.

Introduction of Remedial Pre-University Programmers that can be traced back to 1997 where the pre-entry program was introduced by the faculty of science. This was organized for a period of six weeks and meant for female students who fail to meet the cut-off points in Engineering and science programmes.

In 1997 the UDSM introduced Lower Admission Cut-off Points for Females to enable more enrolment of female students who fails to meet the cut of points in science related programmes.

Other strategies were included in its Institutional Transformation Programme like

Intensifying expansion of female student enrolment in Science and Engineering by running special upgrading programmes for qualifying female candidates prior to admission for selected qualifying candidates starting 1998/99 ;

Mainstreaming gender issues in the curricula of all faculties at UDSM, hence enhancing the running of gender related programme;

setting up and supporting counselling services to handle gender based psychological pressures within the first year;

Continuing to lower the cut-off level point by 1-2 points for all qualifying female candidates during the next five years.

Discussion and Policy Implications

This section presents discussion with reflections from the literature review on gendered cultures within organizations, hence the need for support structures for closing gender gaps in HE in Tanzania. It is important to note that, the inclusion for women does not necessarily reflect a linear and age-related chronology, in terms of life events such as marriage, child-upbringing, and other related roles that tend to affect their career development decisions and confidence in aspiring for HE (Mbilinyi, 1990; Morley, 2010). Most of the HEIs are surrounded by characteristics that are strongly gendered culture and lack of support systems (Lihamba, Mwaipopo and Shule, 2006). The institutional framework for fixing the problem of under-representation of women in education provision should be linked to the policy implementation in order to create a non-gendered institutional environment that is conducive for equal representation of both women and men.

Moodly (2015) and Moodly and Toni (2015), observe that that problem must be in the context of existing policy. In addition, enabling policies are already in place globally to facilitate women's access to HE. Usually, the policy provides guidelines on how the issue of gendered cultures should be addressed. Unfortunately, HE institutions demonstrate a typical failure in implementing the policies (Binns & Kerfoot, 2011; Singh, 2008). More importantly, effective policy implementation can aid in addressing barriers of gendered cultures as well as lack of intra-institutional support for women within HEIs. The policy should, therefore, be part of any model that orientates to the core functioning and good governance of HEIs. To effectively implement this, Moodly and Toni (2015) insists that accountability is a key to the implementation of existing policies that facilitate women's access to HEIs and introduce policy where institutions are silent.

As interventions for closing gender gaps in HE, women should not be considered as victims of all-powerful patriarchal system of knowledge production. According to Bagilhole and White (2011), women are entering education system develop high intellect and innovative as well as men. However, there have been positive interventions for change in diverse cultural background settings. Schiebinger (1999) contended that thinking about women in organizations, one has to focus on three areas, namely: fix the women, fix the organisation and fix the knowledge. In fixing the women, meaning enhancing women's confidence and self-esteem, empowerment, capacity-building, encouraging women to be more competitive, assertive and risk-taking. Whereas fixing the organisation implicates gender mainstreaming, institutional transformation, for example, gender equality policies, processes and practices, challenging discriminatory structures, gender impact assessments, audits and reviews, introducing work/ life balance schemes including flexible working. Apparently, in fixing the knowledge it means identifying bias, curriculum change, for example, the introduction of gender as a category of analysis in all disciplines, gender and women's studies.

Conclusions and Recommendations

This paper has offered a broad but selective analysis of the growing body of contributions in history of education in HE which tries to shed light on the gender gaps in education historical analysis across the world and Tanzania in particular. Evidence has shown several interventions and efforts have been done in trying to close the gender gap in HE in Tanzania specifically at UDSM. However, closing gender gaps in HE provision remain to be challenge due to attributed factors. Therefore, this paper call for critical lens in evaluation and reflection of gender practices in HE with reference to targeted policies, practices and research needed to change these processes and assure that the education system promotes gender-equitable experiences for all. In order to break the glass ceiling which has been evident over years around the world, HE institutions needs to learn what worked better in line with the best lessons from successful countries. Apparently, HEIs has to revisit the factors that determine gender-specific attrition and the contextually relevant retention strategies for to increase the female enrolment rates, transition rates and retention rate in HE.

References

- Ahikire J. (2011). *Situational analysis of the gender terrain in Makerere University*. Kampala: Fountain Publishers.
- Altbach, P., Reisberg Liz., & Rumbley, R. (2009). Trends in global higher education: *Tracking an academic revolution*. Report Prepared for UNESCO 2009 World Conference on Higher Education. UNESCO.
- Bagilhole, B. and White, K. (eds) (2011). *Gender, power and management: A cross- cultural analysis of higher education*. London: Palgrave Macmillan.
- Ballenger, J. & Stephen, F. (2010). Women's access to higher education leadership: Cultural and Structural Barriers. Austin State University: *Forum on Public Policy*.
- Brudevold-Newman, Andrew, (2019). The impacts of lowering the cost of secondary education: Evidence from a fee reduction in Kenya.
- Coate, K. & KandikoHowson, C. (2014). Indicators of esteem: Gender and prestige in academic work. *British Journal of Sociology of Education*, 37(4): 567-585.
- David M, (2014). *Feminism, gender and universities: Politics, passion and pedagogies*. London: Ashgate.
- Fitzgerald, T. (2014). *Women leaders in higher education: Shattering the myths*. Abingdon: Routledge.
- Hoskins, K. (2012). *Women and success: Professors in the UK academy*. Staffordshire:Trentham Books.
- Howson, Camille, Kandiko, Kelly, Coate & Tania (2015). *The prestige economy and mid-career academic women: Strategies, choices and motivation*. London: King's College.
- Ibrahim, O & Lilian-Ruta, A. (2010). *Addressing gender inequality in higher education through targeted institutional reponses: field evidence from Kenya and Nigeria*.
- Jack, G (2017). *Neglected mid-Career women need more recognition*: Global University Systems. Loughborough University.
- Kilgour, M. (2012). The Global compact and gender equality: A Work in Progress. *Business & Society*, 52(1), 105-134.
- Kwesiga, J. & Ahikire, Josephine L. (2006). On student access and equity in a reforming university: Makerere in the 1990s and beyond. *Journal of Higher Education in Africa*, 4(2), 1-46.
- Lugg, R., Morley, L., & Leach, F. (2007). Widening participation in higher education in Ghana and Tanzania: Developing and Equity Scorecard. University of Sussex.
- Morley, L. (2014).Lost leaders: Women in the global academy. *Higher Education Research and Development*, 33(1): 114-128.
- MoEST (Ministry of Education Science and Technology). 2012–2016. Basic education statistics in Tanzania. Dar es Salaam: Ministry of Education Science and Technology. United Republic of Tanzania.
- Nawe, J. (2002). "Female participation in African Universities: effective strategies for enhancing their participation with reference to the University of Dar es Salaam, Tanzania.
- Odejide A (2007). What can a woman do? Being women in a Nigerian university. Amina Mama

- and Teresa Barnes (ed.). *Rethinking Universities Feminist Africa Issue 8*.
- Odhiambo G (2011). Women and higher education leadership in Kenya: A critical analysis. *Journal of Higher Education Policy and Management* (33) 667–678.
- Ohene, I. (2010). Gender and leadership in higher educational institutions: Exploring perceptions and practices in the University of Cape Coast, Ghana. Thesis, The University of Sussex.
- Tremblay, K., Lalancette, D., & Roseveare, D. (2012). Assessment of higher education learning outcomes: Feasibility Study Report. OECD.
- TCU. (2016). List of University Institutions in Tanzania as of 22nd February, 2021. <http://www.tcu.go.tz/images/documents/RegisteredUniversity.pdf>.
- UDSM. University of Dar es Salaam. (1994). Corporate Strategic Plan, Dar es Salaam:
- UDSM. University of Dar es Salaam. (1996). Five Year Strategic Plan 1998-2003, Dar es Salaam.
- UDSM. University of Dar es Salaam. (1998). UDSM Academic Audit Executive Summary, Dar es Salaam:
- UDSM. University of Dar es Salaam. (2001). Five Year Rolling Strategic Plan 2000/2001-2004/2004: Executive summary, Dar es Salaam.
- UDSM. University of Dar es Salaam (2001). Institutional Transformation Programme PMU/UDSM – 2000: Facts and figures 2000/2001, Dar es Salaam.
- UDSM. University of Dar es Salaam (2017). Facts and figures 2011/12 - 2016/17 Directorate of planning and development, Dar es Salaam.
- UDSM. University of Dar es Salaam (2020). Facts and figures 2011/12 - 2016/17 Directorate of planning and development, Dar es Salaam
- UNESCO (2016). Education 2030: Incheon declaration and framework for action for the implementation of sustainable development goal 4: ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. ED-2016/WS/28. UNESCO, Paris.
- United Nations (2015). The millennium development goals report 2015. United Nations, New York.

Learning in the Context of Multiple Responsibilities: Experiences of the University Adult Learners in the Evening Programmes

Marry J. Sige¹ and Gennes Hendry Shirima²

¹The National Examinations Council of Tanzania (NECTA)

²Department of Educational Foundations, Management and Lifelong Learning,
School of Education, University of Dar es Salaam, Tanzania

Abstract

This study examined the experiences of adult learners pursuing master's degree on a part-time basis through the evening programmes at the University of Dar es Salaam. Objectives were to find out how they accomplished their learning activities along with other responsibilities, and establish the perceived impact of those multiple responsibilities on their academic performance and programme completion. A multiple case study design guided the conduct of this qualitative study, which comprised 28 participants from the School of Education (SoED). Data were collected through interviews and documentary review and subjected to thematic analysis. Findings revealed that university adult learners in the evening programmes were learning while committed to other responsibilities such as full-time employment, family and social responsibilities as well as extra-income generating activities. Their experiences revealed that multiple responsibilities adversely affected their academic performance and programme completion, which however, depended also on individual learner's efforts and strategies adopted to cope with the situation.

Keywords: multiple responsibilities, programme completion, university adult learners,

Introduction

The need for adult learning in terms of acquiring new knowledge, skills and attitudes has been ever increasing in the contemporary society. This is due to the global changes that are taking place every day along the social, cultural, political and economic aspects, which are largely influenced by the development of science and technology (Yang, Schneller & Roche, 2015). In the recent decades, the role of higher education in fostering development under the philosophy of lifelong learning has been a burning debate in the international discourses. The agenda for the future adopted by the 5th International Conference on Adult Education for instance, called for institutions of formal education from primary to tertiary level to open their doors to adult learners—both women and men, and adapt the programmes and learning conditions that meet their needs (Yang et al., 2015). Emphasis is also in the new global development agenda for sustainable development on the provision of inclusive education to enable upward social mobility, end poverty and foster positive and sustainable change (UN, 2015). In this regard, nations are compelled to ensure and sustain lifelong learning environment.

Tanzania is in the front line in taking different measures to ensure that her people are well equipped with the necessary knowledge and skills to cope with the global changes. On this basis, it formulated a national development vision, which envisages a well-educated and learnt society to solve the society's problems by 2025 (URT, 2000). The vision intends to address the challenges of development for the country to compete at both regional and global levels by having skilled and knowledgeable personnel. In implementing such a broad development plan, education and training policies and plans have also been set to ensure education access and training opportunities to all people as a major goal (URT, 2014). In fulfilling this goal, the country has increased learning opportunities to adults in higher learning institutions whereby several online, distance learning

and evening programmes have been introduced.

The University of Dar es Salaam in particular, has been offering postgraduate programmes through online and evening modes for those who cannot attend on a regular full-time basis. For instance, School of Education (SoED) offers Master of Arts in Education (MAED) and Master of Educational Management and Administration (MEMA) degree programmes through evening mode. The programmes provide room for professional development to the qualified candidates, particularly adults who have multiple responsibilities. In particular, adult learners engaged in these evening programmes are simultaneously attending other responsibilities such as full-time job commitments, leadership positions, marital roles, family care, domestic activities, religious roles, and other social events unlike those in the regular full-time programmes.

The aforementioned multiple responsibilities are found to result to role conflict and role overload among adult learners as a failure to strike the balance, which largely affects their learning (Kasabo, 2014). They lack enough time to study, fail to pay attention to their studies and in completing their assignments on time (Gatmantan, 2006). Consequently, they obtain lower grades in their course works and they experience prolonged time in writing their dissertations due to the part-time classroom attendances and break-ups in the learning process respectively (Darolia, 2014). This context has triggered the interests of the researchers to tape the practical experiences of the university adult learners pursuing master's degree in the evening programmes in a bid to find out the perceived effect of multiple responsibilities in achieving their academic goals in a Tanzanian context. Thus, the study sought to answer the question: How do the university adult learners pursuing master's degree in the evening programmes accomplish their learning activities parallel with other responsibilities, and how do such multiple responsibilities impact on their academic performance and programme completion?

Theoretical Perspectives

Analysis of theoretical and empirical perspectives with regard to learning in a context of multiple responsibilities and the possible effects in achieving the academic goals among the adult learners enabled the researchers to establish diverse discourses and terrain of relevant variables that informed and guided this study:

Role Stress Theory *cum* Coping with Role Conflict Model

This study is informed by Role Stress Theory, coupled with a model for coping with role conflict. The former is based on classical role theory with a key tenet that the occupancy of multiple responsibilities creates more demands than one can handle, leading to role overload in terms of insufficient time to meet all demands (Home, 1998). Multiple roles occupancy can also lead to role conflict which explains the clashing demands of several sides. In relation to this study, multiple responsibilities may cause a negative impact on academic performance. Since one role demand may be incompatible with another role then there is possibility of causing conflict between and among the roles. A need to combine this theory with a Model for Coping with Role Conflict by Hall (1972) due to the fact that the Role Stress Theory fails to give solutions on how to cope with challenging roles. The model suggests three types of coping strategies. Type I coping is a structural role redefinition which involves an active attempt to deal directly with the role sender and lessen the conflict by relocating and sharing one's tasks. Type II coping is personal role redefinition whereby a learner changes personal concept of role demands by setting priorities and ensuring that certain demands are always met. Type III coping as a reactive role behaviour

entails attempting to improve the quality of role performance without changing the structural or personal definition of one's role since their demands are unchangeable and person's main task is to find ways to meet them either in a passive or reactive orientation (Raymond, 2015). These perspectives guided the researchers to understand how the university adult learners in the evening programmes were learning while accomplishing other responsibilities.

Multiple Responsibilities and their Taxonomies

Multiple responsibilities have been classified differently. Lenaghan and Sengupta (2007) consider multiple responsibilities as working and studying at the same time. However, Hemmerich (2014) and Sallee (2015) consider multiple responsibilities as professional responsibilities, family responsibilities and academic responsibilities. In a more detailed way, multiple responsibilities are classified as family (marital role, being a parent, domestic duties, childcare and siblings); financial (income generating activities); social (religious and community activities); work responsibilities (employment); and student responsibilities (Filipponi-Berardinelli, 2013; Somuah, 2013). Thus, being an employee on a full-time basis; doing part-time coursework; being a partner or spouse, parent, caregiver, volunteer; and having income generating activities are multiple responsibilities some adult learners compelled to accomplish parallel with learning. From this theorization, multiple responsibilities can be categorized into five—family, financial, social, work and academic responsibilities. Since the university adult learners are engaged differently in those responsibilities, they are expected to have varied experiences as narrated in this study.

Learning Barriers in a Context of Multiple Responsibilities

Adult learners face three categories of barriers:

Situational barriers

According to Terrell, as cited in Fairchild (2003), situational barriers refer to the state which parents feel guilt when they are far away from their children. As they fail to forgo this cost, they opt to be with their children. On the same, the age of the children determines the persistence of the learners, women in particular, since it may interrupt their learning. In this case, the evening adult learners who are parents are sometimes compelled to attend their children and sacrifice the time for studies for the sake of children's wellbeing. In the same vein, evening adult learners who are married may, in some instances, have marital conflicts which interfere with their studies. It is on these grounds their academic performance and programme completions are subject to being negatively impacted.

Dispositional barriers

Dispositional barriers are related to an increase in roles, demands and time conflicts, which eventually lead to role conflict, role overload and role contagion (Fairchild, 2003). In their totality, they are associated with stress, anxiety and depression. Evening adult learners face role conflict in the sense that a particular learner may be obligated to attend to different roles. One may be required to attend family matters, or the assigned tasks at work, and at the same time required to submit an assignment given by the lecturer which may lead to career compromises. Consequently, role overload or insufficient time to accomplish all the tasks, becomes another challenge thus, difficulties in balancing work, education and family/social matters.

Institutional barriers

Literature suggests that most universities are ill-equipped to deal with career orientation of adults (Fairchild, 2003). On the same, students' learning support services such as academic guidance, access to information and study materials and counseling services are inadequately put in place. Moreover, office and class hours may not meet the needs of all adult learners who also work and at the same time care for families. All these are at the expense of adult learners who tend to obtain unsatisfactory academic performance, drop out or delay unnecessarily in completing their programme study circles.

Adult Learners' Multiple Responsibilities and Academic Performance

Academic performance of adult learners may be affected both positively and negatively by multiple responsibilities. Some students view juggling work and school roles as impacting them positively especially if the nature of their work is related to school, while others find themselves in a role conflict that negatively impact on their academic aspirations (Lenaghan & Sengupta, 2007). Huie, Winsler and Kitsantas (2014) conducted a study on employment and first-year college students' achievement, finding out the role of self-regulation and motivation among employed adult learners. It was discovered that the increased working hours decreased the overall performance of the learners and vice versa. The same research findings were obtained by Lundberg (2004) in the USA, whereby students who were working more than 30 hours in a week did not perform well as they had lower grades in their courseworks. The same situation was found to have had resulted to a prolonged time to complete their programmes (Darolia, 2014). In this case, the increased hours at work influence negatively on role balance and consequently on academic performance and programme completion among the adult learners.

In Tanzanian context, most students with multiple responsibilities in open and distance learning experience unsatisfactory academic performance than those in the conventional universities (OUT, 2012). This is attributed to work overload which makes learners feel stressed and unable to perform well in their studies (Haule, 2015). As their academic progress determines the next stage of their studies, their completion time is consequently prolonged and sometimes the programmes are uncompleted (OUT, 2012). This is equally affirmed by Rowlands (2010) who associates the situation with learners' part-time attendances and breaks in the programme. Nonetheless, the study by Huie et al. (2014) offers mixed findings which suggest that students who are better at managing their time, are less affected by the work overload, their academic achievement remaining higher and even completing their programmes in time. Thus, the balance of responsibilities and time management are important coping mechanisms to work overload and role conflict for successful adult learners' academic achievement. However, since the situational and institutional barriers which may also impact on their academic achievements differ from one learner to another, different approaches to address them both individually and collectively ought to be taken into account.

Methodology

This study was conducted at the University of Dar es Salaam (UDSM), particularly in the School of Education, whereby two evening programmes—Master of Arts in Education (MAED) and Master of Educational Management and Administration (MEMA) degree programmes were studied as multiple cases. This design suited well this qualitative study as it enabled the researchers to gain real life experiences of the university adult learners from the two programmes who were actually engaged and affected by studying while fully committed to other responsibilities. A total of 28

participants were involved in this study. Purposively, two SoED management team members were selected by virtue of their academic and administrative functions. To get the best and accurate representation of respondents in the two programmes, quota sampling was applied to select 20 adult learners from two specific quotas of MAED and MEMA, while convenience sampling was used to obtain six lecturers. Data were collected through interviews and documentary review and subjected to thematic analysis. The relevant categories were inductively developed from the chunk of the obtained data, in relation to the study objectives in question. This was followed by establishing the relationships and patterns of themes and sub-themes which later helped to form a coherent story, discussed in relation to different perspectives and the abstract world of theories.

Findings and Discussion

Based on the main research question set for this study, findings are organized and discussed in the order of the emerged themes.

Multiple Responsibilities of the University Adult Learners

Findings from interviews revealed different multiple responsibilities accomplished parallel by the university adult learners during their master's degree undertaking, which directly impacted on their academic performance, as well as on their programme completion:

Work responsibilities

Participants revealed that they were committed to different work responsibilities which compelled them to opt for the master's degree in the evening programmes. The information given by the participants revealed that 17 out of the 20 interviewed university adult learners were full-time employees at different capacities and they had no study leave permit from their employers. So, they were supposed to go to work in the morning before attending lectures in the evening. Findings exposed further that some of them were playing key managerial functions in their working places. For instance, one adult learner argued:

I am a District Education Officer (DEO). When I was applying for my study leave, my boss advised me to opt for the evening programme in order to keep my position. This was due to the fact that joining a regular programme would cost me dearly by losing my position as I would be replaced just after six months. I did not want to lose my position, so I opted for this programme.

Nonetheless, it was revealed by one of the SoED management team members that the huge number of potential students in this category was one of the key market opportunities that made the university introduce the evening programmes to cater for and give an equal opportunity to everyone, as they couldn't manage to enroll in the regular programmes. The staff described:

Evening programmes were introduced because some of our potential clients are working on a full-time basis. They still need to develop their careers but cannot enroll in the regular programmes. So, evening programmes aimed to cater for this group and thus, offer an opportunity to achieve their dreams of pursuing master's degree in a more flexible way

These findings reveal that university adult learners pursuing MEMA and MAED through evening programmes have different responsibilities to accomplish at work along with the role of studying. However, those in managerial positions were more likely to have their academic achievements compromised due to their full-time engagement in managerial functions. On average, adult learners were daily spending more than 8 hours for work responsibilities, while spending only three to four hours for their studies in the evening. The increased working hours were found

to have had adverse impact on their academic achievements as well affirmed by Huie, Winsler and Kitsantas (2014). These findings are also supported by a study conducted by Lenaghan and Sengupta (2007), which found out that adult learners with parallel roles of working on a full-time basis while studying were more likely to drop or achieve unsatisfactory results in their studies.

Family responsibilities

Apart from work responsibilities, interviewed adult learners reported that they had family responsibilities, which greatly interfered with their learning. Findings indicated that 15 out of 20 university adult learners in the evening programmes had family responsibilities such as being a mother/father, wife/husband with the roles of taking care of the children and/or a spouse. Apart from being the main care takers of their children, mothers had additional responsibilities of doing house chores like cooking, washing and the alike, which were to be accomplished along with their studies. Impliedly, the findings suggest that being a single parent for instance, made the situation even more difficult as one was compelled to assume the roles of both the mother and father while studying. Thus, the findings imply that the level of the university adult learners' academic achievements was largely determined by the family responsibilities. Gatmaitan (2006), Hemmerich (2014) and Ziems (2017) support these findings by affirming that college adult learners with parental and marital roles tend to have limited time to fulfill the demands of their studies, ending up with poor academic achievements, prolonged completion time, and sometimes dropping-out as a failure to balance those roles.

Social responsibilities

Apart from work and family responsibilities, the interviews with learners revealed that they were pursuing their master's degrees while engaged in different social responsibilities. The findings indicate that all adult learners in the evening programmes were involved in several social responsibilities. Wedding and funeral ceremonies, kitchen parties and send-off parties happened to be occasional. On the contrary, however, there were other social activities they regularly engaged in, such as religious activities and social functions which consumed much of their time for studies. The more the groups in which one was involved, the more the responsibilities one would perform at the expense of their academic endeavor. These findings are also affirmed by Filipponi-Berardinelli (2013) and Somuah (2013) that adult learners have social responsibilities apart from family, work and studentship responsibilities. Since adult learners are part and parcel of the society, most of their time is consumed by these social responsibilities.

Extra income generating activities

Interviews with adult learners further showed that they had to do different income generating activities parallel with their studies in order to raise income to cater for their needs including tuition fees. Findings also revealed that university adult learners had family and social responsibilities which required their financial support. Thus, they had to pay school fees for their children and for their own studies; pay house rents; support their parents, siblings and other relatives; pay for transport; cater for basic needs such as food, clothes and shelter; clear bills such as electricity, water and television subscriptions; pay for communications, and other different contributions in the their communities.

As such, in order to be able to fulfill all the needs required, their tuition fees being the most costly, adult learners were compelled to find other alternatives of raising their income apart from the salary. Half of them reported to have been engaged in different petty businesses. One of learner

amplified further:

I have an extended family. I take care of my brother's children and my young sister who is a single mother. Therefore, I do three different small businesses in order to raise my income to be able to pay for all those needs of my dependents and those of myself.

These findings are in line with Fairchild (2003)'s argument that adult learners have different responsibilities such as supporting dependents, paying school fees, catering for basic needs and paying for different bills. However, the findings imply that having one source of income, mainly the salary, was not enough to meet all the needs, hence the university adult learners were compelled to find other sources of income. The findings also imply that adult learners were more occupied with the income generating activities and ultimately had limited time for their studies as they were less committed to the academic matters. This had a negative impact on their studies in terms of learning and performance and consequently, slow rate of their programmes' completion.

Multiple responsibilities and the learning of adult learners

For the researchers to solicit adequate information that would clearly describe the impact of multiple responsibilities on the university adult learners' academic performance, it was important to rely on the aforementioned multiple responsibilities and examine through interviews how learning of the university adult learners was impacted.

Compromised learning process

Researchers concentrated first on finding out the effects of multiple responsibilities on learning. It was revealed that there were several effects of multiple responsibilities on adult learners' learning, which included missing or delaying lectures; lacking of concentration during the lecture sessions; lack of enough time to read and do assignments; limited time for library; late submission of assignments; and lack of enough time to prepare for tests and examinations:

Missing and/or late attendance to lectures

One of the mandatory responsibilities of the university adult learners in the evening programmes is to attend lectures. However, these adult learners reported that they missed some of the lectures and sometimes arrived very late. Data shows that six out of 20 participants missed lectures regularly, mostly due to the reasons associated with their multiple responsibilities. Additionally, data shows that eight of 20 adult learners attended classes late. Thus, findings revealed that university adult learners missed or came late in the lectures due to work responsibilities, attending meetings; participating in social responsibilities such as funerals; family responsibilities like taking care of sick relatives; and doing extra income generating activities. Missing lectures led to the difficulties in fully and systematically participating in the learning as compared to those who attended. Coming late in the lecture had also implications in catching up things they missed out. These findings imply that majority of the university adult learners in the evening programmes struggled very hardly to attend lectures at 5.00 pm as scheduled, as they did not have permission to leave their working places earlier.

Tiredness and lack of concentration in the lectures

Interviews with the university adult learners revealed that they were attending classes in a tired situation as they were fully committed to work, family and social responsibilities for most of the day time. Data shows that 17 out of 20 participants confirmed to be so tired during the lecture sessions, which made them loose focus in their learning. One of them suggested:

I had a challenge of coming to the lectures on time. Apart from the whole day work commitments, it was quite horrible and hectic to arrive at the university due to the traffic jams in the city. So, I always felt myself so tired and sleepy during the lecture sessions. It normally took an hour to gain momentum and get back to the lecture.

In corroborating what was testified by the adult learners, all the six lecturers and one of the SoED management team members confirmed the same through interviews:

Most of these adult learners in the evening programmes are full-time employed workers in different institutions. They have to go to work. Teachers for example, have to teach and do all the responsibilities before they attend lectures in the evening. Of course, most of the time some of them are observed to be tired.

These findings reveal that most of the university adult learners doing evening programmes were employed. In this case, they were occupied at their work places from the morning to evening before coming to the university, leave alone their family matters and financial challenges reported earlier. This implies that when they arrived at the university in the evening, they attended lectures while tired and with lack of focus and concentration. As the result, some of them tended to sleep unconsciously while the lectures were underway. Thus, it was too difficult under these circumstances to grasp what was taught, which in turn affected their performance. Gatmantan (2006) argues that adult learners fail to concentrate on their studies as they become overwhelmed with multiple responsibilities both at home and work. These findings lead to a suggestion that personal role definition such as prioritizing activities and balancing working hours are an important coping mechanism in accomplish their learning activities.

Limited time for personal study and library search

Interviews with the university adult learners revealed that they had very limited time for personal studies and further reading in the library due to the multiple responsibilities they occupied. Majority of them reported that they never went to the library, and only few had visited it occasionally during the preparations for university examinations. They reported that their limited time for library was caused by multiple responsibilities. Again, they were supposed to read materials that were found in the library, at the section where it was usually closed at 6:30 pm. Thus, it was very difficult for the majority of adult learners to accomplish the given assignments and attempt exams diligently as they largely depended on the lecture notes, which were not well detailed. On the other hand, it was even more difficult for them to afford writing and complete their research projects. One of the adult learners reported:

As a secondary school teacher, I am fully engaged in teaching, preparing lessons, class notes, exercises, tests, exams, and marking. I used to do my assignments based on the notes given by the lecturers without further reading. There was no time for library as I used to come at the university in the late hours just to attend lectures. Reliable and easy access to online materials in our library could help us read online within our limited time.

These findings imply that adult learners who were expected to use the library facilities effectively did not get time to do so due to the dispositional barriers as their roles and demands increased and compromised their learning. Further, the institutional barrier of lacking reliable and easy access to online library services increased the likelihood of unsatisfactory academic performance.

Limited time to accomplish personal and group assignments

It was revealed that majority were not able to do all the given assignments on time and by themselves as they were too busy at work, at home, and in other social and extra income generating activities. Thus, they could even completely fail to participate in group assignments. During submission of group assignments, they could just ask for their names to be added in the list as revealed here:

I used to do my assignments under pressure because of time constraint. As an employed teacher, I am fully engaged in teaching before I come to the lectures. So, I used to do my assignments basing on the notes given by the lecturers without consulting further resources, as the time was too limited to find other relevant materials. It sometimes compelled me to ask my colleagues do the group works and include my name in the list (university adult learner, MAED).

The revealed malpractice of doing assignments on behalf of others has a negative impact in terms of the future competences of the graduates. Yet, the university adult learners revealed that some of them did not meet the set deadlines for submission of the assignment because they failed to complete on time due to their family, work and social responsibilities. So, they had to ask for an extension of the submission dates. One of the adult learners had this to say:

I fail to finish assignments on time since the time I am supposed to do the assignment is the same time I am at work. I have only few hours to do the assignments at the university before lectures. We finish lectures around 8.00pm so, I get home very late and family responsibilities are there to be done. Under these circumstances, it is difficult to finish all the assignments on time and so, even my performance in some assignments is not good (Adult learner, MEMA).

The findings show that adult learners in the evening programmes have limited time to do their assignments such as writing term papers, seminar presentations, book reviews, and group works. This was due to the fact that they had other responsibilities such as family and work responsibilities. Hence, they had to do the assignments after lectures from 8.00 pm while at the same time they were needed at home to attend other family responsibilities. Sometimes, they had to sacrifice their sleep in order to do assignments at night or during weekends. Their failure to accomplish the given assignments on time resulted in the accumulation of more assignments. These dispositional barriers compelled adult learners to do their assignments under pressure because of limited time and consequently performed far below their expectations.

Compromised adult learners' academic performance

It has been established in this paper that learning among the university adult learners in the evening programmes was adversely affected by their multiple responsibilities. Thus, they had limited time for lecture attendance, personal and group assignments and personal reading and library search. Consequently, they had to submit assignments late, come late to the lectures, and miss some of the lectures. All of these together had implications for their academic performance. However, their academic performance differed from one individual to another depending on one's ability to manage time and balance responsibilities. Thus, both the low grades and high grades among adult learners were recorded.

Low versus high grades among the university adult learners

Overall data on academic performance of all 20 university adult learners of the first and second year included in the study revealed that there were a total of eight As, 39 B⁺s, 49 B's and four Cs

for their first semester. Data indicates that B's were dominant as compared to other grades in their overall performance. Additionally, about 75% of all the university adult learners in the evening programmes had at least two or more B's in their performance, while four Cs were also recorded. The latter grade C implies that there were adult learners who completely failed in some of their courses and they had to do supplementary examinations or even carry forward the course to the next academic year. One of the university adult learners with a record of low grades had this to affirm:

I had a lot of responsibilities which stressed and confused me a lot. Coupled with limited time, I was compelled to do each and everything under pressure. As a result, I failed to satisfactorily do my assignments, tests and exams. Overall, my performance is not impressive as I obtained four B's, and two Cs, of which I also carried one in the second year after supplementary exams (adult learner, MEMA).

These findings suggest that the university adult learners were so much engaged in other responsibilities to the extent of not being able to do well in their studies and ultimately achieved unsatisfactory performance, particularly in their first semester. The findings are in line with the assumptions of Role Stress Theory that the occupancy of multiple responsibilities creates more demands than one can handle, leading to role overload which is insufficient time to meet all the demands (Home, 1998). Furthermore, Lundberg (2004) posits that students who are working more than 30 hours in a week, do not perform well academically and they usually score lower grades in their course works. Other researchers supporting the finding of this study include Huie, Winsler and Kitsantas (2014), Lenaghan and Sengupta (2007) who argued that the increased working hours decrease the overall GPA, which was clearly evident in the current study.

Nonetheless, other university adult learners in the evening programmes revealed during interviews that they still scored high grades (As and B's) despite their multiple responsibilities. They shared their experiences of perceiving multiple responsibilities positively as challenges to address. They further revealed that their multiple responsibilities gave them a motive to strive for achieving higher in their learning targets, hence used effectively all the little time they had. Thus, students who were better at managing their time were less likely to delay or miss lectures, while at the same time, having their other responsibilities well accomplished. It signifies their level of reactive role behaviour of improving the quality of roles performance without changing the structural or personal demands. According to the Model for Coping with Role Conflict, it was an important mechanism that enabled them balance their multiple responsibilities, which eventually gave them good academic results. Furthermore, the findings imply that having self-determination and positive attitude is essential for adult learners in dealing with multiple responsibilities while studying. The key tenets of Role Expansion Theory also support these findings as they suggest role multiplicity as beneficial to an individual since it can lead to positive feelings about one's self-perception and an increase in one's status (Fluehr, 2013). Moreover, Nordenmark (2004) argues further that the increasing involvement in social roles, students develop a feeling of high gratitude as it provides them with greater meaning of life and more control over life situations.

Dynamics of the adult learners' academic performance in different semesters

It was revealed that their academic performance varied with time. This was the case for the second year adult learners who had already completed their coursework for two semesters. Thus, researchers were interested in establishing changes in their performance across the two semesters. Table 1 illustrates further in a tabular form:

Table 1: Second Year University Adult Learners' Academic Performance

Participants	Grades for the First Semester				Grades for the Second Semester			
	A	B ⁺	B	C	A	B ⁺	B ⁻	C
1 st Interviewee	1	4	-	-	3	1	1	-
2 nd Interviewee	-	1	2	2	2	1	2	-
3 rd Interviewee	2	1	2	-	4	1	-	-
4 th Interviewee	-	3	1	1	1	4	-	-
5 th Interviewee	-	1	4	-	1	4	-	-
6 th Interviewee	-	1	4	-	-	2	3	-
7 th Interviewee	-	5	-	-	-	5	-	-
8 th Interviewee	1	4	-	-	2	2	1	-
9 th Interviewee	-	3	2	-	1	3	1	-
Total	4	23	15	3	14	23	8	-

Source: Field Data (2019)

Table 1 shows the academic performance of all nine second year university adult learners (first semester and second semester in their comparison), among those who were interviewed. Among the second year adult learners, they had an overall performance of 4 As, 23 B⁺s, 15 B's and 3 Cs in the first semester as compared to the second semester whereby 14 As, 23 B⁺s and 8 B's were obtained. They reported that the first semester was more of familiarizing with the new environment. The majority lost their focus on academic matters and eventually ended up scoring low grades in the first semester. Nonetheless, it was also discovered that in the second semester, they were more settled and experienced to face most of the challenges coming on their way. Thus, their performance was positively improved as revealed in Table 1. One of the university adult learners argued:

In the first semester, I was in a total dilemma as I was trying to adapt to the new schooling environment while adjusting myself at work. So, the performance was not good. I got one B⁺, two B's and two Cs. In the second semester, I devised some studying strategies and improved my performance to two As, one B⁺ and two B's (university adult learner, MAED).

These findings imply that there was an increase in the number of higher grades and a decrease in number of lower grades in the second semester when compared to the first semester. Therefore, the GPAs of the evening adult learners were mostly affected by the lower grades of the first semester. These findings suggest that their lower performance in the first semester was due to the disorienting dilemma as well put by Christie, Carey, Roberson and Grainger (2015).

Delayed programme completion among learners

Through interviews and review of Graduation Books and UDSM Facts and Figures, researchers established a trend of evening programmes' completion among the university adult learners from the school of education. Specifically, information of those who completed their evening programmes in each academic year was extracted as presented in Table 2 and analysed thereafter:

Table 2: Trend of Adult Learners' Completion in the Evening Programmes (2013-2019)

Academic year	Registered A/ learners	A/learners Graduated in time	Percentage	A/learners Graduated beyond time	Percentage	A/learners failed to Graduate until 2019	Percentage
MAED Evening Programme							
2011/12	122	-	-	83	68%	39	32%
2012/13	76	13	17%	30	39%	33	43%
2013/14	49	1	2%	34	69%	14	29%
2014/15	20	-	-	14	70%	6	30%
2015/16	11	-	-	5	46%	6	54%
2016/17	7	-	-	1	14%	6	86%
Total	285	14	5%	167	59%	104	37%
MAMA Evening Programme							
2014/15	6	-	-	5	83%	1	17%
2015/16	25	2	8%	8	32%	15	60%
2016/17	7	-	-	3	43%	4	57%
Total	38	2	5%	16	42%	20	53%

Source: UDSM Graduation Books (2013-2019) & UDSM Facts and Figures (2011/12-2016/17)

Table 2 shows a total of 285 university adult learners who were registered in the MAED evening programme from the academic year 2011/12 to 2016/17, and 38 adult learners in the MEMA evening programme from 2014/15 to 2016/17. In principle, normal programme completion time for all evening programmes is 24 months. However, among the MAED registered adult learners, only 14 (5%) were able to complete their studies in time, while 167 (59%) completed their studies beyond the required time. In addition, about 104 (37%) did not complete their studies until 2019. For MEMA evening programme, only 2 (5%) were able to complete their studies in the required time, 16 (42%) completed their studies beyond the required time, and about 20 (53%) adult learners were not able to complete their studies until 2019.

The findings as presented in Table 2 explicitly suggest that in 2011/2012, 2014/2015, 2015/2016 and 2016/2017 intakes, no adult learner was able to complete the programme within the specified period.. However, in 2012/2013 intake, only 13 (17%) completed the programme in time, and in 2013/2014 intake, only 1 (2%) of the adult learners completed the programme in time. Overall, adult learners in MAED evening programme took about three to six years to complete their programme. This was confirmed during the interviews that multiple responsibilities caused such a delay among many. Consequently, such a prolonged completion time demoralized them in their

learning, while their respective supervisors felt overloaded by the big number of students as in each year they were given new students to supervise. Unusually, other potential adult learners who wanted to join the programme and those who were newly registered in the programme had the perception that three to six years was the normal timeframe for one to complete the programme.

These findings influenced the researchers to further understand other reasons than multiple responsibilities that made the adult learners in the evening programmes not to complete their programmes in time. Data obtained through interviews revealed that most adult learners in the evening programmes were more engaged in their academic matters during the time of course work because there were formal schedules and strict deadlines which compelled them to attend lectures, study and do the given assignments, tests and university examinations. However, during the interviews, adult learners reported that the problem started in the second year when they were given own time to write their proposals, do the research and write the research reports. It was revealed that most of them went back to their other responsibilities completely and gave the research work a second priority. This trend affected their completion time as well supported by Darolia (2014) who found out in the USA that students who use most of their time for work activities, end up prolonging the time to complete their degrees. Also Rowlands (2010) supports the findings of this study by arguing that adult learners take a long time to complete their degree programmes due to part-time attendances and breaks in their education cycles because of multiple responsibilities.

Conclusion and Recommendations

Adult learners in the evening programmes were heavily occupied with multiple responsibilities including work, social, family, and extra-income generating activities. These multiple responsibilities adversely affected their academic performance and programme completion in the evening programmes, but this depended on individual learner's efforts and strategies adopted to cope with the situation. In addition, several situational, dispositional and institutional barriers amidst the multiple responsibilities of the university adult learners who also lacked proper coping mechanisms tended to impact even more negatively on their academic performance and programmes' completion. Therefore, establishment of learning support survives and reliable access to materials through online platforms is strongly recommended so as to facilitate easy learning among the university adult learners. In particular, the study recommends for academic guidance services to adult learners so as to enable them make right and informed decisions in planning and balancing their multiple responsibilities.

References

- Darolia, R. (2014). Working (and studying) day and night: Heterogeneous effects of working on the academic performance of full-time and part-time students. *Economics of Education Review*, 38, 38-50.
- Fairchild, E. E. (2003). Multiple responsibilities of adult learners. *New Directions for Student Services*, 102, 11-16.
- Filipponi-Berardinelli, J. O. (2013). Exploring efficacy in negotiating support: Women re-entry students in higher education. *College Quarterly*, 16(2)1-29.
- Gatmaitan, M. J. (2006). *Homework and housework: How family responsibilities affect the college experience of single mother*. Unpublished PhD thesis, University of Texas.
- Hall, D. T. (1972). A modal for copying with role conflict: The role behavior of college-educated women. *Administrative Science Quarterly Report*, 17(4), 471-486.
- Haule, B. P. (2015). *The implementation of open and distance learning in Dar es Salaam, Tanzania*. Unpublished master of arts (education) dissertation, University of Dar es Salaam, Dar es Salaam, Tanzania.
- Hemmerich, A. (2014). Persistence factors for adult women learners at a northeast community college. *Education Student Publications*, (Paper 5).
- Home, A. M. (1998). Predicting role conflict, overload, and contagion in adult women university students with families and jobs. *Adult Education Quarterly*, 48(2), 85-97.
- Huie, F. C., Winsler, A., & Kitsantas, A. (2014). Employment and first-year college achievement: The role of self-regulation and motivation. *Journal of Education and Work*, 27(1), 110-135.
- Kasabo, J. J. (2014). *Factors influencing adults to pursue postgraduate studies at the University of Dar es Salaam: A case of master of arts (education) evening programme*. Unpublished master of arts dissertation, University of Dar es Salaam, Tanzania.
- Lenaghan, J. A., & Sengupta, K. (2007). Role conflict, role balance and affect: A model of well-being of the working students. *Journal of Behavioral and Applied Management*, 9(1), 88-109.
- Lundberg, C. A. (2004). Working and learning: The role of involvement for employed students. *Journal of Students Affairs Research and Practice*, 41(2), 201-215.
- Open University of Tanzania [OUT] (2012). *Facts and figures for 20 years of open university of Tanzania*. Dar es Salaam, Tanzania: Open University of Tanzania.
- Raymond, J. (2015). *An investigation of women multiple responsibilities contexts and their effects on enterprise performance in rural Tanzania: A case of Songea municipal council in Ruvuma region*. Unpublished master of arts dissertation, University of Dar es Salaam, Dar es Salaam, Tanzania.
- Rowlands, S. L. (2010). *Nontraditional students: The impact of role strain on their identity*. Unpublished Master's dissertation, University of Southern Illinois, IL.
- Sallee, M. W. (2015). Adding academics to the work/family puzzle: Graduate student parents in higher education and student affairs. *Journal of Student Affairs Research and Practice*, 52(4), 401-413.
- Somuah, B. A. (2018). *Effect of multiple responsibilities on persistence of female students in*

- distance education programmes in selected public universities in Ghana*. Unpublished PhD Thesis. Nairobi: Kenyatta University.
- Timarong, A., Temaungil, M., & Sukrad, W. (2001). *Adult learning and learners*. Honolulu, Hawaii: Pacific Resources for Education and Learning.
- UDSM (2017). *Facts and figures 2011/12-2016/17*. Dar es Salaam: Directorate of Planning and Development - UDSM.
- UN (2015). *Transforming our world: The 2030 agenda for sustainable development*. Washington: UN.
- URT (2000). *Tanzania vision 2025*. Dar es Salaam: Planning Commission, Ministry of Finance.
- URT (2014). *Sera ya elimu na mafunzo*. Dar es Salaam: Wizara ya Elimu na Mafunzo ya Ufundi.
- Yang, J., Schneller, C., and Roche, S. (2015). *The role of higher education in promotion of lifelong learning*. Paris, France: UNESCO Institute for Lifelong Learning.
- Ziems, C. (2017). *Balancing multiple responsibilities: A re-examination of how work impacts academic performance for community college students*. Unpublished PhD Dissertation, University of Central Florida.

Milestones in Tanzanian Adult Education: Factors for its Success amidst Challenging Setbacks

George Kahangwa

Department of Educational Foundations, Management and Lifelong Learning,
School of Education, University of Dar es Salaam, Tanzania

Abstract

Upon attainment of independence of Tanganyika in 1961 and thereafter the unification that brought Tanzania into existence, the country embarked on strategic offering of adult education to a by then, senior but predominantly illiterate populace. What was initially a simple literacy and numeracy programme for adults, culminated into a wider subsector with a smorgasbord of purpose. Today, the diversity of adult education is manifested into programmes such as ICBAE, COBET and IPPE. Based on a meta-analysis of literature, this paper highlights the milestones of achievements for the past 50 years, what made it happen and what acted as setbacks against what could have been excellent performance. The analysis will also serve the purpose of shedding light on what should be done from now on.

Keywords: *adult education, functional literacy, Tanzania*

Introduction

In recent decades, there has been increased attention and rapid advances in the field of adult education both in developed and developing countries. The advances range from efforts to eradicate illiteracy to the urge for zealous lifelong learning, as put forward for instance by advocates of the knowledge economy construction. The current concern traces its connection to a significant history of Adult Education (AE) that dates back to the 18th and 19th centuries when the world witnessed a plethora of activities aimed at providing education for adults in various ways (Hall, 1985). For example, in Northern Europe (Denmark, Sweden, and Norway) various Nordic folk high schools were launched to facilitate the provision of holistic education to adults, which could cater for the demands of their communities. Similar reforms were introduced in the United States of America, England, Germany, India and Southern America that allowed more provision of AE.

European and American countries might have had their own reasons, which are not necessarily the same reasons for erecting AE in African countries such as Tanzania. In the latter, upon attainment of independence of Tanganyika in 1961 and thereafter the unification with Zanzibar that brought Tanzania into existence, the country embarked on strategic offering of adult education to the then senior but predominantly illiterate populace. It is noteworthy here that related efforts started as early as 1946 when Tanganyika, while a British protectorate, had established community development centres for ex-army people's welfare in towns. These centres grew up into youth clubs and adult education centres. In 1952, centres with similar services were extended to rural areas to provide more room and access to education for rural communities.

Eight years later, in March 1960, the then Department of Extra-Mural Studies of Makerere College (from Uganda) started working in Dar es Salaam (Mbunda, 1974). However, the concern of this department was giving an opportunity to adult learners who already had some form of formal education. Thus, it was not for people's literacy. According to Fox, Fordham, Mlekwa and Bwatwa (1989) the concern for literacy in Tanzania came later on, and the country was the first

in Africa to mount a successful literacy campaign and first to do so before aiming for Universal Primary Education. Further, it was the only country in Africa to create a large cadre of general adult educators mainly but not exclusively as part of the literacy programmes.

As years passed by, what was initially a simple literacy and numeracy programme for adults, culminated into a wider subsector with a smorgasbord of purpose. Today the diversity of adult education is manifested into programmes such as ICBAE, COBET and IPPE.

Based on a meta-analysis of literature, this paper highlights the Tanzanian AE lane and milestones of achievements for the past 50 years, what made it happen and what acted as setbacks against what could have been excellent performance. In other words the subject of discussion in this paper is on what was achieved in Tanzania, when and how, as well as what was the secret behind the achievement and what have been the factors that undermined the achievement. Therefore, the paper attempts to shed light on initiatives, experiences, and reforms made as well as setbacks which were encountered during the struggle for strengthening the provision of adult education in Tanzania. In short, the milestones are in terms of the institutionalisation of AE, programmes that were established, models adopted, mode of delivery, enrolments and outcomes. The analysis will also serve the purpose of shedding light on what should be done from now on.

Methodology

This paper is based on a study that employed meta-analysis method, whereby different studies in which Tanzanian adult education is recorded were reviewed. Further, a desk research aided the collection of records that are for instance available in the media (newspapers in particular) to depict the trend, milestones and explanations. The reviewed documents include published research reports by Institute of Adult Education (IAE), Mwalimu Nyerere presidential speeches, Adult and Non-Formal Education Medium Term Plans, scholarly journal articles on Tanzanian adult education, Basic Education Statistical (BEST) reports and newspapers.

Tanzanian milestones in Adult Education after attainment of independence to 1980s

Like other countries in the world, Tanzania formally embarked on provision of pro-people AE in the 20th century under the influence and leadership of Mwalimu Julius Nyerere (Hall,2020; Hinzen, 2006), the founding president of the country. The main goal for having AE programmes in the country was to provide adults with basic education (reading, writing, arithmetic), and functional skills such as environmental education, civic education, carpentry, livestock keeping and agriculture (Kanukisya, 2008; Mlekwa, 2001). Generally, Mwalimu Nyerere as the founder and advocate of adult education in Tanzania emphasised on the provision of AE as an alternative means to prepare and involve adults in development of their villages, regions and the country at large (Heisel, 1979).

As a result of introducing AE, literacy rate among the Tanzanian population grew tremendously from 15% (in 1960) up to 90.4% (in 1986) but dropped gradually from 90.4% to 75% at different intervals, particularly in 2000 (UNESCO, 2006). Table 1.1 presents the trend.

Table 1: Trends in Literacy Rates in Tanzania (1960-2015)

Year	Male	female	Total
1960	20%	10%	15%
1967			31%

Year	Male	female	Total
1975	66%	56%	61%
1977	79%	67%	73%
1981	85%	73%	79%
1983	90%	79%	85%
1986	92.9%	88%	90.4%
1992	87%	81%	84%
1995	86.9%	81.5%	84%
2000	84%	67%	75%
2002	81%	76%	78%
2010			67.8%
2012			78.1%
2015			77.9%

Source: UNESCO (2006) and World Development Indicators (2021)

Such a trend was made possible through the use of different efforts across years. Historical records show that in 1961, the Extra- Mural Department was incorporated within the University College in Dar es Salaam (Mbunda, 1974). In 1963, the Institute of Adult Education (IAE) was installed as a department of the then University college of Dar es Salaam. IAE concentrated on formal courses in subjects such as English, Political Science or Economics for the English-speaking government officials, and left mass education to other agencies. A year later (1964) IAE was mandated to train adult education facilitators, promote AE, undertake research in this area, provide advisory services as well as library services to adults.

By 1965, Tanzania had 7250 literacy classes with over 50,000 participants. The country also had 440 follow-up classes in English and arithmetic with 15,900 participants including males and females.

AE was further given more push when the government made a declaration that 1970 Adult Education year. Within 6 months (since the declaration), Tanzania succeeded to have 324,664 adults registered in AE classes. This year also saw the placement of AE officers in every district of Tanzania mainland. The officers worked together to increase space for AE. Again, it was in this year that national, regional and district AE committees were formed.

Between 1970 and 1974 there were major changes in the country's outlook towards the place of education that culminated into widening the scope of providing AE to the masses. Notable changes in this period included mass campaigns which were initiated to conscientize and promote awareness among individuals and communities, for example, there were national campaigns such as *Kupanga ni Kuchagua* (To Plan is to Choose) in 1969, *Uchaguzi ni Wako* (The Choice is Yours) in 1970, *Wakati wa Furaha* (Time for Rejoicing) in 1971, *Mtu ni Afya* (Man is Health) in 1973, as well as *Chakula ni Uhai* (Food is life) in 1975 (Bwatwa & Kamwela, 2010). Generally, all these campaigns aimed at creating a sense of awareness and calling forth members of the communities to participate holistically in fighting against poverty, ignorance and diseases.

In 1973 (on 18th of December), the directorate of adult education was formed within the Ministry of Education, with sections for "*Kisomo Chenye Manufaa, Elimu ya Wafanyakazi, Mipango and Ukaguzi*" (Mbunda, 1974). Later on, the IAE Act of 1975 was enacted and it established the present

Institute as a parastatal organisation and set out a new and comprehensive range of objectives to be pursued. The most important objectives of the legally formed IAE were to: coordinate the full range of adult education activities in Tanzania; provide its own public education programmes; promote professional training including diploma and degree programmes; and produce teaching materials.

Thereafter, on 21st June 1976, Tanzania hosted an International Adult Education Conference in Dar es Salaam. The country's efforts for AE were partly the reason why this conference was organised in Dar es Salaam.

It is generally evident that, across these years, Tanzania made notable efforts and adopted different models of AE which include UNESCO's Fundamental Education Model, adopted in the 1960s focusing on literacy for community development and Functional Literacy model in 1970s (Mushi, 2010).

Explanations of Tanzania's success story in Adult Education

Indeed, from a few years prior to independence and creation of the union to 1980, Tanzania made remarkable achievements in promoting and provision of adult education, which led to rapid increase in literacy rate (pointed out earlier). Such achievements have several explanations including: the country's dire need for educating adults who were left illiterate by colonial rulers; the political will and government's determination to use education for development; as well as making AE relevant to the people- allowing people to learn what they wanted; the country's decision to institutionalise AE; diversifying programmes (going beyond literacy); and readiness to learn from what other countries have gone through such as the hosting of a conference was an opportunity for Tanzania to learn. Other explanations are as follows.

Pro-people political ideology coupled with strong and visionary leadership

In the 1960s Tanzania had a couple of challenges and issues to be set clear since it was the time when it had just got her independence. Based on such a context, Mwalimu Nyerere emphasized adult education through his political messages before, during and after independence to stimulate and mobilize participation of community members in national development. Being both the leader of a political party that led the struggle for independence and the first President of the nation, Nyerere created and imparted party and national ideology to his followers and other leaders including members of the parliament and government. For example, in 1964 when addressing the parliament he said:

People's lives can only be improved by their own efforts and through their own understanding and, against the background of ignorance and poverty which we inherited at independence, this means that adult education of all types is of vital importance for rapid development (IAE, 1969, p. 8-9).

Mwalimu Nyerere was a true champion and pioneer of adult education in Tanzania and he believed in socialism that could be built through, among other means, educating the mass. It is under such belief that his administration declared 1970 to be adult education year in Tanzania. Further, being at the frontline of adult education, Mwalimu Nyerere had summarized mainly three objectives of adult education to be: rejecting bad houses, *jembes* (hand hoes); and protecting adults from diseases, teaching how to improve people's lives and lastly; enhancing the understanding of national policies of socialism and self-reliance.

The role of the work-oriented adult literacy pilot project (WOALPP) from 1968 to 1972

Another explanation for Tanzania's achievement is the role that was played by the work-oriented adult literacy pilot project in the country. In 1965, UNDP and UNESCO through the Teheran Conference of Ministers of Education launched a World Experimental Literacy Programme, which brought about the project. The overall purpose of this programme was to test the concept of functional literacy as an efficient means to make people acquire reading, writing and arithmetic skills (3Rs), raise production, adopt better health practices, and participate more in civic affairs. Among other countries, Tanzania was privileged to attend that conference which brought together delegates from 12 member- countries. This project had multiple benefits and impacts on adult education in Tanzania which included training of 13,500 literacy teachers, establishing 16,800 literacy classes, establishment of 90 rural libraries, introducing rural four newspapers, construction and introduction of rural Radio education programme, and development of adult learning literacy materials (Kadege, Keregero, Mlekwa & Mushi, 1992). This project stimulated the growth and widespread access of adult education in different regions of the country such Mwanza, Kagera and Mara.

The role of functional literacy curriculum and material development project (1973-1976)

Another explanation is functional literacy curriculum programmes and material development project, which was introduced to Tanzania as a complement of the former WOALPP that had ended in 1972. The programme operated at macro level with the purpose of supporting national literacy campaigns. The aims of this project were elaborating and producing curricula, functional literacy, primers and additional teaching and reading materials, studying ways to improve the teaching and enrich the literacy class curriculum, organizing and supervising the training of regional trainers' teams and supervisors, developing and producing radio programmes as support to literacy campaigns, carrying out continuous research and evaluation, and ensuring the retention of literacy skills gained. Generally, this project facilitated a couple of trainings for teachers through radio programmes, and rural libraries. In 1976, the project resulted in establishment of the National Literacy Centre (NLC) that was typically based on training of personnel for production and publication of literacy and supporting materials. Eventually, NLC became a special Adult Education Research Centre.

The of national literacy campaign in 1970

Campaign is one of the powerful approaches and effective means to sensitize and conscientize masses or groups of individuals in the community (Mlekwa, 1990). In Tanzania, adult education campaign and delivery was organized into different phases. The first was dealing with literacy and related activities which was officially announced by Mwalimu Nyerere in one of his speeches in 1970. His speech stressed the importance of literacy as a first step to acquire modern knowledge. This campaign was further emphasized in 1971 during the TANU Biennial Conference which declared the mission to eradicate illiteracy by 1975. Both political leaders and government officials campaigned to eradicate illiteracy. Eventually, these efforts contributed to rapid increase in number of literate people from 261,000 in 1970 to over five million in 1975 (Mpogolo, 1980). Moreover, through these campaigns, the number of voluntary facilitators rose from 5% in 1970 to 71% in 1975. Generally, mass campaigns contributed to successful implementation of adult education programmes (Johnson, Nystrom & Sunden, 1983).

The role of supportive programmes in 1970s

Eradicating illiteracy among Tanzanians was not an easy task in a sense that, no single approach would have been relevant and accurate to ensure efficiency and effectiveness in implementation of adult education programmes. This is due to the fact that, some places were still inaccessible (in terms of infrastructure), shortage of human resources and other related facilities. That being the case, the government introduced four major supportive programmes namely: a rural newspaper “*Elimu Haina Mwisho*”; film education; radio programmes and; rural libraries. The establishment and launching of these programmes contributed massively to increased access to adult education. For example, the distribution of newspapers in villages enabled community members to gain knowledge through reading and doing some written assignments whereby each newspaper had an exercise for the reader to attempt. Nearly 2,500 rural libraries were built in rural primary schools. Likewise, through radio and film education programmes, individuals were being taught various skills. Moreover, villagers were gathering for group discussion in their library to exchange and share knowledge with peers.

Establishment of Folk Development Colleges in 1975

Folk education is a non-formal learning programme, which intends to equip learners with knowledge related to technical subjects (tailoring, cookery, animal husbandry, knitting and embroidery, moulding, painting, carpentry, plumbing, shoemaking, etc.) and supportive skills subjects (Kiswahili, English, Civic Education, Health Education, Life Skills, etc.). Folk development colleges (FDC) were established in Tanzania following official visits by both Mwalimu Nyerere and officials from Tanzania’s Ministry of National Education to Sweden (Hanemann, 2017). Sweden had been and remains a significant supporter of the Tanzanian government in facilitating the provision of adult education for community development through provision of funds and technical consultation. FDC programme intended to support individuals from villages with regard to their contextual needs. By 1978, Tanzania had successfully established 52 FDCs with a mission to achieve one college in each district by 1980.

Generally, from the 1960s to 1980s (Adult Education revolution period), a couple of things were put forth to strengthen the quality and access of adult education by majority of Tanzanians (Bhalalusesa, 2020). In addition to the aforementioned factors, other things which supported the growth of adult education were establishment of the Institute of Adult Education, and the National Correspondence Institute, training of Universal Primary Education (UPE) teachers, and mass education campaigns.

Nevertheless, AE in later years started to go down as measured by the level of illiteracy. As claimed by Mushi (2010) for instance, in the 1990s illiteracy increased by 25%.

Constraining factors against the progress of Adult Education in Tanzania

Along the lane of determination and success story, there emerged issues that constrained adult education in the country, hence the noted deterioration. The following are vivid.

Tanzania - Uganda war of 1977/78

It has always been evident that whenever and wherever there is no peace and harmony, development efforts face critical moments. During the war between Tanzania and Uganda (Kagera War), some priorities, plans and projects related to adult education were in trouble particularly those along the interlacustrine regions of Mwanza, Kagera and Mara. This challenge resulted in poor performance

in most of programmes in those areas since the majority changed their attention from learning to security matters (Ministry of National Education, 1981).

Economic crisis of 1980s

In the early 1980s, Tanzania experienced a severe economic crisis that resulted from oil crisis and extraordinary drought and floods which led to famine and other instabilities (Bhalalusesa, 2020; Ishengoma, 2013). These tragedies shifted the government's attention from normal proceedings with long-term projects to immediate precautionary measures to curb the situation. During this era, all systems were deteriorating due to inadequate funds to finance various economic and social projects, insufficient sensitization and mobilization from political leaders for adult education participation and attendance, low motivation among learners to attend classes, inadequate support and supply of required facilities and poor follow up on teaching and learning (Mlekwa, 1990).

Retirement of Mwalimu Nyerere from leadership in 1985

It is clear that, the role and contribution played by Mwalimu Nyerere in initiating and managing various educational reforms in Tanzania was quite significant. His commitment, dedication and visionary mind were the catalyst for fruitful implementation of various educational projects, plans and programmes at both macro and micro level. A study by Kanukisya (2008) that investigated contemporary Adult Education Policies and Practices in Tanzania found out that some Tanzanians believed that both the retirement and death of Nyerere contributed to the weakening of long-time vested efforts in promoting adult literacy among learners. Kanukisya quotes one Tanzanian complaining:

Since his retirement as a president and later on his death in 1999, the status of Adult Education has been deteriorating. This can mean that Nyerere retired and died with AE as now is evidently seen and witnessed all over the country (p. 63)

Mwalimu Nyerere did whatever it takes to accomplish his goals, as he was the pioneer and outstanding leader to champion various national strategies, which could boost the development of people and the nation at large. He was always in the frontline especially when he communicated his vision and ideology of education for socialism and self-reliance (Kassam, 1978; Lema, Omari & Rajani, 2004).

Influence of international institutions on national socio-economic policies in 1980s

Due to hardship experienced during the era of economic crisis in Tanzania, the government had no feasible alternative other than agreeing with international financial organs (IMF and WB in particular) to seek loans and accept the attached terms and conditions to secure the loans (Ishengoma, 2013). Such terms and conditions, which were put forth included redirecting of public expenditure from social services to health and infrastructure facilities, privatization, deregulation, decentralization, liberalization and transparency or adopting democratic principles which were mainly influenced by the capitalist block led by European Nations and The United States of America (Tomasevski, 1995). Due to various dilemmas and policy reforms in the nation, adult education was no longer a central priority in the national development strategy, and adult learning classes stuck instantly thereby leading to dropout and decline in retention rate (Bhalalusesa, 2020).

Weaknesses inherent in models adopted

As stated earlier Tanzania adopted AE models which were certainly prone to limitations. The adopted Fundamental Education Model was, for example, criticised for not only its inability to motivate adults such that it failed to eradicate illiteracy in the country, but also for having no link with socioeconomic activities (Mushi, 2010). The Functional Literacy Model (also adopted) was simply top-down.

Recent Milestones in Tanzania's Adult Education

Despite issues that impeded early efforts, Tanzania has continued to honour AE to the present. For instance, hitherto, the IAE has its centres in more than 20 regions in Tanzania mainland, more than 500 full time and 2000 part time staff. The institute continues to conduct education by correspondence, evening courses, diploma and degree courses, seminars and workshops, rural mass education and it provides consultation services. It also monitors and supervises more than 600 *Open Schools* countrywide owned by the government (Torres, 2004).

Today, Tanzania has numerous vibrant Adult Education programmes. Unlike earlier on programmes whose main concern was literacy, the current ones are tailored along contemporary needs of the beneficiaries. The programmes are such as Integrated Post Primary Education (IPPE) which caters for adults who want to pursue secondary education alongside technical and/or vocational training; Integrated Community -Based Adult Education (ICBAE); Open and Distance Learning (ODL); and Complementary Basic Education (COBET). According to Mushi (2010), ICBAE is actually yet another model that was introduced in Tanzania in 1995. These programmes have a notable record in enrolling people who would have otherwise failed to access opportunities to be educated. Available data shows that, during the period of 2003/04 to 2007/08, the enrolment of out-of-school children (11-13 years) surpassed the target by 223%, while the number of adults enrolled in ICBAE centres surpassed the target by 12% (URT, 2010).

However, more recently, enrolment in adult education programmes has been once again going down across years, as indicated in Table2.

Table 2: Enrolment into Adult and Non-formal Education Programmes

Programme	2016	2017	2018	2019	2020	Annual Growth
ICBAE	387,593	217,088	242,371	130,132	131,204	-23.7%
COBET	82,339	65,989	68,949	67,008	56,560	-9.0%
ODL	5,439	7,052	5,898	5,631	10,886	18.9%
Total	12,484,298	13,034,447	14,000,223	14,575,827	14,975,461	4.7%

Source: Ministry of Education, Science and Technology, 2020

Way Forward for AE in Tanzania

All what made Tanzania succeed by then ought to be cherished and the pitfalls avoided. Most importantly, efforts to keep AE going must learn from what Tanzania believed and still believes in - that *education is endless*. Today, young and adult people have new things to learn. In other words, the dynamic nature of everything and the continued advancement of knowledge make it necessary for every human to learn more and more. Such a way forward was of course captured very well in Mwalimu Nyerere's speeches on AE.

I emphasized last year, that education has no end. Even if a person is highly educated to whatever level, he can still continue learning, everyday there is a new thing to learn ... everyone who can read and write must continue learning, whoever knows something must teach others. (Nyerere, 1971)

Since there are various models of AE and the Tanzanian story makes us pretty aware that these models have their shortcomings and they may not stand the test of time. Thus, there is a need to continue assessing the performance of current models.

References

- Bhalalusesa, E. (2020). Reflection on adult education policy development and implementation in Tanzania since independence: Emerging issues and lessons. *Papers in Education and Development* 38(1), 14-34.
- Bwatwa & Kamwela, A. (2010). *Review and evaluation report of adult and non formal education strategy 2003/4-2007/8*. Dar es Salaam: Ministry of Educational and Vocational Training
- Fox, J, Fordham, P, Mlekwa, V and Bwatwa, Y. (1989). *Adult Education: The Tanzanian experience*. Nairobi: O.U.P.
- Hall, L. B. (2020). Elimu haina mwisho: Mwalimu Nyerere's vision of adult education. *Papers in Education and Development* 38(1), 1-14
- Hall, W. A. (1985). *The adult school movement in the twentieth century*. Nottingham: University of Nottingham, Department of Adult Education.
- Heisel, M.A. (1979). *Adult Education in Tanzania*. Retrieved from <https://doi.org/10.1177/002087287902200305>
- Institute of Adult Education (IAE). (1969). *Presidential speech*. Dar es Salaam: Tanzania
- Ishengoma, J.M. (2013). *Evaluating educational policies: Strategy for human development in Tanzania*. Paper presented at the national defense college.
- Johnson, I.A, Nystrom, K, & Sunden, R, (1983). *Adult Education in Tanzania: Education Division Documents No.9*, SIDA
- Kadege, Keregero, Mlekwa & Mushi, (1992). *Peasants and educational case study of literacy environment in rural Tanzania*. A research Report Commissioned by Ministry of Education and Culture, Dar es Salaam and Swedish International Development Authority, SIDA, Stockholm
- Kanukisya, B. (2008). *Contemporary Adult Education Policies and Practices in Tanzania: Are They Meeting National Challenges?* Masters Dissertation, University of Oslo
- Kassam, Y.O. (1978). *The Adult Education Revolution in Tanzania*. Nairobi: Shungway Publishers
- Lema, E, Omari, I, & Rajani, R, (2004). *Nyerere on education volume II*. Dar es Salaam: Mwalimu Nyerere Foundations.
- Mbunda, F.D. (1974). The institute of adult education and its obligations to Tanzania. *The Tanzania Education Journal*, 7 (3), 17-18
- Ministry of National Education (1971). *Idadi ya elimu ya watu wazima*. Dar es Salaam: MNE
- Mlekwa, V.M (1990). *Literacy training, the state and development in Tanzania: a study of policy and performance, 1967-1989*. Unpublished PhD Dissertation, University of Alberta, Canada.
- Mpogolo, Z. (1986). Post literacy and continuing education in Tanzania. *International Review of Education*, XXX, 251-375
- Mushi, P.A.K. (2010). *Principles and practice of adult education*. Dar es Salaam: Dar es Salaam University Press.
- Tomasevski, K. (1995). *Economic social and cultural rights a textbook*. Netherlands: Kluwer Academic Publishers
- Torres, C. (2006). Adult education policy and globalization, In A. Antikainen, P, Harinen,

&C.Torres (Eds.), *From the margin: Adult education, work and civil society*. Rotterdam: Sense Publishers

UNESCO (2006). Adult (15+years) Literacy rates and illiterate population by country.

United Republic of Tanzania (URT). (2010). *Adult and non-formal education sub-sector medium term strategy 2010/11 – 2014/15*. Ministry of Education and Vocational Training.

Milestones of Adult Education since Independence in Tanzania: Policy Changes and Implications

Gennes Hendry Shirima¹ and Emmanuel Benito Mng'ong'o²

¹Department of Educational Foundations, Management and Lifelong Learning,
School of Education, University of Dar es Salaam, Tanzania

²Department of Educational Psychology and Curriculum Studies,
Mkwawa University College of Education, Tanzania

Abstract

Adult education (AE) has widely been offered by nations to capacitate their labour force and attain national developments. Being among the nations, Tanzania ever since independence in 1961, has been steadily focusing on providing AE as a strategy to build the capacity of its labour force for immediate and future socio-economic returns. To this end, various initiatives have been put in place both in policy and practice. Consequently, tremendous achievements on AE were attained during the 1980's. Nonetheless, the country faced a relapse into adult illiteracy in the later years, a situation that has been associated with various socio-economic and political dynamics. Thus, this desk study reviewed various AE policy documents and the related literature to examine the developments of AE in Tanzania by chronologically tracing their notable milestones since independence to date. The findings revealed several achievements and challenges over each era of adult education development. However, a notable challenge is the missing standalone adult education policy which has consequently compromised its practices in the sub-sector. Thus, the study recommends for a more improved and standalone AE policy, collective efforts by stakeholders, deliberate political will and commitment of the central administrative system to join efforts of reviving the sub-sector which has proven to have a direct and immediate impact on the national development.

Keywords: *adult education, policy, development.*

Introduction

Nations all over the world have been investing in educating their citizens so as to enhance labour productivity for their economic growth. Various forms and typologies of education have been applied by those nations, in which adult education forms a significant component in achieving the development goal (Msoroka, 2015; Mushi, 2014; White & King, 2017). Thus, adult education has been widely used by the nations as a means to capacitate their labour force and generate knowledge through different deliberate efforts. These efforts include direct intervention in the education sector and creation of good environment which stimulate education providers to expand learning opportunities through adult education (Johnson, Nystrom & Sunden, 1983).

Adult education in Tanzania has been interpreted variously depending on a specific era and the purpose it served. For instance, after independence in 1961, about 85% of the population most of them being adults, did not know how to read, write and do arithmetic (Mushi, 2016). This led to the emergent need for adult education that equips adult learners with the basic literacy skills. Even though the introduction of functional adult education for workers came later, the conceptualization of adult education was still on equipping adults with skills of reading, writing and doing some arithmetic (Heisel, 1979; Mushi, 2016). However, economic liberalisation in 1980s led to structural changes in various sectors including education sector. Thus, the definition began to hold emphasis as any learning activity that engages adults. This view interpreted adult

education as a kind of education in which adult learners are engaged so as to solve their immediate challenges and meet their contemporary needs. As supported by URT (2012), adult education fosters professional development, capacity building, development of literacy, vocational and life skills to the targeted adult learners. Although adult education targets adult learners, the integration of basic literacy skills for out-of-school youth (11-- 18 years) still prevails in adult education in Tanzania (URT, 2017).

Tanzania recognised the need to invest in education through adult learning since independence in 1961 and different policies and practices have been put in place to that effect. Thus, knowing the immediate impact of adult education to the economy, particularly in preparing the immediately required labour force, Tanzania introduced various initiatives to effect positively the provision of adult education (Mushi, 2014). Among others were work-oriented adult education programmes, national literacy campaigns, rural libraries, radio education programme, film education and post-literacy programmes (Mbogoma, 2018). These practices were guided by different policy statements over time, and resulted in very promising achievements at a point in time, particularly on the literacy rate which increased significantly from 15% in 1961 to 81% in early 1980s (Johnson, Nystrom & Sunden, 1983). These notable achievements were also influenced by the deliberate political will and national commitment (Bhalalusesa, 2020), which have been however, changing from time to time. Due to those changing aspects, a relapse into adult illiteracy has recently been a prevalent challenge, evident through the literacy rate of 78.1% by the year 2012 (World Bank, 2021), a bit contrary to 71.8% literacy rate in the same year by the National Bureau of Statistics in Tanzania (URT, 2020). Although disparity in these figures is subjected to questioning, yet they give a reflection of the broad picture of the current adult education status in Tanzania.

In addition, other meaningful educational programmes that help youth and adults improve their abilities and increase their livelihoods have recently also demonstrated unimpressive performance. Enrolment in the Complementary Basic Education Programme (COBET) for example, has drastically dropped off since 2017, while in basic, functional and post-functional literacy programmes, the same decline in enrolment has been noted since 2017, particularly in life skills, vocational skills, as well as income - generating programmes (Bhalalusesa, 2020). Such a relapse amidst the global efforts of ensuring universal basic education and lifelong learning has prompted the motive for this study, with the intent to explore the policy dynamics and developments made since independence, so as to determine the possible future trends of adult education in Tanzania.

Methodology

This qualitative study was solely based on documentary review in getting in-depth information and establishing credible evidence regarding the topic under discussion. It was more advantageous than other data collection methods because the study demanded the researchers to trace and access data along different episodes of adult education development in Tanzania. The documents included: official documents including official reports from supranational institutions such as UNESCO, and government documents from the United Republic of Tanzania; and various published documents such as books and journal articles. For the purpose of making sure that the documents selected offered dependable data, the researchers adhered to four conditions for managing documentary reviews, which are representativeness, credibility, meaning and authenticity.

Research Findings

The post-independence period from 1961 to early 1980s

After independence in 1961, Tanzania (by then Tanganyika) took control of education provision. Thus, there was an immediate need to repeal and replace the colonial education policies. At the time of independence, the majority of Tanzanians were illiterates. This problem was compounded by widespread abject poverty, diseases and hunger, which were then classified as major enemies of development inherited from the colonial government. Subsequently, the government passed the Education Act of 1962 to regulate education provision in the country and address the enemies as well as abolish racial discrimination in education for a system based on egalitarian principles to evolve (Kahembe & Jackson, 2020; URT, 1995). In this period, adult education activities under the rubric of 'community education' such as self-help projects were organised by the Ministry of Community Development (Mushi, 2012). Despite the new policy measures, no remarkable changes were experienced in all forms of education. In this regard, adult education activities under implementation could not have adequate impact on socio-economic development in the absence of a viable policy. Indeed, up to 1969 there was no proper national policy that could govern the organisation and provision of adult education across various institutions (Mushi, 2012; URT, 1995).

In the fight against poverty, ignorance, and diseases as the main enemies of, Tanzania embarked on the *First Five-Year Development Plan (1964 -1969)*. In this plan, the role of the adult population was considered to be one of transforming the existing socio-economic conditions. Thus, the plan underscored the need to equip adults with knowledge and skills for immediate impact to be realised and this was supposed to go parallel with long-term plans of educating children (Mushi, 2012). In this regard, civic education was provided to familiarise people with the objectives and content of the plan. The literacy skills were integrated into the economic and social activities of the people as a strategy towards achieving the goals of this five-year development plan.

Due to several shortfalls in the colonial education which could not serve the country's education purposes and interests, as well as the insignificant impact evidenced from the earliest education efforts after independence, the country was compelled to adopt the philosophy of *Education for Self-Reliance (ESR)* which was introduced in 1967 as a new education policy directive. The ESR policy was designed to guide the planning and practices of education in the country under the new socialist ideology – "*ujamaa*"⁵ adopted in the same year under Arusha Declaration. The ideology was based on egalitarian principles. The ideology of socialism and the ESR policy influenced the objectives of adult education in the country, with the emphasis being placed on mass education and functional literacy as a means for understanding and attaining the principles and objectives of "*ujamaa*" (Bwatwa, 1982; Lema et al., 2004; Mushi, 2012). Another notable policy implication was the introduction of workers' education, distance education, and post-literacy programmes to provide knowledge and skills that could alleviate socio-economic constraints inherited from colonial government.

Adult education practices gained a great turning point in the 1970s following the introduction of the *Second Five-Year Development Plan (1969-1974)* which underlined the empowering potential of adult education in promoting social, political and economic change and the pronouncement of *Adult Education Year – 1970* (Mnjagila, 2011), aimed at eradicating ignorance. The plans introduced new strategies such as making all primary schools adult education centres to take care of the educational needs of out-of-school youth and adults in a parallel way. Also, correspondence

⁵ This is a Swahili term for an African brand of *socialism* based on traditional communal values as a strategy for development and a means for eliminating poverty, diseases, ignorance and miserable living conditions.

institutions were established to serve the literate ones from remote areas, accompanied by rural libraries to provide further education that could fill the gaps left by the existed education programmes.

In all the policies adopted up to that stage, one key feature that characterised efforts in the provision of adult education was lack a specific custodian, its management and coordination oscillated among different authorities. To ensure that the post-independence adult education policy and practice initiatives were expanded and sustained, the Tanzania government enacted the *Parliament Act No. 12 of 1975* which placed all adult and non-formal education (ANFE) practices in the country under the Institute of Adult Education (URT, 1975). In the framework of this Act, the IAE is charged with multiple roles and functions, *inter alia*, to establish ANFE centres, develop ANFE programmes, curriculum and syllabi, coordinate and supervise all stakeholders and other agencies engaged in providing literacy, adult, non-formal and continuing education for quality assurance and control (URT, 1975). Since then, the IAE has been carrying out various ANFE activities in a range of modalities – mass education, open and distance learning (ODL) and full-time programmes (IAE, 2006).

Empirical evidence suggests that ANFE policy initiatives since independence up to the early 1980s had registered significant and commendable achievements in most of the literacy programmes as the government managed to reduce illiteracy from 85 percent in 1961 to 21 percent in early 1980s (Mushi, 2012). Consequently, Tanzania was also able to easily provide health education to the population through mas campaigns both in rural and urban areas and became exemplar for effective disease prevention. Indeed, these remarkable achievements made Tanzania a case study area in Africa for eradicating ignorance and diseases. A thorough examination of the policies, however, shows that much more attention was paid to the literacy campaigns than to other adult education programmes as it was a critical problem by then.

Critical challenges in the provision of adult education from 1961 to early 1980s

Literature reveals that following the economic crises of the late 1970s to early 1980s, the provision of education in all forms was adversely affected and the gross primary enrollment rates slumped, thus increasing illiteracy rates that had significantly dropped (Macpherson, 2007). Such an economic depression was due to Kagera war in 1979 to 1980 and spill over effects from global economic crisis at the time, coupled with a withdrawal of Development Partners such as SIDA (Swedish International Development Agency) and UNDP (United Nations Development Programme) (Mushi, 2012; Kahembe & Jackson, 2020). The dire situation led to budget cuts which had adverse effect to funding adult education in Tanzania. Again, due to post war effects, adult learners had to stop schooling and engage in economic activities so as to sustain themselves socially and economically (Dismas, 1995). All these had negative consequences to the achievements of the introduced adult education programmes, and a relapse in their progress became real.

The introduction of Structural Adjustment Programmes (SAPs) in 1982 made another great setback to adult education provision. SAPs were introduced with the aim of recovering the damaged economy from Kagera war (Buchert, 1994). SAPs came with the ideas of privatization and the cost sharing policy in provision of social services so as to remove the burden in running the government. Thus, adult education was not free anymore, as every adult learner had to pay fee to acquire such education. Given the fact that most Tanzanians were peasants, who could not afford basic social services such as health and education, adult education started becoming of less

importance and a second priority to many (Kanukisya, 2008). This also led to the dramatic drop outs and lowered enrolment in adult education programmes.

The economic liberalization period from 1980s to early 1990s

The major aim of introducing adult education in Tanzania soon after independence was for liberation and total transformation of an individual socially, economically, ideologically, and politically (Heisel, 1979). Being much important for liberation and transformation, adult education had however, experienced significant policy changes and development from economic liberalization era in 1980s to 1990s. Due to the revealed economic crises of the late 1970s and the consequences of SAPs in early 1980s, coupled with a new country administration in 1985, adult education programmes were consequently insignificant in their implementation from mid 1980s to the early 1990s. Thus, no significant adult education developments in terms of policy and practice can be systematically traced during this period.

Adult education policy changes from the mid-1990s to the present

The desires for lifelong learning and challenges of today's socio-economic developments have spurred the need for adult education. Thus, various adult education and non-formal educational programmes have been developed in response to such needs. As a consequence of SAPs in Tanzania, liberalization of education started to gain momentum in 1995 after the introduction of Education and Training Policy which embraced those features. Since then, Tanzania has implemented a number of policy frameworks which have been impacting on adult education provision in different ways. Those policies are not only our own developed rather, influenced and shaped also by the global level policies such as Education for all goals (EFA), Millennium development goals (MDGs) and recently the Sustainable development goals (SDGs). Thus, the internally developed policy frameworks include national development vision 2025, national strategy for growth and reduction of poverty, Education and Training policy 1995 which was later repealed and replaced by the Education and Training policy 2014, Education Sector Development Plans (ESDP) of 1997 which is currently replaced by the ESDP 2017, and several related adult and non-formal education development plans. All these policy frameworks focus mainly on addressing issues of quality, accesses and quantity of education provision – specifically to adult education (Mushi, 2014; URT, 2012). Thus, in this view, the ultimate goal for all these policy frameworks is to prepare adults with the capacity to develop themselves and society around them.

The national development vision 2025 which was developed in 1999, among other things, focuses on making Tanzania a middle income country by 2025 (URT, 1999). The vision 2025 provides a number of goals to achieve such as having well trained manpower and knowledgeable society. The vision 2025 further envisaged to have labour force constituted with 12% of labour force with high level skills and 33.7% with medium level skills. Thus, to achieve this, education sector was made of priority through universalizing access to education. Again, with the goal to achieve 33.7% of working population with medium level skills, the government deliberately focused to expand access to basic education, and technical education and vocational education through AN/FE (URT, 2019). Thus, the vision 2025 is accompanied by different policies and strategies that reflect its implementation.

In line with the vision 2025, the current education sector policy (ETP) of 2014 within which adult education is subsumed guides practices of adult education. The ETP 2014 aims to have “system, structures and flexible procedures that will enable Tanzanians to continue learning using variety of

pathways academically and professionally” and “giving access to various education and training opportunities” (JMT, 2014). The implementation of these objectives has direct impact on ANFE practices in the country, if well put into practice. The ETP is supported by the educational sector development plan (ESDP) for proper implementation.

The new educational sector development plan 2016/17 – 2020/21 (ESDP) aims to put ETP 2014 into practice while realizing the Tanzania Development Vision 2025, in which among other objectives, it has invested in enhancing knowledge and vocational skills development (URT, 2017). ESDP further posits on the expansion of technical and vocational education and training (TVET) such that four fifth of school leavers in basic education are enrolled in TVET and the remained one fifth be enrolled in upper secondary. This implies policy shift from higher education to TVET and therefore, leading to the expansion of ANFE subsector.

Adult education developments during the mid-1990s to the present

As a result of implementation of adult education policy statements, several adult education programmes have been introduced and implemented in Tanzania since 1990s which include:

Literacy programmes aimed at enhancing the provision of adult literacy in Tanzania such as the “Yes I Can” literacy programme.

Basic and post-literacy programmes are structured to provide knowledge, skills and attitudes required for social, economic and political participation, as well as consolidating the literacy skills obtained. These programmes link with various forms of life skills and income generating activities whereby learners participate in developing curricula and study materials under the framework of Integrated Community Based Adult Education (ICBAE).

Basic education for out-of-school children and youth programmes is aimed at providing education to all out-of-school children and youth as their basic right. A good example is the Complementary Basic Education in Tanzania (COBET) which provides primary education for those who missed it out.

Continuing education includes a range of programmes such as open and distance learning (ODL), and academic and professional courses offered by different public and private institutions. The ODL which is referred to in this study as NFSE programme targets offering secondary education to out-of-school children, youth and adults, as well as enhancing academic and professional skills for workers.

Among the aforementioned programmes, currently there are two major programmes - COBET and Integrated Community-Based Adult Education (ICBAE), which have been receiving somewhat significant government attention (URT, 2017). COBET covers out of school children aged 9 to 18 years while ICBAE targets adults aged 19+ years. Again, ICBAE includes literacy and post-literacy programmes, extension services courses, vocational training, basic literacy as well as income generation programmes (UNESCO, 2017; URT, 2016). Other programmes which are currently in operation although with little impetus are folk education offered by Folk Development Colleges (FDCs), Integrated Programme for Out of School Adolescents (IPOSa) and Integrated Post-Primary Education (IPPE) (URT, 2019). These are some of adult education programmes which mark deliberate efforts made to educate adults in the country. In actuality, the impact of these programmes to the society and ultimately to national economy is subject to further discussion. Nevertheless, issues of quality and access to these programmes are limited

by a number of challenges and enrolment into these programmes has been fluctuating overtime. Table 1 illustrates further:

Table 1: *Enrolment Trend for ANFE Programmes, 2018 - 2019*

Programme	Ownership	Total Enrolment 2018			Total Enrolment 2019			% change (2018-2019)
		Male	Female	Total	Male	Female	total	
COBET	Government	39,782	28,721	68,503	38,414	28,213	66,627	-2.7%
	Non-Gov.	258	188	446	214	221	435	-2.5%
	Total	40,040	28,909	68,949	38,628	28,434	67,062	-2.7%
ICBAE	Government	38,032	50,627	88,659	42,672	57,499	100,171	+13.0%
	Non-Gov.	135	331	466	441	731	1,172	+151.5%
	Total	38,167	50,958	89,125	43,113	58,230	101,343	+13.7%
IPPE	Government	7,545	5,767	13,312	8,974	5,107	14,081	+5.8%
	Non-Gov.	1,116	530	1,646	279	384	663	-59.7%
	Total	8,661	6,297	14,958	9,253	5,491	14,744	-1.4%
ODL	Government	1,801	2,351	4,152	1,546	2,116	3,662	-11.8%
	Non-Gov.	688	1,058	1,746	822	1,147	1,969	+12.8%
	Total	2,489	3,409	5,898	2,368	3,263	5,631	-4.5%
IPOSA	Government				1,912	1,985	3,897	-
	Non-Gov.				4	16	20	-
	Total				1,916	2,001	3,917	-
FDC	Government	4,586	3,484	8,070	3,915	5,821	9,736	+20.6%
Grand Total		93,943	93,057	187,000	99,193	103,240	202,433	+8.3%

Source: URT (2019).

A total number of COBET and ICBAE enrolled has dropped dramatically from 1.2 million in 2009 to 0.2 million in 2017 (URT, 2017). However, as shown in Table 1, the trend continued up to 0.19 million in 2018 and later back to 0.2 million in 2019. Nevertheless, the enrolment data for vocational education has shown massive increase of 86.8% between 2017/18 and 2018/19. This has mainly been influenced by the implementation of Educational Sector Development Plan (ESDP) with the aim of expanding enrolment to technical and vocational education. Again through fee-free education policy, enrolment has increased and survival rates at primary and lower secondary education which has led to significant reduction in dropouts and reducing stock of out-of-school children, thus dropping of enrolment in COBET programme by 2.7%.

Another notable development in this era is the increase in the number of ANFE centres. For instance, number of FDCs and VET centres has increased from 759 in 2011/2012 to 943 in 2014/2015 (URT, 2016). Again, with the goal of expanding vocational education and training, the government has continued with rehabilitation and construction of 20 FDCs, five regional vocational training and service centres and 12 vocational centres (URT, 2019). This indicates the government's deliberate actions in expanding access to school leavers in various ANFE programmes that equip them with necessary skills required in the labour market. Such efforts increase the number of school leavers with required skills for both formal and self-employment.

Current challenges facing adult education

Apart from the efforts of improving access, equity and quality of adult education in Tanzania, the future prospects of the ANFE sub-sector are less promising. Adult education is currently facing a number of challenges which may endanger its future growth. Research findings elicit challenges to adult education as mismatch between policy statements and practices and low status of adult education in Tanzania (Hendry, 2016; Kanukisya, 2008). In particular, adult education is facing a major challenge of lacking clear defined policy framework which could strengthen the status of adult education in the country. In the context of Tanzania, there has been a tendency of using

interchangeably the educational plans, programmes, circulars and directives as guiding policies. However, strategies, plans, programmes, circulars and directives are features of a policy but not a policy itself. Adult education sub-sector has been relying on policy statements subsumed in the ETP, a policy document which somehow fails to encompass what constitutes adult education. Thus, the sub-sector needs to be empowered with its own policy as it will have its own agendas to address in broader perspective. The policy is vital in expanding coverage and providing detailed meaning to what composes adult and non-formal education.

In addition, adult education sub-sector financing is a dominant agenda among other challenges (Bhalalusesa, 2020; Kanukisya, 2008). URT (2012) supports that the challenges to adult education in Tanzania include lower allocation of funds, inadequate supply of teaching and learning materials and overdependence on untrained and voluntary facilitators who are lowly and irregularly paid. Table 2, for instance, shows projections of education cost for each education sub-sector from 2016/17 to 2020/21.

Table 2: *Projected Costs for ANFE in Tanzania (2016/17-2020/21)*

Programme	TZS billions					
	2016/17	2017/18	2018/19	2019/20	2020/21	Total
Recurrent Budget						
Pre-primary education	115.7	120.7	143.3	180.0	223.2	782.8
Basic Education cycle 1 (Primary)	1,676.0	1,975.5	2,086.5	2,287.0	2,531.4	10,556.5
Basic Education cycle 2 (Lower Secondary)	819.5	976.5	1,008.4	1,047.1	1,166.8	5,018.3
Higher Secondary Education	76.5	90.1	86.1	88.4	97.2	438.3
Non-Formal and Adult Education	5.1	5.5	6.7	7.9	8.6	33.7
Non-Tertiary Technical & Vocational Education	38.9	26.8	30.2	36.7	45.8	178.5
Teacher Education	59.0	31.9	45.4	48.8	66.0	251.0
Universities	314.3	310.2	326.1	353.6	356.7	1,661.0
Tertiary Technical Education	18.2	19.9	23.6	32.2	39.2	133.0
General Administration	12.1	15.0	15.4	17.0	18.5	78.0
Total Recurrent Budget	3,135.3	3,572.0	3,771.7	4,098.7	4,553.5	19,131.2
<i>Of which Grants to LGAs</i>	<i>2,502.9</i>	<i>3,024.6</i>	<i>3,180.1</i>	<i>3,453.5</i>	<i>3,863.4</i>	<i>16,024.5</i>
Development Budget / Operational Plan						
1. Access and equity in basic & secondary education	401.814	614.7	686.5	855.8	980.1	3,538.9
2. Quality of basic and secondary education	2.875	30.8	143.0	141.1	136.7	454.5
3. Adult and non-formal education	0.0	11.4	14.6	9.7	9.2	44.8
4. TVET	21.1	51.6	101.6	157.5	117.3	449.0
5. Higher education	40.5	99.8	108.7	86.5	86.6	422.1
6. System structure, governance and management	0.0	2.0	4.5	2.4	1.3	10.2
Total Operational Plan	466.3	810.3	1,058.9	1,253.0	1,331.2	4,919.6
Student Loans	427.6	427.6	427.6	427.6	427.6	2,137.8
Total Development Budget	893.8	1,237.8	1,486.4	1,680.5	1,758.7	7,057.3
Total ESDP Cost, Recurrent + Development	4,029.1	4,809.9	5,258.1	5,779.2	6,312.3	26,188.5

Source: revised simulation model

Source: URT (2017).

Data from Table 2 suggests that only a small proportion of the budget has been planned to be allocated to ANFE, which is not even guaranteed when it comes to actual implementation. In addition, even the major adult education programmes of COBET and ICBAE which have government interest are not reflected in the budget speeches of the 2021 financial year from the two mother ministries (MoEST and PO-RALG) responsible for education (Bhalalusesa, 2020). In this view, adult education has been given little emphasis in resource allocation, and thus hindering the development of the sub-sector, which in turn limits its impact to community and national development.

Again, little commitment of stakeholders constrains development of adult education in Tanzania. Political leaders and other decision making bodies need to consider the need of adult education for our national development. Among the factors that led to development of ANFE in 1970s was political will and commitment. However, declining performance of the sub-sector is escalated

by a number of reasons, one of which being political reason through decision making bodies. Consequently, adult learners' participation to several existing adult education programmes is limited.

Lastly, there has been insufficient integration of some ANFE programmes to the educational institutional framework. Although there is an established conventional ANFE organisational structure, ANFE programmes such as non-formal secondary education (NFSE) are faced with insufficient incorporation to the country's institutional educational structures (Hendry, 2020). The existing centralized structure provides linear and inflexible coordination of ANFE programmes in the country. The dire situation results into conflicting roles and dilemma in adopting curriculum and study materials, insufficient monitoring and evaluation and thus, compromising teaching and learning.

Conclusion

This study acknowledges a number of efforts and initiatives by the government, providers, learners, organizations – both domestic and foreign organisations and other stakeholders in promoting development of the ANFE sub-sector. However, this study has also identified a number of stumbling blocks hitting the sub-sector, including lack of a standalone policy to guide practices, poor financing, and inconsistency in managing adult education programmes and institutions, as well as weak commitment among stakeholders with specific reference to little political will to revive the sub-sector. These and other associated challenges have been causing a relapse into adult illiteracy in the country. Therefore, basing on the findings of this study, remarkable developments are expected to be made in the future if deliberate efforts can be collectively put to reignite the lost hope in the sub-sector.

Recommendations

This study recommends for establishment of a standalone ANFE policy in the country with a collective commitment in its implementation through various ANFE plans and programmes towards achieving the overarching aims and objectives of education in the country. Again, management of ANFE programmes and institutions forms a crucial part in ensuring its coordination and sustainability. Due to the fact that ANFE programmes vary in terms of programme type, learning outcome, mode of delivery as well as providers, a more coherent, flexible and interactive organisational structure that promotes easy and effective management of ANFE programmes and institutions is highly recommended. Among others things, it will be vital to ensuring effective monitoring and evaluation and thus, managing quality of ANFE for its sustainability. Lastly, mass awareness is needed to all stakeholders. This is necessary for uplifting the status of adult education and enhancing stakeholders' engagement in ANFE.

References

- Bhalalusesa, E. (2020). Reflection on adult education policy development and implementation in Tanzania since independence: Emerging issues and lessons. *Papers in Education and Development*. 38 (1), 15 – 34.
- Buchert, L. (1994). *Education in the development of Tanzania 1919 – 1990*. Athens, Ohio: Ohio University Press.
- Bwatwa, Y. D. N. (1982). Educational policy for permanent literacy in Tanzania. *Journal of Adult Education Tanzania, Issue No. 3*, 1-10.
- Dismas, P. (1995, January 12). The dream of eradicating illiteracy by the year 2000 could be fading away. According to statistics. Dar es Salaam: The Gurdian.
- Heisel, M. A. (1979). Adult education in Tanzania. *International Social Work*, 22(3), 38 – 46. <https://doi.org/10.1177/002087287902200305>.
- Hendry, G. (2020). Managing the provision of non-formal secondary education in Tanzania: The emerging sustainability issue. *Papers in Education and Development*. 38 (1), 71 – 93.
- JMT (2014). *Sera ya mafunzo na ufundi*. Dar es Salaam: Ministry of Education and Vocational Training.
- Johnson, A. I., Nystrom, K., & Sundem, R. (1983). Adult education in Tanzania. Education division document No. 9. Tillhor, Sweden. SIDA.
- Kahembe, J., & Jackson, J. (2020). *Educational assessment in Tanzania: A sociocultural perspective*. Gateway East: Springer.
- Kanukisya, B. (2008). *Contemporary adult education policies and practices in Tanzania: Are they meeting national challenges?* Unpublished Thesis. Oslo: University of Oslo, Norway.
- Lema, E., Mbilinyi, M., & Rajani, R. (Eds.). (2004). *Nyerere on education: Selected essays and speeches - 1954-1998*. Dar es Salaam: Hakielimu and E&D Limited.
- Mbogoma, G. N. (2018). *Julius Nyerere's education for self-reliance in the post-colonial Tanzania: Reconstruction*. Pretoria: University of Pretoria.
- Mnjagila, S. R. (2011). Promoting the quality of adult non-formal education and lifelong learning in Tanzania: Policy, practice, challenges, and prospects. In J. Yang, & R. Valdés-Cotera (Eds.), *Conceptual evolution and policy developments in lifelong learning* (pp. 131-144). Hamburg: UIL.
- Msoroka, M. S. (2015). Linking adult education with formal schooling in Tanzania: Mission unfulfilled. *International Journal of Scientific Research and Innovative Technology*, 2(6), 162 – 174.
- Mushi, P A. K. (2014). Origins and development of adult education innovations in Tanzania. *International Review of Education*, 37(3), 351 – 363.
- Mushi, P. A. K. (2012). *History and development of education in Tanzania*. Dar es Salaam: DUP.
- Mushi, P. A. K. (2016). Tanzania: The context of adult learning. In B. Findsen & M. Formosa (Eds.), *International perspectives on older adult education: Research, policies and practice* (pp. 433 – 444). Hiedelberg, Switzerland: Springer.
- UNESCO (2017). *Integrated community based adult education, United Republic of Tanzania*. Retrieved February 18, 2021, from <https://uil.unesco.org/case-study/effective-practices-database-litbase-0/integrated-community-based-adult-education-icbae>.

- URT (1995). *Education and training policy*. Dar es Salaam: MoEC.
- URT (1999). *The Tanzania development vision 2025*. Dar es Salaam: Planning Commission.
- URT (2012). *Adult and Non-formal education development plan 2012/13 – 2016/17*. Dar es Salaam: MoEST.
- URT (2016). *Basic education statistics in Tanzania*. Dodoma: PO-RALG.
- URT (2017). *Education sector development plan 2016/17 – 2020/21: Tanzania mainland*. Dar es Salaam: Education Sector Development Committee.
- URT (2019). *Education sector performance report 2018/2019: Tanzania Mainland*. Dodoma: MoEST.
- URT (2020). *Tanzania in figures 2019*. Dodoma: National Bureau of Statistics.
- URT, (1975). *The institute of adult education act, 1975*. Retrieved from https://www.tanzania.go.tz/egov_uploads/documents/The_Institute_of_Adult_education_Act,_12-1975_sw.pdf.
- White, M., & King, S. (2017). Reclaiming Coady: Adult education and economic development in Atlantic Canada. *The Canadian Journal for the Study of Adult Education*, 29(2), 53 – 63.
- World Bank (2021). Literacy rate, adult total (% of people ages 15 and above) –Tanzania. Retrieved from <https://data.worldbank.org/indicator/SE.ADT.LITR.ZS?locations=TZ>.

Participation of Communities in Community Education Programmes in Tanzania

Benjamin Mbughi

Department of Educational Foundations, Management and Lifelong Learning,
School of Education, University of Dar es Salaam, Tanzania

Abstract

Communities' participation in learning processes is very crucial to ensure that knowledge, skills and competencies are acquired for the effective performance of communities' undertakings. However, the choice of what to learn to streamline with communities' desires is more important than learning itself. Thus, this paper examines the instigation and involvement of communities in community education programmes in Tanzania. The study employed mainly qualitative research methods and multiple case study design. Purposive and convenient samplings were used to capture information (data) from a total of 100 respondents. Qualitative data were categorized thematically while quantitative data were tabulated, graphed in the form of frequencies as derived from responses with the help of MAXQDA software. The findings for this study revealed that communities' needs/requests were the main factors for instigating community education programmes by 83%. Further, the controversy was disclosed concerning communities' involvement in choosing what to learn. Sixty-three percent of experts from higher and middle authorities claimed that experts and leaders at lower levels were used to involve communities in selecting what to learn, while 56% of community members declared to be informed by their leaders about the available training but not in selecting what to learn. It is, therefore, recommended that for the best consequences of communities' participation in community education programmes, conducting a situational training needs assessment is vital.

Keywords: community education, involvement, instigation participation

Introduction

Community participation in education is widely recognized as a vital vigour in the efforts to remove barriers to attaining the objectives of any community education programme. Successful and effective engagement of all stakeholders including community members empowers communities to participate effectively with a sense of ownership in multiple facets of education. Community participation cultivates moral support and strengthens the relationship, hence, sustainability of the programme. Additionally, one of the advantages of involving local communities from the initial stage is to find innovative and coupled up solutions to specific local problems and subsequently, coordinate delivery with appropriate management in sturdy accountability (Kintz, 2011; Shore, 2008).

Participation in community education programmes

Both men and women in the community have to participate in community education programmes to ensure that no one is left behind to ensuring community development. The participation can be direct or indirect through representation depending upon the nature of the decision to be made. However, it is important to ensure that those participating in decision making are fully informed and organized (Munene & Thakhathi, 2017) and have the freedom to state their views as they pursue their agenda and the entire community they are representing contrary to personal interests.

There is a need to empower communities so that they participate in decision making to be part of developmental activities which are taking place in the community. It should be noted that

community empowerment is a distinct concept from community involvement since community members can be actively involved in an initiative, but still fail to exercise control over the core process and influence the expected results (Hunter, 2015). That is why community empowerment through community education is not only important but also crucial to ensure community participation in decision making including the educational facet.

It is advised that no single stakeholder group either internally or externally can have full control over decision making, rather they must learn to share the power according to the resources they hold (Liu, Eng, & Ko, 2013). It is emphasized that the community with respective people should perceive themselves as able and entitled to make the decision, and that marginalized or oppressed community members acquire basic rights to achieve greater control over their lives (Hunter, 2015; Lei Guo, Su & Lee, 2018).

Without active participation and involvement from local communities, it would be impossible to establish a promising developmental direction that has blessings from the entire community as a result of participative decisions. Salazar (2012) argued that communities must recognize tangible benefits before they participate actively in all matters of their concern. This will help communities to know the beginning and the expected ending, ultimately be in a position to deal with arising challenges towards their destination. In this view, participation in community education programmes could be one of the tools to sensitize communities and motivate them to participate in learning activities to know their power in their own lives (Ayinde & Torimiro, 2014; Chapsos, Koning & Noortmann, 2019).

Conceptualizing community education

If community education is regarded as one of the vital tools for empowering communities in various aspects including participation in decision making, how do scholars conceptualize it? Ezimah (2004) defines community education as a process aimed at raising consciousness, spreading understanding and providing the necessary skills for the social, economic, political and cultural development of the community. Akande (2007) defines community education as education geared towards the articulation of community needs and problems. Generally, community education refers to education provided to a group of people living in a particular geographical area to develop their knowledge, skills, and competence determined by their socio-economic needs. It is within the community, by the community and for sustainable community development.

Community education and other non-formal education programmes are designed to provide people with knowledge, skills, and competence to perform effectively in their development efforts in their communities. Community education has specific content, purpose, delivery system, monitoring, and evaluation. It should be noted that for community education to be effective, it should capture the desire of the community itself. Due to that ground, it eases the application of the knowledge and skills gained during educational training to actual production activities in different communities. Thus, community education is premised on the ground that education can be made relevant (Akande, 2007; Badu-Nyarko & Zumapkeh, 2014).

The ultimate goal of community education is the development of self-guiding, self-directed communities which can identify and satisfy the needs of all community members (Acharlu & Vigyan, 1990; Brookfield, 1983; Poster, 1982). The aims of community education among others include; enabling community members to use knowledge and skills to solve different

problems in the community. By acquiring knowledge and skills, the community members are in a good position to tackle different challenges that are in their surroundings including production activities. Solving their problems in society enables development among individuals and the community at large.

Analysis of learning needs

It is clear that to be successful, community education and other basic education programmes must begin with the careful analysis of the real needs of learners and empower them with the knowledge and skills needed (Campbell & Baikoloff, 2006; Feder & Farrington, 2010). The analysis of community needs must involve the communities themselves so that what could be identified as a need should be emerging from the community. Thus, by so doing, the planned strategies to address the community needs will be successful since some opinions from the community members on how to address their needs will be from the communities themselves.

However, community education and other non-formal education cannot be successful without government and voluntary organizations' efforts. This is due to the fact that basic learning needs are complex and diverse, to the extent that meeting them all, requires strategies and actions which are integral to overall development plans and efforts (Onuoha & Nwosu, 2013). The diversity of community needs is because within a community there are different undertakings by community members themselves, despite their commonalities. As a result, tackling the problems can be difficult to satisfy each community member at a hundred percent due to differences in their preferences. Thus, for better achievement, a careful needs assessment of the community needs that need intervention by community education is decisive.

To ensure sustainable and miscellaneous human prospect in a long run, the formulation of educational policies dealing with all the intricacies of sustainability and proficient management for their flourishing implementation is to be anticipated (Carron & Carr-Hill, 1991). However, the problem of most planners, particularly on community education programmes, rests on the identification of learning needs and assessing the future demands of those communities for better implementation of those educational programmes. Failing to identify the learning needs of communities automatically raises doubt on its implementation and successful attainment of objectives and goals in place.

Identification of learning needs and assessing the future demands has been a serious problem in the sense that, community education programmes are diverse and complex, thus foreseeing the specific needs for some years to come, becomes difficult. Although this has been noted to be the problem, several scholars in the field of planning agree that planning for community education could play an important part in national development in African countries, provided that it is geared to specific needs (Bottery, 2004). The same idea has been insisted by Onuoha and Nwosu (2013) that adult and community education programmes, in general, should be closely linked with the needs, interests, and aspirations of learners to cultivate their motives on their socio-economic development goals.

Poster (1982) suggests that the community education curricula should be developed to cater for the specific needs of various categories of people including disabled, unemployed, rural and urban youth, refugees, prisoners, farmers, fisheries, business people and entrepreneurs. The programmes should focus on the thematic areas which particularly and appropriately address the needs of the learners including income-generating projects, healthy living education, agricultural

education, gender equity, environmental conservation and natural resource use as well as basic knowledge on the constitution on duties, rights of the citizens and legal procedures (Acharlu & Vigyan, 1990). According to a well-planned series of programmes, stress should be laid on constructive programmes for virtuous benefits and sustainability.

The Problem

Despite the fact that community members are participating in learning opportunities available including community education programmes, still, several claims are arising regarding the relevance of what they are learning. The main concern which is questionable is all about their participation concerning instigation and involvement in selecting what they wish to learn reflecting their undertakings for better production and development. Several studies have examined the contribution of Integrated Community-Based Adult Education programme in poverty reduction, alternative approaches to adult education, implementation of the programmes, challenges of educational leadership, factors affecting aid coordination and the role of adult and community education in promoting equality in education. Studies by Akinkugbe and Kunene (2001); Bottery (2004); Isack (2013); Kavanagh (2007); Liveille (2012); Swai (1999) and University of British Columbia (2012) are cases in point. What seems to be unknown is the degree of relevance of community education programmes by reflecting the involvement of community members in selecting what they want to learn, thus the dire need for this study.

Purpose and Objectives of the Study

The purpose of this study was to examine the participation of communities in community education programmes in Tanzania. Specifically, the objectives of the study were to:

- examine the factors for instigation of community education programmes in different communities;

- investigate the involvement of community members in selecting community education programmes

Theoretical Assumptions

Involvement is a crucial component in making decisions on what to learn, how to learn and where to learn particularly for adult learners. The decision by the learners can contribute to the persistence of students in learning activities. The involvement theory states that the amount of learning and personal growth associated with any educational programme is directly proportionate to the quality and quantity of student involvement in the programme (Astin, 1999; Stukas & Dunlap, 2002).

This theory assumes that a student learns best when involved in decision making regarding the educational programme to learn. And that the involvement of the student is measurable both qualitatively and quantitatively based on the level of involvement which determines the participation of the student in learning. The theory accentuates the students' behaviour with the argument that it is what the student does and how the student behaves that defines and identifies involvement. It further emphasizes the active participation of the student in the learning process.

Therefore, effective participation in learning is determined by the decision making which is preceded by the involvement of the learner right from the beginning for the right and commendable decisions. This is plausible since the theory postulates that involvement occurs along a continuum that is distinct for each student at a given time. The theory concludes that the "effectiveness of

any educational policy or practice is directly related to the capacity of that policy or practice to increase student involvement” (Astin, 1999, p. 519)

Research Methodology

This study employed mainly qualitative research methods. The study used a multiple case design as it allows wider exploring of research questions and theoretical evolution and provide a more complete and comprehensive understanding of the research problem (Creswell, 2012; Schoonenboom & Johnson, 2017; Venkatesh et al., 2016). The study was conducted in four big Cities in Tanzania, namely Dar es Salaam, Arusha, Mwanza, and Mbeya. These Cities were purposively selected to capture the diversity of communities dealing with different socio-economic activities (farming, livestock keeping, trade and fishing). Moreover, the four big cities were selected purposively because providers of community education, NGOs, in particular, were found in these Cities. The total number of respondents for this study was 100 people, out of whom 41 were experts from different Ministries with respective City council departments like Agriculture, Livestock, Trade, Community development, Adult education and Fisheries were key informants of this study. Other experts who were involved in this study were from different NGOs and CBOs. All the experts from different Ministries, City councils, NGOs and CBOs were purposively selected. The study as well gathered information from 59 trainees who were sampled conveniently.

Data collection methods and analysis

Interviews, documentary review and Focus Group Discussions were used to collect data for this study. Semi-structured interviews were used to collect information from experts from different Ministries with respective City councils as well as NGOs and CBOs. Semi-structured interview permits probing to have more and complete data, thereby assuring the effectiveness of communication between the interviewees and the interviewer (Creswell, 2012). The documentary review was selected purposely to complement some information that was gathered from interviews. Focus Group Discussions were used to collect data from trainees who participated in different community education programmes to have their views regarding this study. Data analysis began at the outset of fieldwork (concurrent mixed analysis). The qualitative data were subjected to content analysis while quantitative data were tabulated, graphed in the form of frequencies as derived from responses and the percentages were calculated. Generally, the data analysis was done both manually and with the help of MAXQDA software. However, it is cautioned that computer-assisted qualitative data analysis software cannot interpret data rather can assist in managing data coding and store the data for easy retrieval (Kumar, 2011; Punch, 2014).

Study Findings

Instigation of community education programmes

The findings from interviews disclosed that communities’ needs/requests were the main factors for instigating any community education programme. About 34 responses out of 41 equal to 83% confirmed that. The needs of communities were identified by experts in different ways including visitation to the communities. Other needs were instigated by community members by submitting their requests to their leaders at different levels; hence the key factors for initiating community education programmes were realized.

This means that the community needs were either identified by experts or by community members (trainees) themselves. Therefore, experts used to identify the community needs and plan for

educational training. Sometimes communities themselves realized the production problems, hence requested educational training to their leaders at different levels. Arguably, both options are dealing with the needs of the communities and for communities' development. During an interview, one Adult education officer with 8 years of work experience had the following to say:

Generally, there are several factors for instigating community education programmes, there are some community members who are coming directly to our office seeking training assistance. But these people do come for such request with the hope of assisting them even financially. Even though we do not hesitate to assist them in terms of training, we teach them what they need. Along with, we advise them where and how to access funds for establishing their enterprises (INT. E4)

In responding to the same question another expert from one NGO with work experience of 7 years added:

Most of the educational programmes that we offer are demand-driven. They are either technological driven or as per existing production challenges. Due to these demands, communities do seek educational assistance. Just imagine, some farmers organize themselves and send their representatives who come to our office as members of our association and submit their concerns. Under such circumstances, you have no option other than arranging for training as per your availability by considering their suggested days and time (INT. NGO2)

The foregoing extracts evident that, both Government departments and Non-Governmental Organizations were providing community education programmes based on the demands of the learners. When learners faced production problems or challenges, they sought educational assistance as a practical solution by submitting their requests to responsible authorities. Thereafter, the respective authorities had to take responsive measures including educational trainings to respective communities. Other factors which were revealed from interviews were: production challenges; policy/Institutional plans; reports by leaders at lower levels, and technology change.

The same research question was asked to trainees of community education programmes. The information was gathered through focus group discussions. The researcher was interested to know the views of trainees on what were considered to be the factors for instigating community education programmes. A total of 14 focus group discussions were conducted. The findings from Focus Group Discussion divulge that challenges/problems in production activities were the key factors for instigating community education programmes. About 40% of respondents confirmed that. During the discussion, one livestock keeper commented:

We usually initiate community education programmes as per challenges that we face in livestock keeping. For example, when we get less milk than expected, we have to find out the reason(s). Therefore, in case it appears that the problem is facing all of us as a group, we have to consult veterinary officers to come and identify the problem. Then, they advise us on what we should do, either proper feeding or additional minerals or changing the breed in future (FGD, B1).

The extract confirms that one of the main factors for community members to instigate community education programmes was challenges/problems that were facing them in their daily activities as per their specialization. The extract also realizes the potentiality of experts in their communities for solving problems that were encountered in different communities.

Lack of knowledge/expertise and the sake for more opportunities/production got the equal total weight of 23%. The findings show the correlation between knowledge and production.

Community members believed that knowledge and skills could help them in doing better in their production activities. They believed as well that participating in educational programmes could help them widen their chances and create more opportunities around their surroundings. Thus, community members declared that the instigation of community education programmes was for the sake of creating more opportunities and increasing more production. During a focus group discussion one of the entrepreneurs, aged 51 years elucidated:

My mother was an entrepreneur and my father was employed in the government sector. Wonderful indeed, my father was becoming moneyless even before the end of the month, to the extent of seeking a loan from my mother. Therefore, I realized that entrepreneurship is paying better than being employed in the government sector. Thus, I decided to become an entrepreneur, hence attended entrepreneurship training to do better than my mother in the entrepreneurship industry (FGD. C4).

The extract unveils that it is not necessarily that the one who is employed in the government sector always earns more, but rather even a self-employed person can do better in terms of income generation. Moreover, the extract suggests that to do better in the entrepreneurship industry, attending different types of training is unavoidable. Other factors for instigating community education programmes from FGDs were experts' plan (10%), and technology change (4%).

Involvement of community members in selecting community education programmes

Findings through interviews revealed that experts of community education programmes from higher and middle authorities were using experts at lower levels as well as community leaders in involving the communities in selecting community education programmes (63%). This strategy of involvement was mentioned by almost every Ministry expert, City council experts as well as NGOs and CBOs experts. In responding to this question, one expert from NGO clarified:

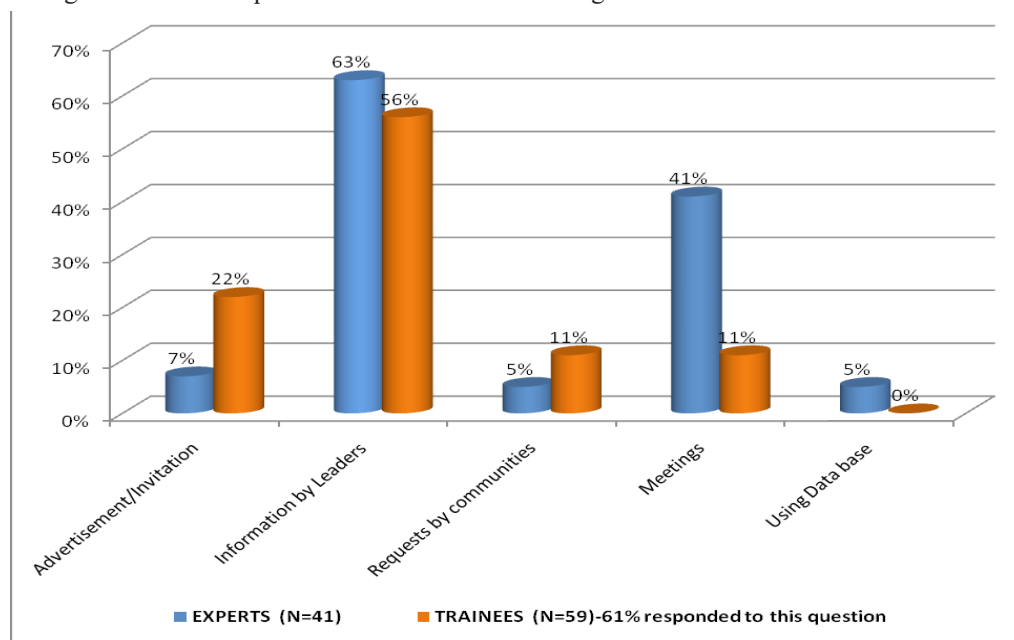
As NGOs, we are not in the best position to know the training needs of all communities. What we do is to cooperate with City council experts who are at least dealing with communities for a longer time than us. After sharing our concerns with City council experts, they plan the means to reach communities since they know how to reach people at lower levels. Thereafter, we plan our educational programmes depending on the community needs (INT. NGO1).

Meanwhile, the findings from trainees indicated that communities were being informed by their experts or community leaders about the available training. This signifies that instead of being involved in selecting community education programmes to be trained as per their needs, they were being informed about the training to be conducted. As that was the case, communities failed to cater for their needs for training as some of the education and training programmes were not relevant. During the discussions, one livestock keeper had the following to say:

I do remember at first, we were informed by City council experts that there will be training that is important for livestock keepers. Surely, after attending that training we learned a lot, and that was my first time to attend educational training for livestock keepers. For other training, ward experts come to inform us in case of anything. But you cannot attend all education and training programme since others are relevant but others are not, and sometimes different experts from different organizations are teaching the same thing, while we have other things which we wish to be taught (FGD, B3).

The foregoing excerpts indicate the controversy concerning the involvement of community

members in selecting educational programmes to be taught with respective consequences in regards to relevance in their undertakings and duplication of educational programmes. Other findings related to this question are as summarized in figure 1.



*Figure 1: Summary of How Experts and Trainees are involved in Selection of CEPs
(More than one answer was possible)*

Meetings with community members are other means which were disclosed to be used in involving communities in selecting community education programmes. This approach is the second after the use of experts in community education programmes at lower levels. The approach of conducting meetings with communities as per figure 1 is revealed by 41% of respondents from interviews and 11% from FGDs. This denotes that before deciding what to teach communities, experts of community education programmes used to conduct meetings with community groups or leaders of community groups to hear their concerns including the training needs. One agricultural City officer with working experience of more than 20 years explained:

We do our best to ensure that farmers are involved in selecting what they think is the great problem that needs educational support from us. Sometimes it becomes difficult to do this exercise since it needs money to reach these people. But we have (O & OD) - Opportunity and Obstacle for Development plan which is the approach used for identifying the community needs. This is done by conducting meetings with community members so that they air out their needs. After such an exercise, we come back to our office and see what has been claimed by the majority. Then we plan what to begin with, according to its weight and urgency (INT. A1).

Another respondent (Adult education officer) when asked the same question on how they involve community members in selecting community education programmes particularly ICBAE, had the following to articulate:

For ICBAE programmes there is no way, we must consult them to see what they want to be taught. We usually go to their working places like markets and meet those people. After meeting them, we share with them as per nature of their work. Sometimes by meeting them lively in their

working places, we can easily see the real situation. Therefore, our talks should relate to what we see, and hear from them. Through the discussions and probing questions, we advise them what to do, so that they can do better including participation in education and training. Once we find that they are showing a positive response to our advice, we arrange for educational programmes. The arrangements are done as per their wishes in terms of time, and days so that they do not feel pinch economically by attending educational programmes (INT. E2).

The findings from the extracts indicate that community members were being involved in selecting community education programmes to be taught as per their needs. Different approaches have been shown to reach different communities to ensure that their preferences were being taken into consideration. Those approaches are well and good if well implemented since community education should be for communities themselves. It is commendable to involve communities since they are the ones who know what is problematic in their production activities. Therefore, involving them means that their concerns are to be addressed accordingly. The problems and challenges in their production activities are anticipated to be reduced for the attainment of their expected goals and objectives.

However, from the extracts, it is noticeable that, despite the goodwill of experts of community education programmes to involve the communities in selecting community education programmes, the issue of cost for reaching communities was raised. This shows that it is quite possible that communities were not well involved or very few communities were being involved due to financial constraints. Additionally, there were some issues that experts of community education programmes taught communities as directed by higher authorities without involving them; this scrutinizes the relevance of such ambush training. Much more, it is apprehended that there were communities' meetings with experts of community education programmes that were happening by chance, that is why the confirmation from community members was very low at 11%. These two findings indicate some shortfalls in the real meaning of involvement of communities in selecting community education programmes. As far as the findings are concerned, this denotes that communities were being informed rather than being well involved in the community education programme selection processes.

Discussion

It was interesting to find out that different departments and organizations with respective experts considered community needs as a factor for instigating community education programmes. As per its nature, community education should be community-oriented, since what is prevailing in the community is something to be addressed. Though community needs are diverse and somehow complex to meet them all, it is advised to take into consideration those needs for the effective implementation of community education programmes for sustainable development. This finding is in line with the study done by Mensah (2014) who found that educational programmes which were offered in Botswana were based on the needs of various communities and were offered into acceptable values and norms of the society. As a result, those educational programmes helped different communities to reduce their production challenges effectively.

The research findings by City council experts disclose that policy and plans from higher authority were as well among the factors for instigating community education programmes. This means that the approach for the implementation of educational programmes was a top-down approach. It is well and good that policy constitutes the legitimate decision making in various aspects of resources, guidelines, and organization of the educational system. However, this finding is in

doubt in terms of implementation despite the goodwill of policy formulation to serve the purpose. The doubt emanates from the extent to which the policy formulation has gone through the requisite steps of policy formulation including the involvement of stakeholders to cater for the needs of the society.

Additionally, the policy is an important aspect of any nation for its operation. Having a policy in hand helps leaders and other experts on how to go about in performing their responsibilities. The policy works if there is a conducive environment for its implementation. The use of policy in instigating community education programmes seems to be controversial as per study findings by Onuoha & Nwosu (2013) who found the troubling inefficiencies and problems in planning and implementing policies despite commendable work done by the Nigerian government on formulating different policies. In connection with this finding, Mosha (1995) as well found that central policy decisions fail to incorporate the beneficiaries' needs and aspirations and that without involving local communities there will be a gap during the implementation stage (Chapsos et al., 2019). Therefore, although experts were using policies as a ground to initiate educational programmes, it is suspect that implementation of those educational programmes is questionable particularly on its relevance to the end-users. The doubt rests on the extent to which the policy formulation procedures were capable to capture the communities' needs, as well as strategies for effective implementation.

Indeed, participation in educational programmes increases the capacity of communities to gain new knowledge, skills, and competence that helps them to apply in their production activities. This is possible since communities use new and modern ways of production that automatically lead to better and improved production. Much more, by participating in educational programmes, communities open new doors to see other opportunities around their surroundings. Ultimately, communities try possible engagement in available possibilities to increase their income and improve their living standards. This finding correlates with the finding by Olinga & Lubyayi (2002) who assessed the causes for poor farmers in Uganda. The finding indicates that lack of education and skills was ranked the second greatest cause of their poverty. This justifies that along with other factors, education is a crucial tool for reducing poverty among participating communities in educational trainings.

Badu-Nyarko & Zumapkeh (2014) argue that currently non-formal education is considered as a panacea for all socio-economic problems. Likewise, Akande (2007) emphasizes that community education should be the immediate way of coping with the problems inhibiting community development. This literature corresponds with the findings of this study as both experts and trainees of community education programmes declared that existing production challenges and problems in the communities was the major factor for initiating community education programmes. This entails that, experts from the Ministry level, City councils, NGOs, and CBOs should consider education as a possible solution to reduce challenges and problems facing different communities in their production activities. It is interesting to apprehend that even communities thought positively about education as a way to solve their problems, hence initiating educational programmes. That is why, as far as the finding is concerned, URT (2015) suggested that the education system should be restructured and transformed by promoting creativity and problem-solving.

The finding on change in technology has a direct connection with the suggestion by Sarkar (2015) who, after realizing the poor performance of the Toto agricultural community, suggested that the development of that community was only possible if they were taught different and

modern techniques of agricultural production. Suresh (2001) as well insisted that our economic environment is changing, thus we can no longer apply old techniques and expect new results. The finding is in line with Ranis (2011) who recommended that to become more efficient, there is a need to innovate the traditional way of doing things through either diversification of using existing skills or adopting new technologies and practices in our socio-economic activities. It is, therefore, agreeable that technology is crucial for individual, community and national development if there is a dire need to change communities' livelihoods.

It was plausible to find out that both experts and trainees declared that meetings were one of the approaches for involvement in selecting community education programmes. This means that truth subsists on this aspect since the confirmation by both experts and trainees as per figure 1 is 41% and 11% respectively. This entails that experts and trainees of community education programmes used to meet and discuss the concerns and training needs of communities before planning for educational programmes. Though, one can find that there is a great discrepancy in this response as the percentage of experts is bigger, about thrice, as much as that of trainees. This indicates that the aspect of the meeting was less disclosed by trainees than proudly presented by experts of community education programmes. Even though, it is obvious that those educational programmes that were being prepared were the kind of approach that had a better impact since educational programmes originated from the trainees themselves. This finding is concomitant with the findings by Kotze (2012), and Hanachor & Olumati (2012) who recommended that, for effective and relevant community development, there should continuously be involvement of practitioners in addressing realities and challenges of poor communities. Thus, educational activities should be relevant to communities' needs.

It was disturbing to find out that the issue of information by leaders at lower levels as another way of involving communities had two different impressions. The first impression by experts during interviews (52%) was to use leaders at lower levels in involving community members in selecting their educational needs. But on the side of trainees (56%), the observation was like leaders at lower levels were there as a channel to pass on information to the communities as assigned by higher authorities. Therefore, the point of involvement in selecting educational programmes as per their preferences is controversial. This is because instead of being involved in the selection, communities were being informed about the available training contrary to their real educational needs.

There are several levels of stakeholders' involvement like inform, consult, engage, collaborate and partnership (OECD, 2015; Munene & Thakhathi, 2017). The aspect of community involvement in selecting community education programmes has both supporting literature and defies literature. Lei Guo (2018) elucidates that developing and applying appropriate processes to identify learners' needs and how to address them have a good possibility of meeting the learning objectives. Noguchi et al., (2015) also comment that empowering local communities in learning enables local people to take direct and practical action to the problems and challenges facing them. By being involved in identifying educational needs means that the intention of experts and trainees of community education is the same towards respective goals. Indeed, there are negative impacts of not involving stakeholders in planning and decision making as divulged by Akande (2007) that community programmes/projects that did not involve beneficiaries resulted in discontinuation during the implementation stage.

All in all, the aspect of beneficiaries' involvement at an early stage of planning and decision

making has a positive impact to both planners and beneficiaries. It should be noted that during planning, there are goals and objectives set to be achieved. By setting goals and objectives, automatically evaluation criteria are being set too. Therefore, if the planners set objectives on behalf of communities and expecting communities to implement them effectively, while their objectives are not matching, its implementation is done with difficulties. As a result of the evaluation, planners fail to meet their objectives. It is therefore argued that communities' needs in planning educational programmes should be highly considered. The essence of consideration is to ensure that their objectives for participation in community education programmes are met, including using new knowledge and skills for better production, hence poverty reduction.

Conclusions and Recommendations

In light of the key research findings, the following conclusions are drawn based on the study findings: Firstly, not all community education programmes were instigated by learners. Other community education programmes were instigated by experts at different levels. This is contrary to usual processes of situational needs assessment for effective problem solving through education and training. Additionally, other community education programmes were driven by the pertaining situation like technological changes. Secondly, the level of involvement of communities in selecting educational programmes was not effective since the strategies of involvement were partially observed. This affected the relevance of educational programmes to some extent, hence less attainment of expected objectives by community members. Thirdly, cost was identified as the main problem to reach communities for effective analysis and identification of community learning needs. That is why other approaches which were used by several stakeholders like using community leaders in identifying the learning needs were eventually not effective.

Therefore, it is recommended that planners and organizers of community education programmes should budget for assessing the learning needs in different communities to ensure that what they plan to teach is from the trainees themselves and will be beneficial to learners in terms of solving community related challenges in their undertakings. Furthermore, planners and organizers of community education programmes should involve intensively all the stakeholders like trainees in selecting educational programmes for realizing the relevance of programmes, effective adoption and application of what they learnt in the classroom situation, and ultimately sustainable community development.

References

- Acharlu, S. K. S. & Vigyan, G. (1990). *Adult and continuing education*. Bangalore: Malleswaram
- Akande, J.O. (2007). The practice of community education in Nigeria. *Education and Research Review*, 2 (10), 264-270
- Akinkugbe, O. & Kunene, V. (2001). *Educational financing and budgetary reforms in Africa: The Swaziland case study*. Dakar: Graphplus
- Astin, A. W. (1999). Student involvement: A developmental theory for higher education. *Journal of College Student Development*, 40(5), 518-29.
- Ayinde, J. O. & Torimiro, D. O. (2014). Factors influencing community based youth organisations' involvement in rural development activities in Osun State, Nigeria. *Journal of Agricultural Extension and Rural Development*, 6(1), 28-34
- Badu-Nyarko, S. K. & Zumapkeh, E. S. K. (2014). Effects of non-formal education on the socio-economic development of women in Nadowli District, Ghana. *Asian Journal of Humanities and Social Sciences*, 2(2).
- Bottery, M. (2004). *The challenge of educational leadership*. London: Paul Chapman Publishing
- Brookfield, S. (1983). *Adult learners, adult education, and the community*. Scotland: Open University Press.
- Campbell, J. & Baikaloff, N. (2006). *Towards a global community: Educating for tomorrow's world*. Dordrecht: Springer
- Carron, G. & Carr-Hill, R. A. (1991). *Non-formal education: Information and planning issues*. Paris: IIEP Research Report, (90)
- Chapsos, I., Koning, J. & Noortmann, M. (2019). Involving local fishing communities in policy making: Addressing Illegal fishing in Indonesia. *Marine Policy* 109 (2019) 103708
- Creswell, J. W. (2012). *Educational research: Planning, conducting and evaluating quantitative and qualitative research* (4th ed). New Jersey: Pearson Merrill Prentice Hall
- Ezimah, M. O. A. (2004). *Knowing adult education: Its nature, scope, and processes*. Owerri: Springfield Publishers Ltd
- Feder, M.A. & Farrington, J.W. (2010). *NOAA's Education Programme: Review and Critique*. Washington: The National Academies Press
- Hanachor, M. E. & Olumati, E. S. (2012). Enhancing community development through community education. *Journal of Education and Practice*, 3 (14), 59-63
- Hunter, Y. L. (2015). Community involvement for sustainable heritage tourism: a conceptual model. *Journal of Cultural Heritage Management and Sustainable Development*, 5 (3), 248 -262
- Lei Guo, L., Su, C. & Lee, H. (2018). Effects of issue involvement, news attention, perceived knowledge, and perceived influence of anti-corruption news on Chinese students' solitical participation. *Journalism & Mass Communication Quarterly*, 00(0), 1-21
- Liu., G., Eng, T.Y. & Ko, W.W. (2013). Strategic direction of corporate community Involvement. *Journal of Business Ethics*, 115 (3), 469-487.
- Leveille, D. E. (2012). *Revisiting California higher education coordination*. Berkeley: University of California

- Isack, S. (2013). *Contribution of Integrated Community-Based Adult Education Programme to poverty reduction in Nyamagana and Sengerema Districts-Tanzania*. Unpublished Masters Dissertation. Dar es Salaam: University of Dar es Salaam.
- Kavanagh, M. (2007). *The role of adult and community education in promoting equality in education*. Retrieved from: <http://www.aontas.com/download/pdf>
- Kintz, G. (2011). *First principles: Community engagement education programmes*. Marion: American Institute for Research
- Kotze, D. A. (2012). The impact of non-formal education on skills and knowledge of community development workers: A case study. *Africa Development Journal*, 32 (2), 1-14
- Kumar, R. (2011). *Research methodology: A step-by-step guide for beginners* (3rd ed.). London: Sage Publications Ltd
- Lunenburg, F.C. (2010). The decision making process. *National Forum of Educational Administration and Supervision*, 27(4), 1-12
- Mensah, J. (2011). The impact of community-Based education on rural development in Botswana: A case study. *African Symposium: An online journal of the educational research network*, 11(2)
- Mosha, H. (1995). Primary education policies in Tanzania. *Papers in Education and Development*, 16, 1-6
- Munene, J. W. & Thakhathi, D. R. (2017). An analysis of capacities of civil society organizations (CSOs) involved in the promotion of community participation in governance in Kenya. *Journal of Public Affairs*. 1-6, DOI: 10.1002/pa.1668
- Noguchi, L., Guevara, J. R., & Yorozu, R. (2015). *Communities in action: Lifelong learning for sustainable development*. Hamburg: UNESCO
- OECD (2015). Stakeholder involvement in decision making: A short guide to issue, approaches, and resources. *NEA No. 7189*. Retrieved from: <https://www.oecd-neo.org/rwm/pubs/2015/7189-stakeholder-involvement-2015.pdf>
- Onuoha, L. N. & Nwosu, J. C. (2013). Planning and financing continuing and non-formal education in Nigeria. *Issues in Informing Science and Information Technology*, 10, 185-193
- Poster, C. (1982). *Community education: Its development and management*. London: Heinemann Educational Books Ltd
- Punch, K. F. (2014). *Introduction to social research: Quantitative and qualitative approach*. London: SAGE Publications Ltd
- Ranis, G. (2011). Technology and human development. *Economic Growth Centre. Centre Discussion Paper No. 1004*. Yale University. Retrieved from: <https://pdfs.semanticscholar.org/7306/78748f847cbd8729bb1830200f6df81ab4c2.pdf>
- Salazar, N.B. (2012). Community-based cultural tourism: issues, threats and opportunities. *Journal of Sustainable Tourism*, 20 (1), 9-22.
- Sarkar, S. (2015). The socio-economic status and education of the Toto community with special

- reference to Madarihat Block in the district of Alipurduar in west Bengal, India. *International Multidisciplinary Research Journal*, 4 (9)
- Schoonenboom, J. & Johnson, R. B. (2017). How to construct a mixed method research design. *Kolner Zeitschrift für Soziologie und Sozialpsychologie*, 69(2), 107-131
- Shore, R. (2008). Changes in adult and community education: the impact of policy on organizations and individuals. Information for Social Change No 28. Retrieved from: <http://www.libr.org/isc/issues/ISC28/articles/2%20%20Changes%20in%20Adult%20and%20Community%20Education.pdf>.
- Stukas, A. A., & Dunlap, M. R. (2002). Community involvement: Theoretical approaches and educational initiatives. *Journal of Social Issues*, 58(3), 411-427.
- Suresh, H. (2001). *Change management: Must for today's organization*. Coimbatore: Think Business Network Pvt Ltd
- Swai, E. V. (1999). *Women's educational needs analysis for an alternative approach to adult education in Tanzania: A case study of Kiroka and Sembeti wards in Morogoro and Kilimanjaro*. Unpublished Masters Dissertation. Dar es Salaam: University of Dar es Salaam
- University of British Columbia (2012). Community engagement: *Background paper*. Kelowna: Kanagan Campus. Retrieved from: <http://ur.ok.ubc.ca/community.html>
- URT. (2015). *Tanzania human development report: Economic transformation for development*. Dar es Salaam: Economics and Social Research Foundations
- Venkatesh, V., Brown, S. A. & Sullivan, Y. W. (2016). Guidelines for conducting mixed methods research: An extension and illustration. *Journal of the Association for Information System*, 7(7), 435-494

Revisiting Education Provision for Pastoralists Groups in Tanzania

Adella Raymond Mtey

Department of Educational Foundations, Management and Lifelong Learning,
Mkwawa University College of Education, Tanzania

Abstract

Education provision for the minority and marginalised groups is at the heart of international agenda for several decades now. It is particularly a point of emphasis in Education for All (EFA) movement, Sustainable Development Goals (SDGs) and the 2030 SDGs agenda. Pastoralists remain among the minority groups which have not had full access to education to date. This paper reexamines formal education provision for pastoralists in Tanzania. It answers the questions about pastoralists' understanding of formal education, the relevance or value of formal education to their daily lives and policy considerations in providing education for pastoralists. Post-colonial theory informs the theoretical discussion of the findings. Data was collected using documentary review and analysed using content analysis. The analysis show that, although pastoralists are generally perceived not to accept formal education, they've changed and understand the value formal education has in their lives. It is also observed that, although pastoralists are mentioned in the general Tanzania education policies; there is no specific policy consideration that provides for their contextual needs. The paper argues that for fully realization of Education for All in Tanzania, specific consideration is required for the pastoralist, both in the policy and practice of education provision at all levels. The paper recommends that strategies and polices for education provision should consider specific contextual circumstances.

Introduction

Education has been considered as a central tenet in various development discourses over the past three decades. It has been recognised as an important aspect in attaining various global initiatives including Education for all (EFA) goals, Millennium Development Goals (MDGs) and the Sustainable development goals (SDGs). Furthermore, education has the ability to broaden people's freedom of choice and empower them to participate in social, political and economic lives in their societies. It is also recognised that in an increasing knowledge-based and competitive global economy, depriving people of the opportunities for education is a prescription for wasting skills, talents and opportunities for innovation and economic growth (UNESCO, 2010).

Education provision for the minority and marginalised groups is at the heart of international agenda. It is particularly a point of emphasis in Education for All (EFA) movement, Sustainable Development Goals (SDGs) and the 2030 SDGs agenda. Target number five of the SDG number four specifically states that by 2030, countries should "eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations" (UNESCO, 2018). It has further been stipulated that equal access to quality education is crucial for addressing socio economic problems like poverty, inequality and unemployment. This is well articulated in the Sustainable Development Goals (SDGs) and the 2030 agenda (UNESCO, 2017).

Although when Millennium Development Goals (MDGs) was moving towards its end in 2015, there was an indication of tremendous progress towards universal primary education globally. Nonetheless the progress among the disadvantaged groups was still very slow, and estimates of about 250 million children were still without the basic skills. That is why SDG goal four (4)

particularly proposes that each country should ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. It is further emphasized that within the SDGs it is crucial to ensure that education equality, inclusion and equity in and through education should be key elements of the vision for SDG4 and measuring progress to 2030.

Despite various international initiatives to education provision obtained tremendous progress towards EFA and MDGs; a particular attention was drawn by the EFA Global Monitoring Report that achieving the EFA goals required a stronger focus on the hard to reach groups (UNESCO, 2010). It was yet observed that some groups still have not had access to formal education. Estimates show that there were about 21.8 million pastoralists children who were out of school world-wide (Carr-Hill, 2012). UNESCO (2018) particularly states that, more than 262 million children and youth are out of school; six out of ten are not acquiring basic literacy and numeracy after several years in school and 750 million adults are illiterate. This situation fuels poverty and marginalization among groups (UNESCO, 2018). Pastoralists are amongst the hardest to read, who are still excluded from education provision and so direly affected by poverty and economic deprivation.

Although various strategies have been deployed to educate pastoralists internationally and locally, to date, very little has been achieved and girls, and in some countries boys, in pastoral communities all over the world continue to suffer from acute educational disadvantage (Dyer, 2010). The provision of formal education in pastoral communities in general raises two particular issues namely why this situation has persisted for so long despite the efforts to eradicate it and where the discrepancy is in addressing the issues. Indigenous people have remained among the minority groups that experience marginalisation, discrimination and disempowerment resulting from global, national and historical processes of unequal development which favour agriculture over hunting and gathering and nomadic herding all over the world (Gray, 1997; Aikman, 2011). They are excluded from decision making and are less involved in their own development. They are frequently stigmatized and viewed as living a backward way of life, often experiencing extreme poverty, ill-health; poor nutrition and social dislocations which marginalize them further (Kaunga, 2008; Aikman, 2011; Dyer, 2013). Nomads are included under the categories of disadvantaged and hard to reach groups that present particular challenges for development in general and in education in particular and which experience aforementioned problems and challenges (Carr-Hill, 2005; Dyer, 2006; Sharma, 2011; Aikman, 2010).

Tanzania is among the Sub-Sahara African countries with a considerable number of nomadic and pastoral groups. Although it is among the countries which have recorded a number of achievements in the education sector (URT, 2018) for the last ten years; little is specifically understood in relation to nomadic and pastoralist groups. With the review of Education and Training Policy (2014), and the implementation of free education, there have been significant changes in the access of education. For example, net and gross enrolment in Tanzania's pre-primary education has increased from 35.5% and 37.3% in 2013 to 44.6% and 95.5% in 2017 respectively (URT, 2017). There are however no specific data for the achievement in the pastoral communities

Although Since independence in 1961, Tanzanian government has been emphasizing that all citizens including the pastoral communities' children need to acquire formal education; this has not been the case for the pastoral communities. Similarly, although Tanzania's Primary Education Development Programme (PEDP) (2001, 2006) launched in 2002 was successful in most other parts of Tanzania (Bray, 2007), many pastoralists children in Tanzania are still out of the school

system and the problem of girls participation in education still persist (Kariuki and Puja, 2008; Olengaire, 2009; UNICEF, 2010). Current strategies such as abolition of school fees, establishing boarding schools, giving stipends for girls (though not exclusive for pastoralists) that provide formal education to pastoral communities in Monduli are having limited impacts (Raymond, 2009, 2017). Based on the above observation, this study found it imperative to revisit education provision among the pastoralists. The study specifically aims at answering the following research

Specific studies that have been conducted in Tanzania in relation to formal education provision to pastoralists, for example: Kariuki and Puja (2006); Bishop (2007); Kateri (2008); Raymond (2009, 2015, 2017, 2020); Olengaire 2009; Shao (2010); Aikman (2011); Temba et al, (2013). No particular study has explored widely through documentary review to ascertain why the problem still persist among pastoral groups and other nomadic groups. The study specifically answers the following questions:

What are pastoralists' views of formal education among the pastoral community?

How relevant is formal education to pastoral community's lives?

What are the strategies used to provide formal education to pastoralists?

How are policy considerations in providing formal education for pastoralists?

Pastoral communities background information

Nomads are the groups of millions of peoples who move from one place to another in search for food, water and grazing land (Ndagala, 1982). They include among others the groups of hunters-gatherers, fishermen, Kalahari Bushmen, Gypsy and Travellers in UK Irish travelling community and pastoralists on whom this study focuses (Ndagala, 1982; Dyer, 2013). While some nomads have no fixed homes; their movement is seasonally or daily; others are settled and only few members of the family move with the animals in search for water and pastures (Carr-Hill and Peart, 2005).

Pastoralists are among nomadic groups whose lives are based on maintenance of cattle for their subsistence either in domestic consumption or for sale (Ndagala, 1982; Huho, Ngaira and Ogindo, 2011). This dependence on livestock makes them to constantly migrate in search for water and pasture (Awogbade, 1991; Carr-Hill and Peart, 2005; Dyer, 2006). This is to say that mobility is an intrinsic part of life for many nomads and pastoralists, who depend on livestock (Randall, 2015).

Pastoral groups in Africa include San (Botswana, South Africa); Batwa (Rwanda and Congo DRC); Fulani (Nigeria); Afar (Ethiopia), Maasai (Kenya, Tanzania) Karamoja (Uganda) just to mention a few. The Maasai forms the largest group of pastoralists in east Africa (Ndagala, 1991) other pastoral groups include Barbaig of Hannang; Karamoja of Uganda; Samburu, Turkana and Somali of Kenya. The number of pastoralists like other indigenous groups has always been hard to obtain (Carr-Hill and Peart, 2005; Dyer, 2006). Yet various scholars and organisations give some estimation. United Nations estimated that indigenous groups comprise of 15% of the world's poor and one third of the world's 900 million extremely poor people (Aikman, 2011). Awogbade (1991) also estimates that pastoralists constitute 6% of the total African population and are found in 21 different countries. Furthermore based on compilation from various sources Rass (2006) estimates that there are about 120 million pastoralists world wide of which 50 million reside in Sub Sahara Africa. Davies and Hagelberg, (2014) argue that there are at least 200 million pastoralists globally. It is however generally argued that it is difficult to determine the number of people practicing in pastoralism, because they tend to be undercounted in household surveys and

censuses (Randall, 2015).

Nomads like other indigenous groups worldwide experience persistent marginalization, discrimination and disempowerment which are rooted in wider national, global and historical processes (colonial, postcolonial and development histories) of unequal development (Gray, 1997; Aikman, 2011). They are excluded from the political decision making and control over their life and are threatened by conflicts and social, political and cultural discrimination (Dyer 2006; Aikman, 2011; UNESCO, 2010). Pastoralists in particular form the majority of the poorest and most vulnerable group worldwide (Dyer, 2010). Their way of life is mocked to be the root cause for this continued marginalization (Dyer, 2006; Carr-Hill and Peart, 2005; Mlekwa, 1994). Their socio economic and human development levels have remained extremely low; and whether mobile or settled they share a common characteristic that they are disadvantaged groups in access to and acquisition of various social services including education (Mlekwa, 1994). Most government policies have not taken serious concern to address the structural causes underlying their marginalization (Aikman, 2011). Despite the challenges they face, they have knowledge and ways of adapting to arid climatic conditions. This has enabled them to survive long droughts, epidemic diseases and all kinds of hardships without any external or government assistance (Mohamed, 1993; Mlekwa, 1996).

Education for pastoralists: global perspective

Although pastoral communities are less privileged in education provision, they are perceived as not having formal education; but they should not be considered not having education at all (Mohamed, 1993). This is because pastoralist children receive traditional education which they consider more oriented to their demands and ways of life. Nevertheless in relation to formal education provision among the indigenous communities and to the pastoralists in the current era of globalization has been a big challenge to many countries world-wide. Pastoralists constitute majority of the indigenous people in the world who have been and continue to be discriminated against in the provision of formal education (Dyer, 2013). Pastoralists' education situation is dire (Davies and Hagelberg, 2014). Although there are evidences for pastoralist change; of groups not enrolled in school are pastoral community school aged children. Following this deprivation there raised concerns for reconsidering providing education to these groups. Various international conferences have been called setting commitments to address the problem. Article 3 of the 1990 World Declaration for Education for All (WDEF) identified nomads specifically as one of several groups who are discriminated against in access to education services and demanded for an 'active commitment to removing education disparities (World Declaration for Education for All [WDEFA], 1990). Likewise Dakar framework of action (2000) was particularly committed to ensure that by 2015 all children particularly girls, children in difficulty circumstances and those belonging to ethnic minorities, have access to and complete free and compulsory primary education of good quality. Similarly the UN, Millennium Development Goals (MDGs) had similar commitment to achieving universal primary education by 2015 and promoting gender equality and empowering women. Nomadic groups are also identified in the EFA global monitoring report (2010) as continuing to face extreme educational disadvantage and demand for an agent action to address the problem (UNESCO, 2010). The sustainable Development Goals (SDGs) further recognised the need for considering marginalised indigenous groups in education provision education (UNESCO, 2018).

Although these recognitions established that children from these groups should not suffer any form of discrimination (UNESCO, 2010; Dyer, 2012) their situation has remained the same. Evidences show that there are big disparities between the pastoral community's children enrolments and the national averages all over the world (Kratli, 2006; Dyer, 2015). Although the EFA assessment showed significant progress in many countries, more than 113 million children still had no access to primary education; 880 million adults were illiterate and gender discrimination continued to permeate education systems (UNESCO, 2010). Many of these minority ethnic groups still faced social stigmatization and deep-rooted obstacles to equal opportunity by being denied to learn on their own language (UNESCO, 2010:136).

Theoretical foundations

The postcolonial theory underpins the theoretical discussion of the study. Postcolonial theory is the body of ideas, principles and techniques that addresses the effects of colonialism on post-colonial states (Hickling-Hudson, Mathews, Woods, 2004). The theory is based on the belief that the colonial and imperial relations of the 19th century still have effects on the way non-western cultures see themselves (Mills, 1998). The theory requires us to put into the centre of our focus, the consequences of European expansion in the colonized nations from 19th century as a means of understanding their subsequent histories (Crossley and Tikly, 2004). Postcolonial theory particularly depicts struggles that exist not only between colonizers and the colonised but between various groups that try to gain power to define the national cultural identity of the colonised as well as to compete for the attention of their collective oppressor (Ashcroft, Griffiths & Tiffin, 2000). It further focuses on the consequences of structures of inequalities which work along with other structures to perpetuate inequalities on the postcolonial states (Ashcroft, Griffiths & Tiffin, 2007). Postcolonial theory analyses the nature and consequences of colonial education, the impact of the imperial languages upon the colonized nations; and the links between western knowledge and the colonial power over the colonized (Ashcroft & Ahluwalia, 2001; Mapara, 2009).

Postcolonial theory was deemed appropriate in the study as it provided an understanding of the nature of formal education provision in Tanzania in general and the consideration given to the pastoral communities in particular. Postcolonial theory therefore was useful in "showing how interwoven is the postcolonial present and the colonial past". This interconnectedness attests the argument that the historical context of colonialism is still connected to contemporary neo-colonial condition (Subedi & Daza, 2008). In relation to formal education provision in Tanzania it explains the system of education in the postcolonial Tanzania, and the extent to which formal education is capable of creating required skills among pastoralists and how it includes or further marginalises them.

Research Methodology

This study involved the review of various documents related to education provision in Tanzania generally and those particularly related to education provision for pastoralists. The documents reviewed included governments' policies, papers and reports that are related to education provision in general and pastoral communities particular. Tanzania Education and Training Policy (ETP) (1995); Tanzania Education and Training Policy (ETP) (2014); the Primary Education Development Plans (PEDP 1 & 2); Educational Sector Development Plan (2016/17-2020/21) Tanzania Mainland; Tanzania Development Vision 2025 and National Strategy for Poverty Reduction (NSPR) (known as MKUKUTA in Kiswahili) are among the document reviewed. The

study further reviewed a number of UNESCO education monitoring reports

Some documents were collected from the Ministry of Education. Other documents were accessed through at the national website <http://www.tzonline.org> and others from normal Google Scholar search, EBSCOHOST and other relevant online sources. The truthfulness/validity of the documents was evaluated, taking note of who produced the documents or report and the purpose of their production (Bryman, 2008). The review of these documents helped the researcher to retrieve data about the government consideration of the pastoral communities in education provision and other issues explored in the study.

Findings and Discussions

Pastoralists views of formal education

While the demand of formal education is increasing globally; for the past three decades, indigenous communities including the pastoralists, have been considered reluctant in receiving formal education. Indigenous nomadic/pastoral communities particularly have been considered less interested in formal education for considerably long time (Mlekwa, 1996; Ndagala, 1992). Formal education has been regarded as not appealing to the majority of nomads due to its purpose and relevance to their lives (Carr-Hill, 2005). Several studies on formal education provision for pastoralists however reveal that there has been an increased demand for formal education among various indigenous groups, pastoralists in particular. Carr-Hill and Peart (2005) in their library study about the state of education provision to nomadic groups in Kenya, Tanzania, Uganda, Eritrea, Tanzania and Ethiopia, they discovered that there is general increase in acceptance of formal education among the Maasai community. Leggett (2005) in studying Kenyans pastoralists; Kariuki and Puja, (2008) assessing the progress of education provision among the Maasai in Ngorongoro; Allay (2008) assessing Barbaig participation in primary education and Raymond (2015) assessing the pastoral community perception of formal education also had similar observation. They argue that education is considered as one of the key factors to support the pastoral production system, eradicate poverty, enhance economic diversification and reduce conflicts. Parents want their children to attend school because they believe it offers skills and knowledge that they will be able to use and improve their animal husbandry, improve their commercial skills and help them with claims for rights to land. Although Dyer (2001) in her study with Rabaris in India had a different observation that to this group education was in no way related to the pastoral economy and not regarded as a way of improving livestock production; yet they considered it important in connection with the wider society. Such argument is also supported by (Kratli, 2006; Siele, Swift & Kratli, 2011).

They also contemplate that formal education helps them to learn languages, reading, writing and numeracy (Kariuki and Puja, 2008) hence they consider formal education as obligatory. In her anthropological study among the Maasai Hodgson, (2001) found out that “education is perceived as a hope for the future, one of the only means to political power and economic prosperity” and that Maasai parents believe that educated children will help in everything especially when they get sick and require to access the hospitals outside their locality (hospitals are the formal institutions which are mostly run by the non Maasai) (Hodgson, 2004). Bonini, (2006) in the exploration of the kinds of education found among the Kisongo Maasai in Tanzania is also in support of the change of perception among the Maasai with regard to formal education and agree that Maasai consider that education would be used as a means for achieving wealth and leadership positions outside traditional institutions. This however was primarily a strategy for men, at the expense of

women and girls (Hodgson, 2001; Bonini, 2006). Raymond (2015; 2017) specifically observed that they consider education as a way out of oppressive cultures. This is because pastoralists women are not expected to hold any leadership position and thus for them education is oriented towards her future life as a spouse and a mother. These make girls to be more disadvantaged in acquiring formal education since traditional education they receive can orient them to become mothers.

Scholars further argue that pastoral communities' parents are aware of the global development trends such as globalization, the spread of new technologies and rapid urbanization, which have influenced their attitude toward formal education, such that they aspire to receive it in order to develop their capabilities to cope with these changes (Kratli and Dyer, 2009; Siele, et al, 2011). Kaunga (2008), a Maasai activist in Kenya, particularly argues that formal education has enabled the Maasai to express their concerns at local, national and international levels. Such ability also expresses the community agency in earing their voices regarding their marginalization and what the community wants to get themselves out of the situation. That is why regardless of difficult/challenging schooling may be Maasai men and women want to educate all their children so that they could survive in what they called the changing land. They say "the wisdom of the past is worthless, it should be replaced by the wisdom of the present" (Hodgson, 2004). The message behind is that it is difficulty for the community to continue surviving using their traditional knowledge alone; they need new knowledge, new wisdom to enable them cope with the changing world. Although Temba, et al's (2013) analysis of the efforts to address constraint to girls' access to education indicate some improvement with regard to girls in Monduli; the consideration is still focusing in access to education while ignoring aspects of participation in relation to the community's considerations. The exploration in the current study bridges this gap.

Relevance of formal education to pastoralists

Despite the increased demand of education among nomadic groups and pastoralists in particular various scholars argue that formal education is being provided without consideration of the local context of these communities and hence fails to respond to pastoralists' demands (Kratli, 2001; Dyer, 2006; Kratli and Dyer, 2009). Through reviewing the demands of indigenous movement for the right to education in Africa, Aikman, (2011) raised a concern that the available educational opportunities in many pastoralists and other indigenous communities in Africa are not enough to empower and expand their capabilities to realize their rights as citizens and as pastoralists. Likewise in countries like Djibout, Ethiopia, Somalia, Uganda Kenya and Tanzania education offered for the nomadic pastoralists' children follows the national curriculum and standards which does not respond to their specific needs and aspirations. The national curriculum does not provide most children with necessary skills to enable them survive in their local environments (Carr-Hill, 2005; Oxfam, 2005) and they are rarely adapted at the local level to the needs of nomadic groups. That is why most parents from indigenous and pastoralist communities are hesitant to send their children to school since the current mainstream education systems have failed to offer what they expected. This situation confirms the postcolonial argument that in most postcolonial states education system has remained elitist and has not been able to respond to the local needs of most citizens (Crossley & Tikly, 2005).

On top of that given drastic social, cultural, physical, environmental and global changes pastoralists have complex and changing needs for education (Aikman, 2011); that is why it is argued that sometimes pastoralists do not simply reject education, but there is tension between

children acquiring formal education through the school system and the informal education within the household about their culture, social and economic world (Siele et al., 2011). Parents argue that school culture does not reflect the visions they have for their children and the skills they expect them to acquire for them to undertake their responsibilities in the community. That is why they question what formal education offers to their future pastoral lives and as indigenous people (Kaunga, 2005). Thus sometimes parents' resistance is not essentially due to poverty or incompatibility that exists between education and pastoral life but rather it is partly based on the practical challenges they face when being provided with school based education (Kratli & Dyer, 2010). Dyer, (2012) supports this by arguing that formal education provided in school lacks necessary flexibility to accommodate children who contribute their labour to their families' survival, it therefore becomes difficult for the pastoralists to combine the uninterrupted school attendance with mobile pastoralism.

As well, education provided in school system insists only on employment jobs with no consideration of the capabilities that enable children to function according to their context. Schooling may therefore continue to marginalise pastoralists groups (Dyer, 2012). In essence curriculum relevance and the quality of education are also ignored in the school models especially in relation to pastoral lives (Kratli, 2001; Curtis, 2009). This disappoints parents' expectations because formal education fails to empower learners to extend their capabilities. There is thus a concern that when education provided is not related to what people value in relation to their contextual demands it limits the community's freedom of being or doing what they value. For the pastoralists simply teaching children to read and write is not going to do miracles to change their lives if the mainstream society does not give enough jobs (O'Hanlon, 2010). Education inclusion strategies therefore ought not to ignore the critical and contextual issues raised in the pastoral communities (Kratli & Dyer, 2009). For instance, based on the contextual circumstances, among the pastoralists children excluded from the school are those who show the ability to become effective in the pastoral activities and girls whose labour is highly demanded domestically. Many of them have to contribute to the family wellbeing, either by rearing cattle or taking other domestic responsibility.

Dyer (2010) further commends for the need to understand that pastoralism is part and parcel of pastoral communities' livelihood and thus should be accommodated when providing formal education. It is however the view of this study that such adaption will always prove abortive if pastoral communities contextual issues surrounding education provision are not rooted from their own views. It is therefore necessary that pastoralists/indigenous groups be given the opportunity to articulate and define their own priorities for education based on their lived realities. This raises a need to consider the kind of education they desire for the future they aspire (Sharma, Koller-Rollefson & Morton, 2003).

Strategies for education provision among pastoralists

Studies have pointed to a number of strategies used in providing formal education for pastoral communities in general. Carr-Hill and Peart (2005) and Sifuna (2005) in a study about increasing access and participation of pastoral communities in primary education in Kenya observed such strategies which included the establishment of boarding schools, mobile schools, satellite schools; distance education, radio programmes, Koranic schools and Madrassas, out of school programmes, tent schools and other non-formal strategies. Among strategies to deal with seasonality, boarding schools have been successful in retaining pastoralist learners, including

girls, in Ethiopia, western India and Oman (Bengtsson & Dyer, 2017).

Although such strategies' have had some success in enrolling and retaining children from nomadic groups, pastoralists groups in particular they are yet successful in relation to girls' participation in education. At the same time, despite the evidence that the inclusion of nomadic children in primary education can be sharply increased using other alternatives (Kratli & Dyer, 2009); Most of the strategies are still confined to schools and classroom models of teaching (Kratli, 2001; Sifuna, 2005; Siele, et al 2011). Mobile schools in particular and in most parts are limited in scale due to their costs (Bengtsson & Dyer, 2017). In essence, although schools are capable of developing learning experiences similar to those at home or more; they are yet successful to nomadic communities. Many of them have been established with little or no consideration of the physical, social and cultural realities of pastoralists' diverse lifestyles (Kratli, 2001; Sifuna, 2005; Leggett, 2005; Carr-Hill, 2006; Dyer, 2010, Aikman, 2011, Sharma, 2011; (Bengtsson & Dyer, 2017)). Besides most of these schools are under resourced, numbers of teachers is always low and though qualified they have hardly received trainings for teaching children from nomadic groups. Teachers also don't speak the nomadic group's language and are less enthusiastic about teaching in the difficult areas where nomadic groups live (Carr-Hill, 2005; Kateri, 2008; Temba, et al, 2013). Education provided in school neglects pastoral community culture and ways of life (Dyer, 2000; Dyer, 2010; (Bengtsson & Dyer, 2017). It dislocates children from their sustainable livelihoods and raises security concerns for girls (Bainton, 2007). This is also supported by (Carr-Hill, 2005; Warrington & Kiragu, 2011). School models also Centre on increasing enrolment alone which masks the deeper problems of attendance, retention, completion rates and low levels of learning (DFID, 2010). On top of that these modes of delivery reflect the western dominance over the former colonised and the current global trends like EFA and MDGs which emphasise on the increasing children access to school with little or no consideration of the process of education delivery and the relevance of what is delivered in the local context. Barrett (2009) and Hailombe (2011) are also critical of a narrow concern with access and completion that does not consider processes of education, schooling and the quality of education offered.

Strategies like boarding schools are argued to be of poor quality; they are poorly managed in such that if parents would allow their sons to sleep at school but would not allow their girls to do so without further assurance of security (Carr-Hill, 2005; Leggett, 2005; Shao, 2010). Boarding schools are also dislocating children from pastoral ways of life, family and the community (Kaunga, 2005; Bainton, 2007; Pansiri, 2008). Mobile schools are difficult to staff and monitor (Siele, et al, 2011); and because there are no defined migration patterns; so moving children have little or no time to concentrate in lessons (Kariuki & Puja, 2008). School feeding programme is another good strategy but when unavailable children leave school (Carr-Hill, 2005).

Studies have also indicated the existence of Non-formal education which have always been complementary strategy/programme to ensure that children who are unlikely to attend formal school could also access education (Mfum-Mensa, 2003; Carr-Hill & Peart, 2005; Kariuki and Puja, 2006). They include Alternative Basic Education for Karamoja (ABEK); Child Centred Alternative Non-formal Community Education (CHANCE) and Complementary Primary Education Programme (COPE) in Uganda; Shepherds Schools Program (SSP) in Ghana; Complementary Basic Education and Training (COBET) in Tanzania serve for the out of school children, including the pastoral community's children and adults. The non-formal educational programmes however use the bottom up approach in education delivery and acknowledge that

existing schooling systems are largely unresponsive to the needs, living conditions and lifestyle of disadvantaged nomadic communities (Carr-Hill, 2005; Olengaire, 2009). They are still oriented towards formal education system and are yet to tackle the contextual circumstances of the pastoral communities. It thus remain a concern that understanding pastoral communities' ways of life and context is important before further replicating the kind of schooling that is not working for these communities.

Policy concerns in education provision

The planning and provision of education for minority pastoralists groups is argued to have either ignored the needs of these groups and/or have not involved them in the policy formulation and implementation. Carr-Hill, (2005) for example in a study of education provision among pastoralists in countries Kenya, Uganda, Sudan, Djibouti, Somalia and Tanzania, found there was little or no mention of the nomadic groups in educational policy documents. Very few mention the priority of educating pastoralists and to others they require the pastoralists to live sedentary life while claiming that it would easy education service provision. Most education policy making process is done in a top down manner and planning of education issues are centralised with no involvement or consideration of the needs of pastoralists. Leggett, (2005) while investigating the way of improving education policy for pastoralists in Kenya, supports marginalization of pastoral communities in policy making process and emphasises that sometimes factors influencing provision and participation of pastoralist children in education are rooted directly in the government policy and practice; which denotes a systematic and continuing marginalization of pastoral communities in formal education

In Tanzania, there is no specific policy on Nomads and pastoralist groups (Carr-Hill & Peart, 2005; Bishop, 2007). Bishop, (2007) studying about the policy and practice of education provision for pastoralists in Tanzania also confirmed the lack of pastoralists' involvement in policy making and implementation. (Bishop, 2007) particularly points to pastoralists' lack of voice in the policy process and lack of power to advocate for change in the policies or implementation of the policies. She further insists that there is insufficient understanding in Tanzania policy circles of the realities in providing education to pastoralists. In support of this Kariuki and Puja (2008) point to inconsistency of most Tanzania official documents in addressing the issues of pastoralist groups in relation to education provision. For instance there is no particular programme within the education sector that aims to meet the specific needs of pastoralist communities. Similarly Olengaire (2009) investigated about the impact of PEDP plans in Ngorongoro district in Tanzania, also support that PEDP implementation does not consider the specific issues related to pastoral community's ways of life hence leading into its failure to realize most of its objectives in this particular community. The above trends denote that education systems and policies in many countries are largely influenced by the colonial legacies and the current global agenda. It is thus imperative to argue that policies of the past have failed to convince parents and society at large and of educating girls in particular. Leggett, (2005) particularly posits that the current policy represents a "take or leave it" approach to education with communities having to adapt to the needs and demands of education system, rather than planners working to make the system responsive to diverse context. Bishop (2007) argues that this disinclination is related to Tanzania's past and current national ethos of de-emphasizing differences and promoting unity. It has been not until recent years attempt to increase enrolment and achievement have been made through the expansion of the conventional formal schooling which have also been unresponsive to the needs of the pastoralists

Although educational policies like PEDP and SEDP upon which national education system is based identify vulnerable groups like children, elderly people, HIV/AIDS victims, children with disabilities, youth and women, they seldom mention pastoral communities children as a vulnerable group (Magezi, 2006). This makes the pastoralists doubtful whether the current education policies are beneficial for themselves and their children or even their future generations. Although ETP (1995) states that the government shall guarantee access to basic education to all citizens as basic human right; Communities of hunters, fishermen, pastoralists and gatherers have life styles that impede them from getting education. Tanzania is a heterogenous society with more than 120 ethnic groups with different social, economic and cultural environment. The Basic Education Master Plan (URT, 2001) does at least recognize that there are challenges in delivering educational services to pastoralists, nomadic and semi-nomadic communities. In Component 1.2.4 mentions the need of “increasing enrolment of children from disadvantaged communities”. BEMP had objective of promoting access to basic education to disadvantaged communities i.e. nomads, gatherers, fishing groups and hunters; however BEMP was not all specific about the step to be taken and no policy document addressing the issues of educational provision to pastoralist have, been produced in the subsequent policy documents plans. Education Sector Development Plan (ESDP) (2018) further recognises that “Migration due to nomadic pastoralism, resulting in difficulties in providing education through the traditional means of fixed classrooms” (URT, 2018, Pg. 6). Moreover the recognition of the need to promote pastoralism as a livelihood in the NSGRP is not a recognition that has influenced education policy, it were specific education policies would have been formulated (URT, 2005).

The only specific measure that have been implemented to try to get pastoralist children into school previously used by the government was setting up boarding schools in pastoral community areas (Bishop, 2007). Although the NGOs have set pre-primary schools in collaboration with the community and report that children are able to cope and perform better in primary school as a result (Woods, 2009). Most of these plans however embarked in the expansion of infrastructures, equipment and staff capacity without real recognition of the challenges children face in participating in education.. Children from pastoralists’ populations are faced with various obstacles to regular attendance and are continually involved in the household chores and economically productive tasks resulting in poor attendance and high dropout rates (Woods, 2009).

One can thus argue that in terms of the current education policy, in the context of international commitment to educational for all, the Tanzania government makes insufficient special provision for pastoralist areas. Such tendencies of ignoring special challenges facing pastoralist’s ways of life has posed prolonged challenges to the education provision; and have continued marginalizing them. Policies like these legitimises power, identity, language and cultural practices of the dominant group at the expense of the minority groups like the pastoral community (May and Aikman, 2003; Tikly, 2004). “The government policies represent the postcolonial discourses of stereotyped identity because it puts more attention on national and international forms of modernisation and industrialization and pays little attention to local issues and traditional cultures and forms of economy engaged by pastoral communities” (Crossley and Tikly, 2004). These rural communities are therefore still backwards not only in terms of access, but also in participation retention and completion rates of education both in primary and secondary education. Hence if equity, equality and quality education aimed for pastoralists are to be achieved, policy makers have to be flexible in practices and in organizational structures they develop in providing education for these marginalized groups.

Conclusions

Through the review of various literatures, the study generally aimed to revisit the provision of formal education among pastoral communities in Tanzania. It specifically answered the questions about pastoral community views about formal education, the relevance of formal education to the community, the strategies used to provide formal education and the policy considerations in providing formal education.

The study generally found that, although initially pastoral community was considered less interested in formal education and had declined sending their children to school; they have changed and support formal education. Formal education is considered as a key factor to support pastoral production system, eradicate poverty, and enhance economic diversification and reducing conflicts. Education is also helping learning the language of the majority and help in claiming their rights, a way to political power and in developing the capabilities to cope with the changes of the globalized world. The study further found that despite such changes, education is still provided without consideration of their local context hence failing to respond to their demands and needs. Education is therefore considered not enough to empower and expand pastoral community capabilities to realize their rights as citizens and as pastoralists. The curriculum does not provide children with necessary skills to enable them survive their local environment. They question what education has to offer for their local lives. The strategies used to provide formal education for pastoralists have commonly been establishment of boarding schools, mobile schools, satellite schools, distance education, radio programmes, out of school programmes and tent schools. Most of such strategies do not exist in Tanzania and are still confined to school and classroom model. Most of these strategies also have been established with little or no consideration of the physical, economic, social and cultural realities. The study further found that there is little or no mention of the pastoral/nomadic groups in the policy document. Policy making use top down approach and planning of education is centralised with no involvement of the pastoral needs. There is general lack of pastoralists' voices in policy making and implementation.

The study concludes that although pastoralists have positive views and understand what formal education can offer to their lives; the provision still ignores the contextual circumstances surrounding education provision for pastoralists. Most policy documents are silent of pastoral communities and their specific condition and contextual needs. The study recommends for consideration of pastoral groups' specific contextual challenges in education provision and their involvement in planning, policy making and implementation of these policies.

References

- Aikman, S. (2011). Educational and Indigenous Justice in Africa. *International Journal of Educational Development*, 31, 15-22.
- Allay, M. (2008). *Pastoralists participation in primary education: A case of Barbaig of Hannang*. Unpublished Dissertation, University of Dar-es-salam, Dar es salam.
- Ashcroft, B., & Ahluwalia, P. (2001). *Edward Said (2nd Ed)*. London: Routledge: Taylor and Francis Group.
- Ashcroft, B., Griffiths, G., & Tiffin, H. (2000). *Postcolonial Studies: Key Concepts*. London: Routledge Taylor and Frances Group.
- Ashcroft, B., Griffiths, G., & Tiffin, H. (2007). *Postcolonial Studies: The Key Concepts* (2 ed.). London: Routledge Taylor and Frances Group.
- Bishop, E. (2007). *The Policy and Practice of Educational Service Provision for Pastoralist in Tanzania*. Retrieved 20th July 2020: <http://www.saga.cornel.edu/saga/ilri0606/22bishopPDF>
- Bonini, N. (2006). The pencil and the shepherd's crook: Ethnography if Maasai Education. *Ethnography and Education*, 1(3), 379-382.
- Bryman, A. (2008). *Social Research Methods (3rd Ed)*. Oxford: Oxford University Press.
- Carr-Hill, R. (2012). Finding and then counting out of school children. *Compare*, 42(2), 187-212.
- Carr-Hill, R. (2005). *The Education of Nomadic Peoples in East Africa: Djibouti, Eritrea, Ethiopia, Kenya, Tanzania, and Uganda: A study* Commissioned by the African Development Bank (ADB).
- Crossley, M., & Tikly, L. (2004). Postcolonial Perspectives and Comparative and International Research in Education: A Critical Introduction. *Comparative Education*, 40(2), 147-156.
- Dyer, C. (2006). *Education of Nomadic Peoples: Current Issues, Future Prospects (Ed.)*. Oxford: Berghahn Books.
- Dyer, C. (2010). *Including all Pastoralists in Education for All, Common Wealth Education Partnership*. Retrieved 14th May, 2020: <http://www.cedol.org/wp-content/uploads/2012/02/63-65-2010.pdf>.
- Dyer, C. (2012). Formal Education and Pastoralism in Western India: Inclusion or Adverse Incorporation? *A Journal of Comparative and International Education*, 42(2), 259-281.
- Dyer, C. (2013). Does mobility have to mean hard to reach? Mobile pastoralists and children's terms of inclusion. *Compare*, 42(5), 601-621.
- Dyer, C., & Kratli, S. (2006). Education and Development for Nomads: The Issues and Evidence. In C. Dyer (Ed.), *Education of Nomadic Peoples: Current Issues, Future Prospects* (pp. 8-34). Oxford: Berghahn Books
- Hailombe, O. (2011). *Education Equity and Quality in Namibia: A Case Study of Mobile Schools in Kunene Region*. University Of Pretoria.
- Hennink, M., Inge, H., & Ajay, B. (2011). *Qualitative Research Methods*. London SAGE Publications
- Hickling-Hudgson, A. (1998). When Marxist and Postmodern Won't do: the potential of postcolonial theory for educational analysis. *Discourse: Studies in Cultural Politics of*

Education, 19(3), 327-339.

- Hickling-Hudgson, A., Mathew, J., & Woods, A. (2004). *Disrupting Preconceptions: Post colonialism and education*. Australia: National Library of Australia: Cataloguing in Publications.
- Hodgson, D. L. (2001). *Being a Maasai, Becoming Indigenous*. Bloomington: Indiana University Press.
- Kariuki, A., & Puja, J. (2006). *Education Options for Pastoral Communities in Ngorongoro Districts Tanzania. Internal Report for Oxfam GB*. Dar es salaam.
- Kateri, K. (2009). *Causes and Trends of Dropout in Primary Schooling: A Survey of Monduli District, Arusha region*. University of Dar Es Salaam, Dar Es Salaam.
- Kaunga, J. O. (2005). Indigenous peoples experience with formal education system. *Indigenous Affairs*, 35, 36-41.
- Kaunga, J. O. (2008). Being Indigenous in Today's World. *Indigenous Affairs*, 3-4(8), 8-9.
- Kratli, S., & Dyer, C. (2009). *Mobile Pastoralists and Education: Strategic Options: International Institute for Environmental Development*: UK: IIED.
- Mapara, J. (2009). Indigenous knowledge system in Zimbabwe: Juxtaposing postcolonial theory. *Journal of Pan African Studies*, 3(1), 139-155.
- Mlekwa, V. M. (1996). State, pastoralists and education in Tanzania: How can conflicts and tensions be resolved. *UTAFITI (New series)*, 3(1), 47-65.
- Ndagala, D. V. (1982). *Ujamaa and Pastoral Communities in Tanzania: A Case Study of the Maasai*. Unpublished Unpublished PhD Thesis, University of Dar-es- Salaam, Dar es salaam.
- O'Hanlon, C. (2010). Whose Education? The inclusion of Gypsy/Travellers: Continuing Culture and Tradition through the Right to Choose Educational Opportunities to Support Their Social and Economic Mobility. *Compare: A Journal of Comparative and International Education*, 40(2), 239-254.
- Olengaire, J. L. (2009). *The Impact of Primary Education Development Plan in Tanzania: The Case of Ngorongoro District*. Unpublished Unpublished Dissertation, University of Dar es salaam, Dar es Salaam.
- Pansiri, O. N. (2011). Silent exclusion: the unheard voices in remote areas of Botswana. *Int J Edu Sci*, 3(2), 109-118.
- Raymond, A. (2015). *Pastoral community perspectives on formal education for girls: An ethnographic study of Monduli district in Tanzania*. Bristol: University of Bristol.
- Raymond, A. (2017). Maasai girls' education aspirations and social cultural constraints: reflection from Monduli Tanzania. *Mkwawa Journal of Education and Development*, 1(1), 1-15. DOI: <https://doi.org/10.37759/mjed.2017.1.1.1>
- Raymond, A. (2020) Girls Participation in Formal Education: Experience from the Maasai Pastoralists in Tanzania. *Educational Research for Policy and Practice*, 20 (2) 165-185 DOI: <https://doi.org/10.1007/s10671-020-09273-7>
- Siele, D., Swift, J., & Kratli, S. (2011). *Reaching Pastoralists with Formal Education: A Distance Learning Strategy for Kenya*. Paper presented at the The International Conference on the

Future of Pastoralism

- Sifuna, D. N. (2007). The challenge of increasing access and improving quality: An analysis of Universal Primary Education Interventions in Kenya and Tanzania since 1970's. *International Review of Education*, 53, 687-699.
- Shao, J. E. (2010). *An Assessment of the Strategies used in Promoting Basic Education for Girls in Monduli District Pastoral Communities*. Unpublished Unpublished Dissertation, University of Dar es Salaam, Dar es Salaam.
- Sharma, A. (2011). *South Asian Nomads: A Literature Review: Create Pathway to Access*, Research Monograph 58.
- Temba, E., Warioba, L., & Msabila, D. T. (2013). Assessing efforts to address cultural constraints to girls access to education among maasai in Tanzania: A case of Monduli district. *Journal of International Cooperation in Education*, 15(3), 21-37.
- UNESCO. (2017). A guide for ensuring inclusion and equity in education, Retrieved on 13th May 2020 from <http://unesdoc.unesco.org/images/0024/002482/248254e.pdf>
- UNESCO. (2017). *Global Education Monitoring Report Summary 2017/8: Accountability in education: Meeting our commitments*
- UNESCO. (2010). EFA Global Monitoring Report: Reaching the Marginalized. Paris: UNESCO Publishing. Retrieved from <http://unesdoc.unesco.org/images/0014/001477/1567794e.pdf>
- UNESCO, (2015). EFA Global Monitoring Report: Education for All 2000-2015: Achievements and Challenges. Paris: UNESCO publishing. Retrieved from <http://unesdoc.unesco.org/images/0023/002322/232205e.pdf>
- UNICEF. (2010). *The State of World's Children*. New York: UNICEF.
- URT. (2018). Educational Sector Development Plan (2016/17-2020/21) Tanzania Mainland, Retrieved from <https://www.globalpartnership.org/sites/default/files/2019-04-gpe-tanzania-esp.pdf>
- URT. (2014). *Education and Training Policy*. Dar es Salaam: Government Press.

The Role of Social Movements in the Long-Term Swedish Involvement in Tanzanian Folk Developments Colleges

Clara Hyldgaard¹ Nankler and Henrik Nordvall²

¹Seglaregatan 17, Gothenburg-Sweden

²Department of Behavioural Sciences and Learning, Linköping University-Sweden

Abstract

In this paper we examine the long-standing Swedish involvement in Tanzanian Folk Development Colleges. We also address the wider issue of how continuity in transnational engagement can be maintained in the field of popular and adult education during periods of significant political and ideological shifts. Folk Development Colleges in Tanzania are a clear example of adult education institutions that have survived dramatic fluctuations in political trends. The over 50 Folk Development Colleges (FDC) established in Tanzania during the 1970s, as part of the Tanzanian Government and President Julius Nyerere's adult education policy plus the support of Swedish aid, have survived significant political changes in both Tanzania and Sweden. The Swedish aid to FDCs ended in the 1990s and adult education is in Tanzania today far from being a prioritized political area as it was during the 1970s and 1980s. Therefore, in addition to contributing to the existing knowledge developed regarding these colleges (Rogers, 2000; 2013; 2018), the study of FDCs and the context that surrounded them can also provide lessons of importance for understanding factors contributing to the continuity global solidarity and transnational popular education activities.

Background and Literature Review

The history of folk high school- and their inspiration on *the establishment of Folk Development Colleges* in Tanzania in 1970s is highlighted in a number of studies (see, for example, Albinsson et al. 2000; Nordvall 2009; Rogers 2000). This paper goes beyond both the establishment of the FDCs and the contemporary state and traces the role of these institutions. The paper traces *the long-term relative stability that has characterized Swedish support and commitment* to FDC. The Swedish actors have been working with FDCs for so long, despite large changes in both Swedish aid policy and Tanzanian education policies? The paper puts an argument for the significance of *social movements* as crucial factor if we are to understand the continuity that has characterized both Folk High Schools and the Swedish governmental organisations involvement in the FDC.

The FDCs were established as part of the Tanzanian government and former President Julius Nyerere's investment in adult education and a financial and educational-consultative support from SIDA. In 1990s the Swedish aid to 'FDCs ceased. Unlike in the 1970s and 80s adult education in Tanzania is recently relatively less prioritized policy area (Rogers 2013). There are a number of different explanations for the fact that FDCs, which today are 55 in number, have survived despite this. A large measure of local ingenuity and entrepreneurial spirit at FDCs as well as institutions initiative of raising funds through participant fees have been highlighted as contributing to their survival (Rogers 2013). Moreover, despite the Swedish government withdraw of assistance, the Swedish Folk High Schools and other actors in the Swedish civil society continued in various ways to support the FDCs (Nankler, 2018). The purpose of this paper is to contribute to a deeper understanding of the drivers of the long - lived and extensive Swedish support to the FDCs.

In literature, Swedish involvement in the FDCs, has among other things been explained with reference to the ideological proximity between the Swedish social democracy that Olof Palme represented, and the Tanzanian socialist project that Julius Nyerere represented (Rogers, 2000). However, this can only partly explain the Swedish commitment to FDCs. It has also drawn attention to how the Swedish involvement in the FDC was characterized by duality, where an anti-colonial involvement united Nations with the formation of a Swedish identity in contrast to "the other" that bears traces of a colonial legacy (Dahlstedt & Nordvall, 2011). However, that does not explain the extent and continuity of the engagement as such, or why it was developed in relation to FDCs in Tanzania specifically.

In this paper, which is based on both review of historical archive materials and semi-structured interviews with involved Swedish actors, we concentrate on the significance of social movements for the Swedish involvement in FDC.

Methodology

This study adopted a qualitative approach using semi-structured interviews with 21 informants who have been involved in various ways in the international work of the Swedish Folk High Schools for a period of time ranging from the 1960s until to date, and partly archival materials. In addition, published and unpublished materials were used also as sources, (e.g. journals, organizations' websites and reports). Most of the participants had been working at Linköping University. Among those interviewed several had (and in some cases still have) central roles in the Swedish work with support for Folk Development Colleges. The interviews were analysed focusing on the research questions including reasons for and experience of international engagement. During interview some newer themes emerged and guided further data collection in the form of more interviews or control of data in relation to other sources. The interviewees have given consent that their interviews are used for research purposes. For ethical reasons, we have omitted their names in this paper

Social movements, social movement organizations and Swedish popular education

As a theoretical analysis tool, we use the distinction between *social movement organizations*, which are clearly defined and formal, and *social movements* that are understood here as a further culturally and ideologically coherent flow that both transcends and consists of social movement organizations (Thörn, 2002). Through an understanding of social movements as slightly wider than the social movement organizations, we believe it is possible to understand how different social movement involvement come to influence the behaviour of individuals within organizations that formally belongs to the state administration or organizations who have no formal links to social movement organizations.

The findings in the present study suggest that different movements have been and are still important for the Swedish involvement. To begin with, the Christian movement, the Labour movement and the New Left of the 1960s and 70s and the Solidarity movement are among the key movements. Other movements include the Cooperative movement, the Temperance movement, the Women's movement and the Disability. In addition to this heterogeneity, we also point out the importance of different cohesive cross-border movement factors, which have brought the diversity of movements together and have given the Swedish support to the FDCs both continuity and in some parts a common direction. The combination of a variety of different movement commitments and different cohesive cross-border factors is highlighted as an important explanation for the

long-term Swedish support for FDCs.

The concept that we use to analyse the Swedish involvement in the FDC, social movement, is contested. In primarily sociological research the concept has been central, and debated and redefined ever since it was coined in the mid nineteenth century. The term has been used to describe everything between an inherent direction of movement in society, which tends to be embodied in different historical subjects (eg the working class) at different times (Peterson & Thörn 1992, p. 9), to much less demanding definitions such as "appropriate and to a varying degree structured collective action" (Bjurström 1997, p. 66). Thus, there are more or less strict definitions of what constitutes a social movement, which has also been dealt with extensively by others (see, for example, Thörn 1997; Wettergren & Jamison 2006; Edelman 2001; Mayo 2005).

In this paper, we assume a relatively broad definition of the term, that a social movement can be understood as a form of collective action that promotes radical changes in society. A social movement is constituted by different types of knowledge, information and symbols, resource mobilization, the formation of organizations, networks, campaigns, demonstrations and actions of various kinds (Diani, 1992; Thörn, 2002). We particularly emphasize that a social movement is something more than a clearly defined organization. A social movement, such as the environmental movement, can certainly include several organizations working on environmental issues, but at the same time is much more. It can also include individuals who share the worldview and identity of the movement but formally do not belong to any organization. A social movement is constituted of different skills, values and ideas, which may be reflected in different organizational contexts as well as the surface of these.

In this paper the term 'Solidarity movement and the New Left' suggest a movement unified by different symbols, knowledge ideas and a collective actions. People are bound together in a movement through common actions, such as demonstrations against the US war in Vietnam and the boycott of goods from South Africa during apartheid. They are also held together by sharing a critical perspective on the world, as an imperialist and colonial era world order, and a different degree of long-standing criticism of the system regarding the capitalist society. They are also bound together in different organizations and networks: FNL' groups, various leftist groups, international solidarity organizations, trade organizations and, in some cases, educational institutions such as Folk High Schools.

The concept of social movement organization was a reserve for formal organizations linked to social movements. A trade union organization or a socialist party can thus be understood as a social movement organization with links to the labour movement. A church organization can be understood as a social movement organization linked to a Christian movement.

Sometimes different social movements, and associated social movement organizations, are united in different forms of coalitions that can be both short and long term. It is based on a shared understanding of something that ties the movements together. It may be a common question or a common interpretation of the world. One term used to point out such a cohesive way of looking at the outside world is the master frame or coalitional frame (Benford & Snow 2000). In this way, movements can be made up of several movements. The global justice movement that emerged during the 1990s and 00s can be understood as such a movement that binds unions, environmental organizations, and church organizations in a criticism of a neoliberal global world order that was considered unfair (Nordvall, 2013).

According to Holford (1995), even adult education itself can be understood as a movement. Kept together by shared ideas on the right of adults to knowledge and education on their own conditions, linked with various movements with different political or religious orientations. In the Swedish context, popular education and Folk High Schools have in a similar way been considered a movement consisting of institutions, organizations and individuals linked to different ideological movements, but which are brought together through a shared identification, and relationship to, a non-formal type of adult education characterized by ideas about participants influence and democratic working methods.

This theoretical understanding of social movements, social movement organizations and the importance of movement-framing factors (master frames) have been indicative when we in this paper have interpreted the background to the extensive and long-term Swedish involvement in FDC.

The emergence of the Swedish Folk High School's global commitment

To understand the importance of social movements for the Swedish commitment to FDCs, a historical background is given. Even though the Folk High Schools were established in Sweden in 1868, they had no formal connection to social movements. It was not until the early 1900's that several schools connected to social movements were founded. Various movements such as, The Labour movement, the Temperance movement and the Christian movement started their own Folk High Schools. The social movements were international - the Free Church, as well as the Labour and the Temperance movements originated from international ideological movements with contacts in other countries. Their Folk High Schools had a natural approach to international issues from the perspective of their own movement. When it comes to the Christian movement, the Folk High Schools were used to train missionaries, among other things. At the Labour Folk High Schools international conferences and seminars were arranged already in the 1920's. (Thornberg & Sandler, 1925). At Marieborgs Folk High School international solidarity was part of the concept already when it started in 1934. Filip Stenson, the school's first principal, was active in introducing actively international issues in a problem-based, cross-cutting approach (Wallin, 2013; Giertz, 2014). In 1931, the Labour movement started a Nordic Folk High School in Geneva to enable people without language skills and academic degrees to become familiar with international issues at the center of events. The school was located to Geneva because both the League of Nations (NF) and the International Labour Organization (ILO) had their headquarters there. The courses were open to members of trade union, political and cooperative organizations in the Nordic countries and aimed at deepening Nordic cooperation, increasing the knowledge of the ILO, and to stimulate union activities nationally and internationally (www.genèveskolan.org).

The international and movement-oriented character that many Christian Folk High Schools had developed, for example through missionary education, meant that there was an experience here to train for practical tasks that became relevant for people who would work with development cooperation in various forms.

The Swedish equivalent of Peace Corps courses, which emerged in Europe and North America after the Second World War, was in Sweden stationed at Folk High Schools and not at universities that were the case in, for example, the United States, Britain and West Germany (Ekman 2007).

The Peace Corps, which in these countries contributed to many university students getting involved in peace and international development aid work, gained a strong foothold in the Folk High Schools

in Sweden. The Folk High Schools international involvement and the emergence of a Swedish international development cooperation policy early became closely linked. To a significant extent there was also a personal connection here. Individuals who were, or had been, involved in Swedish Folk High Schools, as teachers or principal, also had significant influence over the formulation of Swedish international development cooperation policy. This also helped to give the Folk High schools the task of organizing the first targeted training programs for coming development workers. Torgil Ringmar, teacher and principal at Åsa Folk High School, worked for the governmental institutions NIB and Sida (Swedish International Development Agency) and took the initiative to station education of the Swedish Peace Corps at Folk High Schools, instead of the university (Nankler, 2018). Historically there are strong connections between Folk High Schools and international development aid in Sweden, not only through personal connections, but also at a discursive level, where language and ideological beliefs move between contexts (Österborg Wiklund 2019).

It is also in relation to the general shaping of Swedish aid policy that the direct link with Tanzania and Julius Nyerere becomes clear. A contact with the Swedish political leadership occurred early. When the then Prime Minister Tage Erlander, together with the following Prime Minister Olof Palme, were about to develop the Swedish aid policy, they introduced to Julius Nyerere through a joint acquaintance, Barbro Johansson, who went to school with Tage Erlander but as a missionary moved to Tanzania and came to be deeply engaged in the political development and a close friend of Nyerere (Sellström, 1999).⁶ In order to understand the conditions of this seemingly random coincidence, we must consider the Swedish Christian mission in Tanzania.

Folkhögskolan and the Swedish mission

Sweden has had a remarkable mission in relation to the population. Both the Swedish Church and the Free Churches have had their own missionary societies and the Free Churches have trained for missions at their Folk High Schools. In 1863, the first Swedish missionaries left for the Evangelical Motherland Foundation, EFS. They chose to mission in Ethiopia, a country which European colonialism had not yet reached. EFS, today, is the principal of six Folk High Schools, of which Åredalen has a long and still lively international exchange with both India and Tanzania. The Swedish Pentecostal Movement is, in relation to the country's population, one of the world's most missionary movements with 600 missionaries in 50 countries. The movement started Kaggeholm Folk High School in 1942 for the purpose of training missionaries (Lovemo, 1999). The Pentecostal Movement is the principal of Kaggeholm, June, Mariannelund and Dalkarlså Folk High Schools and has been preaching the Gospel in Tanzania for many years. June Folk High School established an early sister college relationship with Mwanva FDC in Tanzania.

The Swedish Church has also been preaching in Tanzania. Barbro Johansson, who came to

⁶ 3 Barbro Johansson, or Mama Barbro, whom she came to be called, travelled in 1946 as a newly graduated teacher to Tanganyika for the mission of the Swedish Church. She combined education for girls with political work and was elected Minister of Education in Tanzania's first government. Johansson was also involved in naming the Tanzanian "folk high schools", where she pointed out that Folk were doing well, but High was to be associated with the elitist English school system.

play a central role in Tanzania's educational system, set out as a missionary for the Swedish Church. When international development aid was launched as a task for the Folk High School in the 1960s, one of the instigators of this, the Folk High School inspector Gösta Vestlund, claimed that the FHSs had good opportunities to expand their international commitment and particularly emphasized the Christian FHSs. "It is not uncommon for missionaries to be prepared for their work there and after a time in developing countries return as a teacher" (Martinsson 1966). The Swedish missionary societies' support for schoolwork in the decolonized countries was very extensive in the 1960s.

Åredalen Folk High School has been traveling to India and Tanzania since the 1990s. The choice of these countries has been through the Church. There has been an EFS connection to India since the 19th century. In Tanzania, the EFS began its mission work in the 1930s to replace German missionaries who had to leave the country after Germany lost its colony in the First World War. The ecclesiastical connection remains strong at, among other places, Åredalen Folk High School. Here, internships are arranged for the students through churches in India and Lund's Missionary Committee makes contributions to the participants' journeys. The sister College in Tanzania, which is paid a visit every year, was chosen by a teacher for the international courses.

Missionary work can be understood as precursor to the Swedish development cooperation, which also focused on the same geographical areas (Fur, 2009). The Swedish contacts established through the Tanzania mission thus became important in the work with Swedish development work in the region, including the support for FDCs.

The workers' movement's involvement in southern Africa

In addition to the Swedish labour movement, through the Social Democratic Party, which has been the leading political force in the development of Swedish international aid and cooperation with Tanzania, the labour movement has in more respects been important for the Swedish support to FDC. The personal contacts between the Swedish social democracy and TANU, (Tanganyika African National Union) were not only developed at the highest level, through Palme and Nyerere. Various contact areas between Sweden and Tanzania, which later become important for the development of FDCs, were developed within the labour movement in the 1960s and 1970s. An early example is the African seminars under the auspices of the International Folk High School (s) that lasted for a number of years from 1963. The courses were conducted in collaboration with the Nordic Folk High School, the Swedish Cooperative Center and the International Assistance Committee. Participants were youth politicians and educators from Tanzania and Sweden (Hyldgaard Nankler, 2018). This is how one of the informants expresses herself about the courses.

I represented SSU⁷ on the course and with a scholarship of 500 SEK from Erlanderfonden I left my little village in Jämtland to go to Kungälv, a city I never heard of. There I shared a room with a woman from Bukoba in Tanzania. The participants from Tanzania were strong personalities with deep knowledge and experience, and from them we Swedish young people learned a lot about colonialism, liberation struggle and injustice, but also about solidarity and belief in the future.

Many of the Swedish Folk development educators who were active in Tanzania had a background in the labour movement, as teachers at the labour movement's FHS or active in the Workers' Education Association (ABF). Through its international work, the Labour Movement

7 SSU is the Swedish Social Democratic Youth League

FHS, Marieborg, received early recognition from Sida and teachers with a background from Marieborg came to be involved in the work with FDCs in Tanzania. The close ties between the ANC and Swedish social democracy also affected the contacts that developed in Tanzania. As the anti-apartheid movement was strong in the Swedish a labour movement much support activities were directed towards southern Africa, including the Solomon Mahlangu Freedom College (SOMAFCO), which was an educational institution established by activists in exile from South African ANC in 1978 in Mazimbu , Tanzania . An example of how this commitment affected the Swedish relationship with FDC is precisely Marieborg Folk High School's sister college collaboration with Kilosa FDC, which was established during a study and support trip to SOMAFCO in 1987.

Solidarity movement and the new left

A third movement, which is also crucial to understand the Swedish development aid policy and involvement in solidarity work, is the New Left and the Solidarity movement that emerged in the 1960s and 1970s in most Western countries, triggered by anti-colonial and anti-imperialist struggles which took place in Asia, Africa and South America. This radicalization in the 1960s and onward had a major impact both on the parts of the Christian movement, where Paulo Freire had a strong impact, and on large parts of the labour movement. But the radicalization can also be seen as a movement in itself, which went beyond these.

The politically radical currents during the 1970s had a significant impact on the FHSs in general in Sweden. A special network, Progressive Folk High School, was established, in addition to advocating a progressive and participatory pedagogy it became a meeting place for teachers with politically radical ideas. Several teachers with backgrounds as politically engaged in the 1970s came later to become active in Folk High School teacher training at Linköping University.⁸ Progressive Folk High School became a context where people from FHSs with different kinds of principals came together.

From 1960/61 a wave of liberation swept across the African continent. Awareness of the vulnerability of the colonized peoples and their struggles for liberation reached Sweden through young radical writers in Sweden. In the university cities, young researchers organised groups to study the problems of developing countries. Lund's U-group (U stands for Underdeveloped, or Developing countries) was the largest and most active in the country with at most 900 members. They visited the Folk High School in Tomelilla and a new U-group emerged there. Activists from Lund went to Stockholm to hunger strike outside the Parliament House in May 1968 for parliament to decide that 1% of GNP should be allocated to international development aid (Hyldgaard Nankler 2018).

At Marieborgs FHS a course was held in 1966 to discuss what contributions of FHSs in developing countries. Three questions were discussed: How can teaching focus on developing countries' problems? What international contributions can be made at the FHS? What interventions in developing countries can FHSs make? The trade union meeting for secretaries at Vaddö FHS in 1966 decided to urge members to donate 1% of their salary during the coming year to international development aid under the name *Folk High School helps*. The fund raising - part of the 100th anniversary for FHS in 1968 - was not quite as successful as expected, even though it was extended for another year. However, during the sixties, the engagement for developing countries at FHS

⁸ Boozon et al (forthcoming), Excerpt presented at the PedVux Department's seminar 10 May 2019 at LiU.

grew and resulted in financial support for schools in Ethiopia, Togo and Tanzania (Terning, P. of TSF 1973; Hyldgaard Nankler 2018, p. 49).

Concerning teachers from Färnebo and others involved in the FDC work, the commitment to solidarity issues and global justice is clearly evident, both in interviews and in the Journal of the Swedish Folk High School. Many highlight that there was significant differences between charity and solidarity, where solidarity gave a meaning where a common interest in political change was brought to the fore.

The commitment in liberation movements in the South, which was prominent in the new left, in relation to, for example, the FNL in Vietnam or the ANC in South Africa, is also found among several of the Swedes who have been involved in FDCs. A central figure in the work with FDCs describes their first contact with the colleges in connection to a visit to the ANC's base for South Africans in exile in Tanzania. Many of the Swedes who took part in the establishment of FDCs describe an admiration for Nyerere and the anti-colonial, socialist approach he represents. This type of expression comes from several informants, even from people who were involved in FHSs with no connection to neither the labour movement nor the new left.

Other significant movements

In the foregoing, we have highlighted the importance of the Labour movement, the Christian movement and the New Left, which we also term the Solidarity movement. However, several other movements were involved in different ways from the Swedish side when it comes to support for FDCs. Among the FHSs, which have sister college relations with a FDC in Tanzania are FHSs with connections to Temperance, Women's and Disability movement. It is also possible to see a clear link with the Cooperative movement, which among other things was important for the establishment of correspondence training in Tanzania in the 1960s and 1970s. Many of the prime movers in the establishment of FDCs had a background in the Cooperative movement and its involvement in Tanzania and Zambia, including teacher training for study circles. This heterogeneity of movements also characterizes FHSs generally in Sweden, where the majority (112) of the current 155 schools are movement FHS in the sense that they are owned by different organizations in the civil society; other folk high schools (44) are owned by county councils and regions. Despite this heterogeneity, a clear cohesive identity for FHSs can be discerned. In the Nordic context, a unified Folk High School movement is spoken of. As the Swedish FHSs are subordinate to the same state regulations and are linked through a joint trade union organization for teachers, as well as two employers' organizations (one for Social movements FHSs - RIO - and one for county council FHSs - OFI), the schools are fenced about by a uniting infra structure. In the following we will touch upon how these, and other unifying factors, have had an impact of bringing together a variety of movements in the Swedish commitment to the FDC.

Folkhögskolan as a common point of reference

The Swedish FHS, with its own arenas for joint discussion and coordination, collects heterogeneity of movements. It is also developing an overarching collective identity in terms of a Folk High School movement. Through this movement the Swedish commitment to the FDCs is developed. It is within the teachers' trade union as the first discussions are held about forming a support group for the FDCs. This support group, the Karibu - association (Karibu Sweden Association, KSA), is however formed independently of the union, as an association of people who have been in place in Tanzania and worked with the FDCs. The intention was to promote a developed collaboration

between Swedish FHSs and Tanzanian FDCs, primarily through the establishment of friendship cooperation between sister colleges.

SFHL⁹ set up an international committee (IK) in 1956, whose first chairman was Allan Degerman, headmaster of Åsa Folk High School (SFHL organized both rectors and teachers for many years). The purpose of the committee was to stimulate schools for international cooperation and for international elements in the courses and to contribute to financing Nordic pupils' participation in Swedish folk high schools (Hyldgaard Nankler, 2018).

All SFHL's eight districts early appointed international secretaries responsible for study days and international activities. The Secretary Council in 1984 decided to establish a Solidarity Fund for development assistance. The fund is unique in its kind, as it is entirely made up of membership fees (Mustel 2011). Here, folk high school teachers can apply for grants for local development projects and for continuing education linked to global development issues. The fund continues to operate according to the same rules and has provided financial opportunities to start many solidarity projects and has been used extensively for exchange trips with Tanzania. When other scholarship funds have tightened their aid, the Solidarity Fund has always been enlarged by its members (Nankler, 2018).

A cohesive factor for Swedish FHSs is also a common teacher education since 1970, which is given at only one university in the country, Linköping University. To the teacher program many teachers with a background in the 1970's left and solidarity movements were recruited. Some of them were driving the network Progressive FHS and several of them had experience of international involvement, including in Tanzania. One of the informants testifies that those who came to work at the FHS teacher program and the nearby Adult Training Center at Linköping University shared an identity as activists. This activist commitment, combined with the resources that could be generated by both the University and the contacts, including with Sida, which, in particular some employees had, meant that relatively extensive work could be initiated in support of FDCs from the university.

The movement within the state

In the foregoing discussion, we have shown how various social movement organizations and FHSs in civil society have been driving for the Swedish commitment in relation to Tanzania and Folk Development Colleges. The social movements have also, in our opinion, had significant influence within the organizational sphere that the state constitutes. Several of the Swedish actors who have been involved in the work with FDCs based on functions that formally fall within state development aid or, as in the case of Linköping University, a state university, can at the same time be seen as motivated by activism and social movement involvement of various kinds. On a theoretical level, this can be understood as social movements exerting an influence that goes beyond the organizational boundaries of the social movement organizations that make up its central components. Social movements, in the context of coherent ideas, have the ability to unite and mobilize people, and do not stop where civil society transits into state. Successful movements can, without conquering government power, make an impression on and enter the state administration. In practical terms, this could mean that individuals with strong ideological convictions in accordance with a movement's ideals, gets a position in a government organization that leaves room for the entity to as official conduct business in line with its ideological

⁹ Nowadays SFHL is called Lärarförbundet Folkhögskola.

conviction. In research on popular education, the concept of in-and- against the state has been developed to describe this position of commitment from within the state (Österborg Wiklund 2019). In the event that conviction to some extent is contrary to the function that the state official is expected to have, a duplicity and conflict is clear.

“A university has an international mission. And it felt valuable to let the mission go outside the Western hemisphere and instead collaborate between the North and the South,” said one informant responsible for international projects at Linköping University. Many of the persons who have been working on the Swedish state aid on behalf of the FDCs have a clear commitment. Many express a commitment, sprung from a popular movement tradition, which they contrast with what they perceive as a more technical and traditional aid worker position. Several also have significant experience of popular movement engagement and in various contexts give expression to ideals that can be traced to the new left and to the labour movement.

Many, for example, affirm that they put a great value on not socially distancing themselves from the population in a way that their experience was common with more traditional aid experts. A number of Swedes who engage in FDC learnt Swahili, and return to the way they lived relatively simple and picked off relations with compatriots on golf clubs. There is a desire among the FHSs commitment to distinguish it from aid experts who “live colonially” (play golf, live apart from Tanzanians, etc.). Many put an honour in as far as possible living like ordinary Tanzanians and learning Swahili.

Even when it comes to Linköping University, which is a state university, we can see that the staff involved in the work with FDC has personal social movement experience. The department focusing on adult education at the institution, which is involved in the work of the FDC, largely consists of teachers with a background in or existing connections to FHS and non-profit organizations. Rather than being an edict from the university administration the globally oriented work at the Adult Education center at Linköping University is developed from employees with significant commitment and good contacts within aid, politics and different movements.

By being in, and representing, government organizations, these actors gain access to resources that enable work with, for example, FDCs. Taking this movement factor into account within state organizations can partly contribute to understanding why SIDA and Linköping University act as they act. It may also partly explain why the commitment continues even after the Swedish state policy and subsidies to the FDC ceases. The officials involved still continue, albeit with other conditions.

Conclusion

To understand both the scope and continuity that characterized the Swedish involvement in the FDC, it is not enough to take into account the highest political level that is often pointed out; often exemplified in the close personal and ideological relationship between Olof Palme and Julius Nyerere. The Swedish commitment should be understood as a combination of economic possibilities created by the Swedish state aid policy and a widespread and diverse social movement involvement that surrounded both the Swedish adult education in general and not least support for the FDC. This social movement dimension has probably partly strengthened the effect of the state aid policy in relation to FDCs, and partly had a compensatory effect when the state aid was discontinued.

It is important, we believe, to emphasize that this commitment is not just linked to the social-democratic labour movement represented by Olof Palme. Also people with links to the new left, who sharply criticized the Social Democratic movement, are found to a significant extent among the Swedes who are committed to FDCs. This diversity of movements represented in this context, however, is held together by different movement exceeding factors. Folk High Schools and adult education in itself becomes a kind of superior ideology, or master frame, which binds together the different actors. Cross-border organizations, both in civil society (Karibu, SFHL) as well as in the state sphere (Linköping University, SIDA), also connect people with different backgrounds in what appears to be a common commitment.

What was the impact of a diversity of movements involved in the Swedish support to FDC? Was there a variation between the FDCs depending on which movement that dominated the Swedish Folk High School that supported the college? Did it matter if it was a FHS owned by the workers movement or a FHS owned by the Pentecostal movement? Knowledge of this is lacking, and is a matter for further research to determine.

References

- Diani, M. (1992). The Concept of Social Movement. *The Sociological Review*, 40 (1), 1–25. <https://doi.org/10.1111/j.1467-954X.1992.tb02943.x>
- Benford , R.D. & Snow., DA (2000). Framing processes and social movements: An overview and assessment. *Annual Re view of Sociology* 26: 611-639.
- Bjurstöm, E. (1997). High & Low - Taste and style in the youth fun tour. Umeå: Boréa Book publisher.
- Carroll, W.K, & Ratner, R.S. (1996). Master framing and cross-movement networking in contemporary social movements. *Sociological Quarterly* 37 (4): 601-625.
- Dahlstedt, M., & Nordvall, H. (2011). Paradoxes of Solidarity: Democracy and Colonial Legacies in Swedish Popular Education. *Adult Education Quarterly*, 61 (3), 244–261. <https://doi.org/10.1177/0741713610380445>
- Edelman, M. (2001). Social Movement: Changing Paradigms and Forms of Politics. *Annual Review of Anthropology* 30: 285-317.
- Holst, J.D. (2002). Social Movements, Civil Society and Radical Adult Education. Critical Studies in Education and Culture Series. Westport, Connecticut: Bergin and Garvey.
- Holford, J. (1995). Why Social Movements Matter: Adult Education Theory, Cognitive Practice, and the Creation of Knowledge. *Adult Education Quarterly* , 45 (2), 95–111.
- Hyldgaard Nankler, C. (2018). Folk education and solidarity: on the rise of the folk high school's global commitment. BoD .
- Martinsson, E. (1966). The country aid task for the future folk high school. *The Messenger*, No. 44.
- Mayo, M. (2000). Cultures, Communities, Identities. Cultural Strategies for Participation and Empowerment. London: Palgrave.
- Mayo, M. (2005). Global citizens: social movements and the challenge of globalization. London: Zed books.
- Nordvall, H. (2013). The global justice movement encounters Swedish popular education . In Laginder, AM, Nordvall, H. & Crowther, J. (eds) *Popular Education, Power and Democracy: Swedish Contributions and Experiences*. Leicester: NIACE (pp . 122–146).
- Peterson, A. & Thörn, H. (1992). Introduction . In Melucci , A. Noma-der in the present: social movements and individual needs in today's society. Gothenburg : Daidalos .
- Rogers, A. (2000). Cultural transfer in adult education. *International Review of Education*, 46, 7-92.
- Thorberg , A. & Sandler, R. (1925). Invitation to the International Trade Union Summer School in Brunnsvik 1925. *Morning Breeze* 21 (6), 3.
- Snow, DA, & RD Benford . (1992). Master frames and cycles of protest. I. Morris, A. D & McClurg Mueller, C. (ed) *Frontiers of social movement theory*. New Haven, CT: Yale University Press.
- Snow, DA, Burke Rochford, E. Worden, SK, & Benford , R. D .. (1986). Frame alignment processes, micromobilization , and movement participation. *American Sociological Review* 51: 464-81.

- Thörn, H. (2002). The dimensions of globalization: nation state, world society, democracy and social movements. Stockholm: Atlas.
- Österborg Wiklund, S. (2019). Folk education in global (o) justice: power and resistance in the folk high school's internationalization and transnational courses. (Linköping: Linköping University, 2019. Linköping.

Students' Experiences of Academic Advising Practices at the University of Dar es Salaam, Tanzania

Fortunatha Mathias Matiba and Natujiwa Mngulwi

Department of Educational Foundations, Management and Lifelong Learning,
School of Education, University of Dar es Salaam, Tanzania

Abstract

This qualitative study reports on academic advising services at the University of Dar es Salaam in Tanzania. It specifically discusses students' awareness of the advising services; areas where they need advising services and the extent to which university students make use of the available academic advising services. The study was conducted at the University of Dar es Salaam involving 68 participants. Semi-structured interviews and documentary review were the main data collection methods. Findings revealed that despite University efforts to allocate academic advisors to all students, majority of them were not aware of the services. On the other hand, some students were aware of and made use of the advising services. Findings revealed these students needed advice both on academic, social and psychological matters. While all participants had positive perceptions on the academic advisor services, only few of them had made use of the service. The study recommends that students be educated on the importance of academic advising services. Higher Learning Institutions should find better mechanisms for effective academic advising services especially informing students about academic advising and monitoring the academic advising process.

Keywords: academic advisors, academic advising services, higher education, students

Introduction

In the beginning of the 21st century, things changed in many sectors including Higher Education (HE). One of the remarkable changes in higher education is high enrollment of students resulting in the needs knowledge-driven society. However, literature shows that majority of students join higher education with limited information about career prospects related to the courses they are enrolled (Muola, Maithy & Mwinzi, 2011). Lee (2017) adds that students enroll in Higher Education with inadequate academic preparation or financial challenges that severely weaken their chances of academic success, in these situations academic advisors are imperative.

The concept of "academic advisor" has been defined differently by different scholars. Khalil and Williamson (2014), for example, define it as a person who helps students obtain what they are seeking for regarding their degree requirements. The academic advisors' primary focus is to make students aware of various choices available and guiding them specifically in courses selection and the campus resources available (Khalil & Williamson, 2014).

Rationale for academic advising in higher education

The role of academic advisors includes among others supporting students to value the learning process, to apply decision-making strategies, to put the college experience into perspective, to set priorities and evaluate events, to develop thinking and learning skills, to as well as the ability to make choices (Drake, 2011). Moreover, academic advisors are unavoidable, because of curricular complexity which sometimes results to students fail to understand which course would take them to their destiny after graduation (Khalil & Williamson, 2014). Furthermore, as the number of students increases, the need for more advisors also increases. Due to that the unique needs of

student varied populations also require more specialized advising approaches (Gordon, 2004).

Academic advisory role is more emphasized in order to improve students' retention in higher learning institutions (Drake, 2011). Furthermore, academic advisors are very essential people since they act as road map builders for students in achieving maximum standards in academics by supporting students to fulfill their desires on educational mission and vision so as to enter into their life destine (Ellis, 2014). Ghaemi and Yazdanpanah (2014) pointed out the importance of academic advising argue that academic advisors are very crucial, because of the complexity of this higher level of learning including many depressed students due to the financial problems and problems related with time management for studying and other academic activities. In addition, Smith & Allen (2006) argued that, academic advising is imperative because some financial constraints push students to involve part-time work which risk their academic performance and completion of their degree.

An overview of academic advising practices

The practices of academic advising are common both in developed and developing countries. For example in the USA academic advising is seen as vital because of massive international students' enrolment in their institutions which is caused by the need of securing economic life and social status, academic advising is vital to assist these students to attain desired academic goal (Lee, 2017). Advisors eventually aid students in their navigation of institutional curriculum and culture.

Similarly, in Canada there is the Canadian Association of College and University Student Services (CACUSS), which was formulated to crosscheck academic advising program in Canadian context, whereby in 2015 a conference was held so as to insist cooperation among groups which are involved in advising by insisting on exchanging information on how to advise students (Fricker, 2015). In Malaysia academic advising was practiced in higher learning institutions. Academic advising programmes are located at faculty levels are managed by students' respective faculties (Van & Said, 2018).

In South Africa academic advising was used as an inventive strategy for boosting the academic performance of extended diploma programme students. This strategy was very vital to students who are from disadvantaged school backgrounds, who are considered "at-risk" especially in their first year. It involved early identification of at risk students who are in need of financial and moral support (Nel, 2014). Similarly, Mulola, Maithya & Mwinzi (2011) report that in Kenya, academic advising service starts in secondary school level and it is not separated from counseling. According to Sy (2017), students' academic advising is also common practice in Liberia and in the year 2010 they established the Students' Academic Advisement and Career Counseling Centre which provide services to students as a strategic plan to meet national development goals by improving national work force so as to meet the national development agenda.

In Tanzania, like other developing countries, efforts to promote academic advising are evident. In 1997, for example, the then Ministry of Education and Vocational Training (MoEVT) ordered all heads of secondary schools to make sure that all schools have academic advisors in place who will guide students to select subjects of their interests and intelligence matching with global knowledge and economy (Mabula & Edna, 2015). Normally, students choose subjects when they reach form three. During this period, teachers as academic advisors have to provide relevant information for better choice of subjects which is very important on students' academic carriers (Ndalichako & Komba, 2014). However, it should be noted that, selection of subjects when

students are in form three is the beginning of preparation of career choices in higher learning institutions; in this period, teachers as academic guides have to provide all education information for students' upcoming life (Ndalichako & Komba, 2014).

However, despite such importance, use of academic advisors is a problem to most of higher learning institutions (Mulola, Maithya & Mwinzi, 2011). According to Fussy (2018), few students make use of the advisors; they only seek advice when they find themselves in problems like coursework or discontinuity problems. This situation raises questions as to why students do not make use of academic advisors despite their obvious advantages. Hence this study aimed to investigate students' experiences towards academic advising service in higher learning institution (HLIs) in Tanzania. Specifically, the study intended to achieve the following objectives:

Examine students' awareness of the availability of academic advising services in HLIs in Tanzania.

Explore the areas where students in Tanzania HLIs need academic advising services

Examine the extent university students make use of the available academic advising services.

Methodology

The study employed a qualitative research approach, which provided a room for the researcher to directly face the participants in a natural setting to get quality information. Research design, the study employed a multiple case study because the study deals with more than one case in the University of Dar es Salaam so as to produce in depth information with authentic information, as suggested by Ary et al. (2010). The study was conducted at the University of Dar es Salaam, which was selected purposively because being the oldest university in Tanzania; it has well-established structures and policies. These included well-arranged academic advising services which provided relevant data for the study. Detailed information about the problem under investigation was collected from principals, lecturers and undergraduate students.

Participants were selected using criterion, purposive sampling and convenient sampling techniques. Purposive sampling technique was used to select university of Dar es Salaam, and principals of colleges. Criterion sampling technique was used to sample twenty lecturers who deemed to possess useful experience in advising students. Convenient sampling technique was employed to select 45 students who participated in the study. The use of this technique was based on the reason that all students at the campus have an academic advisor. So it was believed that every student had correct information about the topic under investigation. Three deans/principals were purposively sampled from units with high number of students. Again, semi-structured interview and documentary review were the main data collection techniques.

Findings and Discussion

Students' awareness of academic advising services

This research objective examined students' awareness on academic advising services is understood by students' in Higher Education. Findings revealed that despite University's efforts to allocate academic advisors to all university students, majority students especially first years were unaware of academic advising services. Analysis of data revealed that, lack of awareness among first year students was a result of first years not attending orientation week where information about academic advising services was shared. As one first year student argued that. *"I don't have any information about academic advisors; I don't even have an idea of that, may be because I was not present during the orientation week"* (Interview, first Year College A). Another student added:

I don't know who an academic advisor is. Can you tell me in brief who is that? What is their function and where can I get this service? I think I don't know this because I was not available during the orientation week (Interview, first year college B).

The quotation above implies that there are some students who may not know the availability of academic advisory service in the institution. The implication of this is for the university to find other effective mechanism to inform students about academic advising, relying solely on orientation week is inadequate because some students fail to attend orientation meeting.

On the other hand, some of second and third year students informed that they had some information about academic advisors. Data analysis revealed these were among students who got informed about academic advisers during the orientation week and some admitted to have visited their academic advisors. Reporting on this one student had this remark:

I am often in touch with mostly my academic advisor. For sure, I consult her several times, an academic advisor is a helpful person in academic life, and I got to know about them when I was in first year, during the orientation week. Others fear to find their academic advisors. You know sometimes you find that you have been assigned an academic advisor who teaches you. This sometimes creates fear (Interview, third year student College A).

On the other hand, all lecturers involved in the study provided that they were aware of the academic advisory service and took responsibilities as academic advisors. They reported that they were informed about academic advisors' role upon recruitment at the university. One of the lecturers stated; *"I have the information of being an advisor, because it is one of the responsibilities of each teaching academician"* (Interview, Lecturer College, A). This means that the advisors were aware of their assigned tasks, roles and responsibilities. Moreover, study findings revealed that some advisors (lecturers) got information of that task from their principals of college.

The findings above suggest that most university students were unaware of academic advising services because they did not attend the orientation week. This finding is in line with what Davis (2013) study who reported that the orientation helps first year students to get academic and non-academic information and that those who were attending the orientation week got information about how to use the services available within the institution.. Generally, lack of awareness on the academic advising services among university students resulted to low usage of the service. These findings are in line with those of Walker (2017) that students do not make use of academic advisors because they don't know when to start and where they should go due to lack of knowledge on the services provided and when they regard themselves as not part of being served. The implication of this finding is for university management to ensure students are well informed about the importance of academic advising service to increase student participation and better academic performance in Higher Learning Institution in Tanzania.

Areas where students seek academic advising services

This objective intended to explore areas where students demanded academic advising service. The study findings revealed that areas where students needed academic advising varied across years of study. Further analysis indicated that advice was sought in academic matters, social, financial as well as psychological matters. Data collected indicated that most of the first year students were in need of academic advising for solving the academic dilemmas like course selection and proper study materials. Moreover, findings revealed second year students demanded advice to solve academic failure, because during this time some of them were frustrated so needed academic

advice to help them psychologically. This was reported by one student who reported that:

When in my second year I conceived. From there I was totally frustrated. I asked myself how it was going to be; because university examinations were approaching. I consulted my academic advisor who told me to remove worries. She told me all procedures to follow so as to do my special examination (Interview, third year School A).

Findings indicated that third year students needed advice in relation to upcoming life, and those who wished to pursue further studies. For example one of lecturers reported that:

For the third year students, they just come and the story is just different from that of the first year and second year, the finalists will tell you, "Now I am completing my study, I want to prepare for my further studies. How am I going to do? As you know advising is not a quick process but a long term plan and calculated decision. So the students who come late is very difficult to advise them. Normally I tell student in second year if you're considering to do master's degree programme have ado the long term plan (Interview with Lecturer 2, School A).

The finding implies that finalist required advice on life after graduation including information on further studies. Finding further indicated need for advice on how to pursue further studies. However, findings revealed that some students seek advice while it was too late. For example, another lecturer added:

A first year student needed advice. He said that in diploma level, he learned early childhood education but in bachelor degree he was selected to study education. Now he was asking for the possibility of changing the programme of study and I told him that the grace period for changing courses was over. However, I advised him to proceed with the course in which he had been selected and when it would reach the time for opting courses he could look for the course he wanted. At the end of the day he would compete equally with those who are studying early childhood education programme (Interview, Lecturer from College B).

Responses from students further revealed that in the academic aspects, they sought advice on course selection, time management, special examinations, as well as issues related to examinations results. In course of interview one third year student explained that: *"The advice which I normally seek is based on courses selection and carrier choices. Another thing is about what I should study in the postgraduate level. That is the advice that I sought for"* (Interview, third year school, A).

This quotation implies that course selection was one area where students commonly seek advice. In addition it was indicated that students seek academic advice on the issues of examinations results and psychological aspects. For instance, one second year student told that:

In the first semester, I did not seek advice from my academic advisor. But in the second semester, after the release of examination results, the results were not so good. So, I started contacting my academic advisor for some help. He helped me psychologically and told me that it was not good to give up. He provided me with a number of examples of people who faced cases like mine and others even worse than mine but they are just okay. He also instructed me on how to answer questions and how to study effectively (Interview, second year college A).

The quotation above implies that some students normally seek advice only when they have an academic problem. This trend is likely to affect negatively the effectiveness of advising services. Because academic advice is not only limited on solving problems, it also include other important

issues like course selection and better study skills.

Findings further revealed that some students were consulting the advisors when they faced financial problems. This was shared during the interviews by one lecturer from school A, who asserted that:

Some of the students are coming with financial problems. For example my mentee was desperate seeking for financial assistance to pay tuition fees. He asked me to borrow some amount of money. Another one came saying he had lost a relative who was supporting him. He asked for some financial support to travel for burial activities. I had to pay for his trip to go home (Interview, Lecturer school A).

This quotation implies that also students (mentee) seek advice on financial assistance from their academic advisors. While on humanitarian basis academic advisors would decide to assist these students financially, however if such practices are frequent is likely to affect negatively the academic advice because financial support is not a role of the academic advisor.

Moreover, the findings showed that academic advisory service in the University covered a variety of areas in social life, including complexities relationships. Findings indicated that some students sought advice when they had problems with their partners. This was sheared by one of the lecturer who argued that:

Some students come for the advice when they have problem with their partners. For example, one second year student said “Sir I, have got some misunderstanding with my partner so please advise me how I can do?” I got in dilemma because she said she was still in love with her boyfriend” (Interview, Lecturer college B).

This statement implies that some students seek related to social matters including love affairs. While academic advisors could assist their mentee, but psychological and social matters would better be solved by the counseling and guidance unit which is well established at the university. This finding implies that some students go for academic advisor when they get into social problems. It was further found out that some students visited their academic advisors mainly when they faced adverse problems and when in worse situation. This students’ habit is contrary to Banat (2015) pointed out that academic advising was important for the students’ academic development. Banat argued that students should stop finding advisors only when they are in difficult situations. Students are advised to consult the advisors all the time so that they can avoid worse conditions.

The extent students make use of academic advising services available

This objective of the study sought to investigate the manner students make use of academic advisory services available at the University of Dar es Salaam. The findings reported that all students were assigned academic advisors aiming that the advisors have to be consulted by students all the time, not only during serious problems. However, responses from the sampled lecturers and students revealed the contrary. Interview findings revealed very low use of academic advisors. Despite the efforts made by the University in making sure that students are given academic advising service, data analysis revealed that most of the students only turn to academic advisors when they face problems that need advice or solution from the advisor or only when students would anticipate that the advisor could be a starting point of the solution. Data in Table 1 present the number and percent of sampled students who had made use of the academic advising service at the sampled higher learning institution.

Table 1: The Number and Percent of Students Who Made Use of the Academic Advising Service

Categories of sampled students (N=45)	Number	Percent
Students who had made use of the academic advising service	08	16
Students who did not make use of the academic advising service	37	82
Total	45	100

Data in Table 1 shows that among the 45 interviewed students, only eight equivalents to 16% responded that they had been able to meet their academic advisors. This percent is indeed too low. Furthermore, responses from participants revealed further that students did not make use of academic advisors attached to them until they got into problems. The findings showed that common problems include the need to postpone studies, emergency resulting into a need for special examination, or when a student is being discontinued from studies. For example one lecturer asserted that:

I can say that the use of academic advisors among students is very low. Students do not have a guideline on using academic advisors. Some do not know the role of the academic advisors. Several times, those who come are doing so only due to problems or they have been told they should consult academic advisor first for things to move on. Thereafter most of them do not take it serious. Most of them don't know whom they should find for which case and for what kind of advice (Interview, Lecturer, institute B).

Thus, the findings revealed that there was low use of academic advisors for most students whose majority tends to get advice from their fellow students. Sometimes, they would go to the dean and principals for help on educational and social matters. The position of the academic advisor is thus frequently skipped by majority of the students who rush to the deans and principals when they are in problems. This finding concurs with Muola, Maithya and Mwinzi (2011) who found out that only few students make use of the academic advisors. In a similar tone, Ayon (2015) reported that academic advising service is still low in Lebanese private institutions. The implication for low usage of academic advisors is that the academic advisory service within the institution under study may result to college principals and the dean of students being loaded with academic advising role, poor students' performance or making poor choices due to lack of proper guidance which could be obtained from academic advisors. Moore, Schragar and Jaeger (2018) argue that the use different people instead of the academic advisor lead to difficulty for a student to obtain a cohesive advising experience. Khalil and Williamson (2014) advise that use of an academic advisor help in making key decisions such as choosing majors that can affect not only the students' future career goals but in some cases the course of their life. This shows that the experience in mentoring students helps to drive students on the right track in academic and social life.

Reasons behind low use of academic advisors

The researcher was also interested to know the reasons behind the low use of the academic advisors by students in the sampled higher learning institution. Interview findings revealed lack of awareness played a big role to lower down the use of academic advisory services. Many students seemed to be not aware of the service, and its significance especially those who did not attend the orientation course. Further, findings revealed time constraint as another reason for low usage of the academic advisors. For example, one student responded that, "*I have not got time to*

consult my advisor but I will do so in the next semester.” This suggests that sometimes students failed to adjust their timetables in order to allow time for consultation.

Academic advisors’ availability was another reason for low usage of academic advisory role. Some students shared that they were seeing it as the wastage of time to consult an academic advisor because some of them visited their academic advisors’ offices several times and missed them. So they became discouraged. This finding was complimented by one of the lecturers from School A during an interview:

We are much occupied such that sometimes we don’t have time to come in contact with our clients (students). So, sometimes balance the duties of advising the clients, delivering lectures, and personal activities is something difficult (Interview, Lecturer school A).

However, other students admitted that it was their own negligence. That is, they had time, they knew their advisors but they were not consulting them because they just felt that they were mature enough to handle everything by themselves. So they thought that asking for advice was lowering down was like their maturity.

The finding in this section revealed that many students at the University were not effectively deploying the academic advising service because of different reasons including unavailability of academic advisors in offices, fear and negligence. All these hindered students from consulting academic advisors assigned to them. It was further revealed that few students who could manage to consult their advisors, did so only when they were already facing serious problems. So, they sought for immediate help from the advisor. In that regard Banat (2015) argued that academic advisor provides a student with current and accurate information concerning curricular and academic policies and assists as a referral agent.

Conclusions

Despite the university effort to allocate academic advisor to every student, awareness about the availability of the academic advisory service revealed students lacked knowledge on the availability of academic advising service. However most of first year students in the sample were not aware of the availability of the service. The reasons for lack of awareness were absence during the orientation course and for those who attended the course did not understand how to go about. Secondly, few students make use of academic advisory services in the selected institution, and they only visited their advisors when were in serious problems like poor academic performance or when had issues on university examinations like discontinuity from studies. The concluded that students needed academic advice on various issues including academic issues like in course selection and better study skills. However, they also needed academic advising on social, economic and psychological aspects such as loss of loved ones or relationship break-ups thus could be well solved by the guidance and counseling unit.

Recommendations

The university management should establish mechanisms to arise students’ awareness on availability of academic advising services and its importance to students’ wellbeing. Second, students should be clearly informed about the specific areas in which they can consult academic advisors. For example, Academic Registration Information System (ARIS) (where students’ academic issues are posted) can be used to put full information about the academic advisor in terms of roles, importance and areas to consult academic advisor. Further, students should be educated on the benefits they can acquire when utilizing academic advisor services. There

should be a mechanism to influence students to find their academic advisors to increase students' utilization of available academic advising services, which in turn will improve their participation and completion of Higher Education.

References

- Ary, D., Jacobs, C. L. & Sorensen, C. (2010). *Introduction to research in education* (8th ed.). Wadsworth: Cengage Learning.
- Ayon, N. S. (2015). Academic advising: Perceptions of students in a Lebanese University. *IJAEDU- International E-Journal of Advances in Education*, 1(2), 118-126.
- Banat, I. Y. B. (2015). Academic advising problems at Al-quads University as perceived by students and its relationship with students' academic performance. *Academic Journal of Interdisciplinary Studies*, 4(1), 97-108.
- Davis, A. D. (2015). *Students' perceptions of academic advising and influence on retention: A study of first semester, first generation and continuing generation college students at a liberal arts college*. Unpublished Doctoral Dissertation, Ball State University, Muncie, Indiana.
- Drake, K. J. (2011). The role of academic advising in student retention and persistence. Published online in Wiley Online Library (wileyonlinelibrary.com) *About Campus / July–August 2011*, 8-12.
- Ellis, C. K. (2014). Academic advising experiences of first-year undecided students: A qualitative study. *NACADA Journal*, 34(2), 42-50.
- Fricker, T. (2015). The relationship between academic advising and student success in Canadian colleges: A review of the literature. *College Quarterly*, 18(4), 1-15.
- Fussy, S. D. (2018). The status of academic advising in Tanzanian universities. *KEDI Journal of Educational Policy*, 15(1), 51-65.
- Ghaemi, F. & Yazdanpanah, M. (2014). The relationship between socio-economic status and academic achievement in the EFL classroom among Iranian university students. *European Journal of English Language and Literature Studies*, 2(1), 49-57.
- Gordon, V. (2004). The evolution of academic advising: one institution's historical path. *NACADA Journal*, 24(2), 17-24.
- Kavenuke P. S. (2015). Academic advising and students' academic achievement in higher education: Experiences from Dar es Salaam University College of Education in Tanzania. *Journal of Education, Humanities and Sciences*, 4(2), 76–86.
- Khalil, A. & Williamson, J. (2014). Role of academic advisors in the success of engineering students. *Universal Journal of Educational Research*, 2(1), 73-79.
- Latrellis, O., Kameas, A., & Fitsilis, P. (2017). Academic advising systems: A systematic literature review of empirical evidence. *Education Science*, 7(90), 2-17.
- Lee, I. Y. (2017). Academic advisors and their diverse advisees: Towards more ethical global university. *Journal of International Students*, 7(4), 944-962.
- Mabula, N. & Edna, K. (2015). Is it not now? School counselors' training in Tanzania secondary schools. *Journal of Education and Practice*, 6(19), 160-169.
- Moore, C., Schrager, C., & Jaeger, L. (2018). Destination integration: Strategies to improve academic advising. Sacramento, CA: Education Insight Center.
- Mulola, J. M., Maithya, R. & Mwinzi, A. M. (2011). The effect of academic advising on academic performance of university students in Kenyan universities. *International Multidisciplinary Journal*, 5(5), 332-345.

- Ndalichako, L. J. & Komba, A. A. (2014). Students' subject choice in secondary schools in Tanzania: A matter of students' ability and interests or forced circumstances? *Open Journal of Social Sciences*, 2, 49-56. <http://dx.doi.org/10.4236/jss.2014.28008>
- Nel, P. B. (2014). Academic advising as intervention for enhancing the academic success of at risk students at a comprehensive university in South Africa. *Mediterranean Journal of Social Science*, 5(27), 732-739.
- Smith, L. C. & Allen, M. J. (2006). Essential functions of academic advisors: What students want and get. *NACADA Journal*, 26(1), 56-66.
- Sy, W. J. (2017). The advising palaver hut: Case study in West African higher education. *NACADA Journal*, 37(1), 51- 65.
- Van, T. N., & Said, H. (2018). Academic advisors' perceptions of academic advising in public universities of Malaysia. *International Journal of Educational Best Practices (IJEBP)*, 1(2), 34-45.

Study Circles: The Kenyan Interpretation

Henrik Nordvall¹, Pamela A. Wadende² and Maurice N. Amutabi³

¹Department of Behavioural Sciences and Learning, Linköping University, Sweden

²Kisii University, Kenya

³Lukenya University, Kenya

Abstract

This article presents the findings from a qualitative study on a community self-help group in Western Kenya utilizing the study circle model promoted by a Swedish non-governmental organization. It focuses on interaction between the Scandinavian model of study circles and the Kenyan tradition and practices of chama, i.e. informal cooperative societies, often women groups, operating as merry go rounds. By in depth analysis of a specific case of introduction and interpretation of the study circle in an Eastern African context our ambition is to contribute knowledge about the impact of the extensive spread of Scandinavian popular education ideas in the region.

Keywords: agency, chama, knowledge traditions, popular education, transnational spread of educational ideas, study circles

Introduction

This article presents the findings from a qualitative study on a community self-help group in Western Kenya utilizing the study circle model promoted by a Swedish non-governmental organization. It focuses on interaction between the Scandinavian model of study circles and the Kenyan tradition and practices of *chama*, i.e. informal cooperative societies, often women groups, operating as merry go rounds. By in depth analysis of a specific case of introduction and interpretation of the study circle in an Eastern African context our ambition is to contribute knowledge about the impact of the extensive spread of Scandinavian popular education ideas in the region. Since the 1960s Scandinavian popular educators have spread ideas about folk high schools and study circles in the region (Nordvall, 2009). The most obvious example is the Folk Development Colleges in Tanzania, funded by The Swedish International Development Cooperation Agency (SIDA), which resulted in more than 50 folk high school-inspired adult education intuitions which are still in operation (Rogers 2013, 2018).

Swedish popular educators involved in the establishment of Folk Development Colleges in Tanzania, claimed that the Nordic tradition of “folkbildning” could be a tool for decolonialization (Norbeck 1985). With its egalitarian structures, oral orientation and roots in popular movements, it was perceived as an alternative to authoritarian educational traditions spread by the former colonizers (Rydström 1996). In a study of the Folk Development Colleges as an example of educational transfer Rogers (2000) find common ideological familiarity between the ideas on adult education of Julius Nyerere (former Tanzanian president and prominent African intellectual), and of Swedish popular education. However, as demonstrated by Dahlstedt & Nordvall (2011), the anti-colonial rhetoric among Swedish popular educators engaged in Tanzania went hand in hand with a formation of Swedish national identity which was constructed in relation to colonial stereotypes of the ‘primordial Other’ and the ‘Enlightened European’. Thus, paradoxical elements could be traced in the Swedish engagement in Tanzania, at least on a discursive level and in relation to identity processes among the Swedish popular educators.

However, in-depth empirical research on the actual practices, i.e. the non-formal educational activities organized in Eastern Africa with support from Swedish aid, and how the ideas of Nordic popular education have been implanted, is missing, though some research indicating the present status of the Folk Development Colleges in Tanzania exists (Rogers 2000; 2013;2018). The influence of Nordic popular education ideas in Kenya is less explored, save for some research done on the implementation of study circles in rural communities in the coastal regions of Kenya as part of a project focusing on introducing Information and Communication Technologies (ICT) to enhance member's economic opportunities (Ater & Hatakkaa 2013; Hatakka et al 2020). Hatakka et al (2020) conclude that the combination of informal education with democratic and participatory elements, which characterized the study circles, and support in terms of provision of computers, printers and Internet access, led to positive economic outcomes for the participants. By introducing the ICT in combination with an educational approach that was based on the participants' own interests as articulated in an open and informal setting, the project enhanced learning and agency related to the real needs of the groups, according to the authors. The study circles, the focus for the project, were based on groups that "already existed as community groups" (Hatakka et al 2020, 68) that received training in the study circle model as it has been developed in the tradition of Swedish popular education ("folkbildning") (Ater & Hatakka 2013, 84-85). However, although a link between the new study circles and preexisting local social structure is implied by Hatakka et al (2020) the report does not address the interaction or dynamic here between, i.e. how the study circle idea is translated and adapted to the social order of the already existing community group. Therein lies the gap that we address in this paper.

Besides relating to, and contributing to, the above-mentioned literature on the spread and adaptation on Scandinavian popular education ideas, this paper also relates to a common theme in literature on comparative education: the spread of educational ideas (Beech 2006, Rappleye 2006). However, unlike most of the research done in this area which focuses on the spread of educational models and program within the formal educational system, our study pays attention to the spread of popular education ideas and practice linked to processes within civil society and non-formal educational settings. When doing research on the global transfer of popular education ideas and institutions rooted in civil society, it is necessary to consider other dynamics than those that characterize the transfer of educational ideas within formal education. When researching the transfer of ideas between the formal education systems, national curricula, nation-state bureaucracies and organizations for international relations need to be studied. On the other hand, when looking at civil society it instead becomes crucial to consider the agency of individual actors, networks and informal and social contexts in which ideas are introduced, interpreted and adapted (Nordvall, 2018).

Inspired by the arguments of neo-institutional researchers such as Czarniawska and Sevón (2005), we argue that globally mobile educational ideas and concepts, such as the study circle, are translated in the local contexts in the sense that they are transferred, transformed, and given a new meaning. Consequently, "a thing moved from one place to another cannot emerge unchanged: to set something in a new place is to construct it anew" (Czarniawska and Sevón 2005, p. 8). When studying the global dissemination of adult education ideas and models of European origin in the African context it is crucial to emphasize both the contingency of the local adaptation processes related to the spread of ideas as well as the presence of global power structures and discourses with origins in the colonial era. The strong presence of a will among Scandinavian actors to show the way for development in countries in the global south, indicates a discourse on international

solidarity that contains elements from colonial legacies (Dahlstedt & Nordvall 2011). Thus the often explicitly anti-colonial intentions expressed by Scandinavian popular educators involved in spreading the study circles and folk high school idea may very well include elements of cultural imperialism as described by Edward Said (1995).

However, instead of presupposing the influence of such cultural imperialist elements, or any other predefined function of the study circle in the studied context, our analytic attention is directed by an interest in the local meanings and social functions of the study circle. More exactly, besides identifying how participants make sense of the study circle idea, we use as an analytic tool Emile Durkheim's functionalism concept which considers all aspects of a society, which is a complex system whose parts work to promote stability, serve a function and are thus indispensable (Crossman, 2020). Any new idea that comes into society is just a part of this complex system that needs to be absorbed and work together with the other parts to promote stability and solidarity. In this case, we explore how study circles as an idea came into the Mazingira collective and was absorbed and used to improve the lives of community members. By doing so, aim to add knowledge about how the aid-supported Nordic non-formal adult education idea of study circles was introduced and implemented in a Western Kenya located community collective or *chama* called Mazingira and how it interacted with local knowledge systems and educational traditions.

Before we introduce the local context and the method of the study, a few words need to be said about the Scandinavia study circle model. In the Scandinavian context a study circle refers to a group of people who meet regularly and study together. It was developed as an educational method in the context of popular movements in the early 1900s and is associated with democratic and egalitarian ideals formulated by movement intellectuals at the time. In contemporary Sweden, study circles is a mass phenomenon, involving a substantial part of the population, organized by civil society based study organizations that receives state subsidies. The study circles cover a wide range of topic, from cultural activities, languages, politics and craft (Larsson & Nordvall, 2010).

The study circle can include various activities and they are used in different ways. However, even if there is variation is great there is a certain 'study circle grammar' (Larsson, 1995) that contains 'rules' such as: There should be no examinations or merits to be gained. Participation should be voluntary and commercial arrangements are prohibited. The study circle should be open to all, i.e., without requirements of educational background, age, etc. Study circle groups should include somewhere between 3–10 persons and they should meet for 3 hours at minimum three times, or preferably once a week, 10 to 15 times during a term. It needs to have a leader, but it need not be an expert – it could be one of the participants (Larsson & Nordvall 2010). This 'grammar' could also be found in the administrative routines that have developed in Sweden, as a way to distribute subsidies to study organizations organizing study circles.

Pastuhov (2018) notes that the study circles, on the one hand, could be defined as adaptable to changing circumstances and the needs and the interests of the participants. On the other hand, definitions could also consist of idealistic perceptions, linking it to ideas about democratic citizenship, which do not necessarily correspond with actual practices. Thus, there is a potential discrepancy between the ideals and the actual practices of study circles in Scandinavia that has been pointed out in previous research.

Our ambition in this paper is not to locate a core meaning of the study circle. Instead, we pay attention to how the study circle idea is presented in the local context. When communicating

the tradition of study circles, the Swedish-based NGO We Effect¹⁰ in this case, have both accentuated the Swedish history and tradition of study circles, and elements of its ‘grammar’ in their interpretation of the study circle tradition which they disseminate in region.

Methodology

Chama women groups

This article is an ethnographic study utilizing semi- structured interview and observation schedules as data capture tools. It is set in rural Western Kenya among a, largely, farming community where a Swedish NGO – We Effect – has promoted the use of study circles as part of their development aid focusing on environment conservation. It traces the activities of We Effect, Miti mingi and Mazingara in a linear manner. Among the development activities that We effect sponsors in Kenya is environmental regeneration for which Miti mingi, a leading national umbrella farm forestry organization promotes which in turn supports Mazingira local community collective or chama in Western Kenya. Mazingira collective is a Chama (Swahili for association) or Merry-go-rounds in English are made up of people with a shared vision and, in most cases, needs. Traditionally, members of Chama were female in line with the strict gender roles and responsibilities (men ensured survival of the family and home while women offered support in terms of advice, and picked up home chores) that prevailed (Sifuna, 1990; Karani, 1987; Srujana, 1996 and Staudt, 1987) but this is changing as men have started registering into these groups (Njoroge, 2015). Indeed, the strict gender lines were even further enforced and reinterpreted by the colonial masters who first gave men relevant training and paid employment in colonial posts they set up in the new Kenya colony and elevated men’s status in the community through giving them the privilege of having money to use (Srujana, 1996, Staudt, 1987). However, the current Chama bear a resemblance of these traditional collectives of women as far as they are informal groups of people converging to save and borrow pooled resources in a rotational manner as well as tap on important networks when faced with different kinds of problems (Kosiley, 2014). Since the Chama meet fairly regularly, they offer a community-based structure that is useful for community capacity-building activities such as one conducted by International Foundation of Electoral Systems (IFES, 2017) when they conducted a women empowerment and community education program before the Kenyan general elections of 2017.

Participants

The participants on this project were the Mazingira collective members and Miti Mingi members and thus were purposefully sampled. The Mazingira collective has over 50 members; because of there are both active and inactive members, it is not easy to put an exact figure to it. In total 4 people were interviewed once at Miti Mingi and 5 people were interviewed once in Mazingira. Of the group at Mazingira, 3 were interviewed twice and 2 got a home visits in which ethnographic observations were conducted in their homes. Pre-data collection activities included a document search to locate local development projects that received Swedish Aid; both financial and, technical. Later the selected participants took semi-structured interviews and were subjected to an observation schedule.

¹⁰ We Effect was founded in Sweden in 1958. Much of their work is based on cooperative organization and they argue that cooperatives were a fundamental part of the modernization of Sweden. In line with that idea, they support cooperatives and other democratic membership organizations in developing countries. (<https://weeffect.se/om-oss/>, visited 2021-05-01.)

Data collection tools

The semi-structured interviews for Miti Mingi members sought to understand their relationship with We-effect. The interviews aimed to understand the nature, and quantity of support Miti Mingi received from We effect. It was also important that the interviews explored the details of the training received on study circles from We effect and the same training later given, in turn, to Mazingira members. The semi-structured interviews for Mazingira members sought the details of the training received from Miti mingi on study circles and, particularly important, the way the Mazingira members interpreted this training in their day to day activities of improving their community. For instance, what was the value they placed on this training? How were they utilizing study circles as a tool for improving their life in the community, how were they interpreting it and including it in the arsenal of knowledge that they already had and were using for their good? These individual interviews also highlighted the participants view on challenges and opportunities inherent in using study circles as community development tools.

Analysis

The resultant data from this part of the project was analyzed thematically (Patton, 2002). Through thematic discourse analysis, identified themes were linked to the data in an inductive manner. The analysis was based on a background framework of the Functionalism concept which considers all aspects of a society serve a function and are thus indispensable and any new idea that comes into society is just a part of this complex system that needs to be absorbed and work together with the other parts to promote stability and solidarity (Crossman, 2020). We followed a stepped process that begun with reading and re-reading the transcribed interviews and observation notes and coming up with codes. We combined these codes into themes that represented the data, and then examined in detail which themes to report. We choose themes worthy of reporting as per our aims and research questions.

Results

This report is confined to the interpretation made of study circles by Mazingira collective members from when they were trained to how they make use of the circles in their daily lives. Some findings are included of the perceptions and processes that Miti Mingi used in preparing and training Mazingira members. From the observations and interviews with Mazingira members, it was clear that the study circles had been re-interpreted and adapted for use in practical ways those in instances differed from the intentions and training content offered by the trainers from Miti Mingi. The findings also showed that there was perceptible difference in the way Mazingira members used and viewed study circles according to their levels of education. The more educated members used the circles as alternatives for knowledge and even consulted other information platforms such as the internet to increase their knowledge about economic activities such as fruit farming and later, even, taught other members what they had learnt.

Study circles according to Miti mingi umbrella organization of farm foresters in Kenya

Miti Mingi, having a focus on increasing the tree cover in the country to benefit farmers, started in 2013. Since it depended on donor funding (We effect being one such donor) had the obligation to uphold the donor guidelines when training affiliates. These guidelines included ensuring that they maintained a 37% women involvement in any training or development activity they undertook using We effect funds.

Our challenge has been to get more women in residential training (since they may not be able to leave their homes as are care-givers) and so we are moving towards more non-residential trainings in the community. We have not addressed this issue 100% but we are still doing it. We have started engaging men to spread our gender equality message by training them of the importance of letting the women attend training and ensuring that the women are represented in all trainings. We have partnered with an organization called “men for gender equality”. Men here are trained to talk to other men to allow their wives to come for trainings. (Miti Mingi CEO)

According to Miti mingi trainer, his understanding of a SC activities should not necessarily include politics but most important should include social issues that impact their lives. He said:

...in the context of Miti mingi I can say SC is an arrangement where farmers organize a forum where they are able to learn from each other...not more than 10...they can also bring in someone with expertise in a certain subject that they want to learn about. They then learn in their context. (Trainer-Miti Mingi)

Asked whether SC is for specifically for farmers, the trainer said that for them at Miti Mingi it was because the association worked among farmers. But he personally acknowledged that it could be useful in any other context away from farming though it was beyond his mandate to explore these other uses of study circles using the donor funds they had.

The trainer at Miti mingi, after going through SC training thought it was an important tool immediately useful for local farmers given the current gaps created by inadequate resource allocation to support activities among farming communities. In answer to the question about his initial thoughts on what a SC was before he was trained:

I read the history of SC and how it brought in a lot of social change in Sweden at a time when not many people were formally educated and they did not know their rights...and SC was used to disseminate information to them and they became empowered... and I compared that to where we are at this time when (farm) extension services are lacking...it is not easy to get someone to give them (farmers) technical knowledge on different things...personally I thought that this is something that if it can be well implemented and embraced by (agricultural) producers then it can be a powerful tool to disseminate information and knowledge and empower farmers to learn from each other and improve their work. It can be a very powerful approach (to empowering farmers) given the gaps we have in this country in the field of extension. (Miti Mingi trainer)

Prompted, this trainer went ahead to elaborate what he meant by ‘...if well implemented’ he noted that although the farmers received the idea well and are enthusiastic in taking part in SC, due to resource constraints Miti mingi could not afford to keep a staff at all of their affiliate association sites to monitor how the farmers trained on using SC picked up its use to solve the problems they experienced. At times when farmers needed some information materials, they relayed that information to Miti mingi and staff there downloaded that material off the web or liaised with other partners to have the material sent to the farmers. The farmers needed to have someone in place to provide material they needed.

Mazingira: Chama meets and interprets study circles

Miti Mingi staff trained their Western Kenya affiliate Mazingira members on developing and using SC in 2016. Membership of SC in Mazingira is drawn from among the local farmers; most of whom are already members of the local Chama groups some of which, at this time, have both

men and women. Chama offered SC a structure on which to enter the community of Mazingira members because not only did Chama offer an already formed group of people familiar with each other and with a shared goal but also it offered a group ready to learn given that they already practiced educational activities.

The Miti Mingi trainers used the training material sourced from We Effect almost in its entirety. The important difference here is that the language of training was a mixture of English and Kiswahili (Kenya's National language which almost all Kenyan spoke).

At this level, although it was still important that farmer activity sponsored by We Effect have as many women as it can recruit, the trainers did not lay it down as a strict percentage of participation. This is because they opted for activities that already had almost 100% women participation. Activities such as tree nursery development and food security activities attracted many more women than men and at time no men at all. In forming a new study circle when an old one resolves and womens' options Mazingira CEO says:

... If they come in with a need left over from their original group, they will be trying to see how this group solves the issues through seeing who has been trying to do the activity in question. For example the women saw that their main challenge at home was getting food (food security) they formed a SC for food. They prioritized food. They meet every Monday at 8 am and contribute 300Ksh for buying food and giving one member per week.

The Mazingira CEO further elaborated the rules of conduct for SC members. In addition to the general rules about SC presented by We Effect, discussed earlier, local affiliates added their rules to ensure good discipline in SCs. These rules included; members who were late for SC sessions paid a fine of one shilling per minute up to a maximum of 20 shillings or about 2 US dollars. Such a rule ensured member punctuality and was not necessarily viewed as a practice that made SC membership undesirable. Members who totally missed an SC session would be fined 200 Kenyan shillings (which could purchase at least 3 kilograms of Maize flour; a staple of Kenya) so as to be briefed on the content of the missed session. Further members contributed at least 50 Kenyan shillings so they could pool this cash and buy refreshments during the meetings that sometimes went over meal times. These rules ensured members took SC activities seriously. Asked why the punitive rules (paying for lateness and no-show for circle meetings) Mazingira CEO explained:

Members pay so they are briefed on what went on in the meeting when they were away. This is because all along they have been part of the process then they missed so should pay something small...like 200 hundred (Kenya shillings) as lesson cost them (others) a lot. They add a day extra for those who have not attended the full lessons.

Participant's take on their study circle activities

Farming

The Mazingira membership is made up of farmers, most of whom practice mixed farming by keeping animals and crops. These people have learnt farming from various backgrounds such as from their parents as a member says of the skills she learnt from the father:

Most of the times I was taking with my father, and he used to get a lot of milk, and he could sometimes ask me to carry some of the milk. He told me that he learnt all of this from where he came from. He comes from Central Kenya. So when he came here he decided to practice what he had learned from Central Kenya and bought one cow. We started milking it after sometimes.

(J.Mazingira member).

Some members learnt from neighbors and especially fellow women were considered eager to share their knowledge to improve other people's lives:

When I moved here I realized that neighbors were not buying vegetables and also chicken. So I challenged myself also not to buy. So I decided to plant because you can see how neighbors have done it and they can explain to you where you do not understand. Especially planting carrots and cabbages, you know us from our homes we don't have that knowledge. (L.Mazingira member).

The respondent L. further gave the reason for engaging with women in the community is that they are available to help:

You go to the shamba and probably after seeing her good vegetables you can ask, how did you prepare your vegetables? Then she may take the seeds to show you. So she will demonstrate how it is done as you observe. So again when am doing it at my place I call the person who taught me and ask, am I doing the right thing? What did you say we do here? (L Mazingira member)

To stress the practical usefulness of SC a member states that when SC came to her association, she realized its usefulness and, together with her group members started using it. The group members are people who already knew each other were able to quickly form an SC focused on a common need they faced.

So study circle has allowed us to get information because when you say your dairy cow is giving 8 liters and his/hers is giving 2 liters you can learn from each other. Study circle has made us get a lot of information. Even it has gotten to the level of study circles for food away from farming, new ideas are coming up. Even others were suggesting having a study circle for paying school fees. You see, so people have embraced it and they are coming up with many good news ideas. (Mazingira J SC member).

For Mazingira members who were interviewed, their relationship with new knowledge they get from study circles has involved including what they consider important for their lives and leaving out what does not work for them. Mazingira member L describes how she has improved. Although Mazingira member L was involved in activities such as raising chicken before using the knowledge she picked from her parents and other relatives she has come in contact with, she learnt how to better raise them from teachings at SC. She had not taken her chicken rearing activities seriously enough so had not been keen to learn many details about that process from her contacts. Being involved in SC about chicken rearing offered her opportunity to focus more on this activity and a community of peers to which she deferred to for supervision as she improved her chicken raising activity. Including what she knew about feeding and giving shelter to chicken with new knowledge about better care from the SC made her a better farmer. She says:

Before I used to give my chicken 'kitchen waste' (left over food). I realized that when chicken eat salt they get sickly and die. Kitchen waste has a lot of dirt which is poisonous for chicken. Chicken also need to be kept in clean surroundings. Chicken need your care just the way you care for yourself. (L. Mazingira member)

L also learnt from the SC that in order to make more profit out of chicken rearing as a business, she needed to invest both time and resources in order to get returns. This involved buying feed, ensuring the chicken are clean and healthy. This meant that is she continued with her way of raising chicken then she would not do it as an income generating business.

Indeed, during the third visit in which ethnographic observations were done in her home, it was apparent that she has embraced the learnings from SC on raising chicken. She has a barn with different sections for layers and chicken for meat. She had also invested in chicken feed that was prepared by a fellow SC member who also raised chicken.

For Mazingira member J, a fruit farmer being involved in an SC has spurred his appetite for learning which has seen him seek information from sources such as the internet, fruit markets and other farmers. He had worked as a semi-skilled laborer learning on the job as a ship builder, maintenance staff at a gold mine in Tanzania and later as a driver for the cotton industry in Tanzania. In 2003 he came back home and decided to get a means of raising his family and farming is what leant itself easily for this. This is because his father raised sheep, planted flowers and loved trees. His father was among the first indigenous Kenyan to be trained at the renowned agricultural college named after the English Lord Egerton.

I remember when I was in class three and we were living in Zambia, my father was a manger in one of the farms and he had allocated us children plots in the farm to plant tomatoes and sell to the other workers in the farm to supplement our pocket money. (J. Mazingira member).

After being raised in a farming family, he felt “at home” with it. However, his land was too small to plant the Kenyan staple maize enough to feed his family and sell surplus to meet his financial obligations. He started farming with Irish potatoes that he found people around there farming but soon realized that when there was a glut he could not make much profit out of selling his harvest. He then ended up planting and selling passion fruit after doing research and realizing that it could fetch more money. He ignored the entire naysayers who wondered if he could feed his family through fruit farming alone.

As time went on he kept on diversifying on the types of fruit he planted according to how much it could fetch him in the market and how suitable his farm was for its growth. He says he was open to learning and trying new things because of his involvement in SC. When we visited his farm he had a variety of fruit plants among them Kiwi, passion fruit, tree tomato, grapes and strawberry. He gets information about taking care of these fruits from many sources including other farmers, internet and experts that he meets at SC meetings.

Discussion

Although the findings supported the Functionalism concept (Crossman, 2020), where a new idea was absorbed into a community and remodeled for the good of community members, they indicated an active interaction with the indigenous knowledge traditions and ways of life. It was apparent that the study circles ideas work to improve Mazingira members’ lives in ways that had not even been imagined by the Miti Mingi trainers.

Notable educational and philosophical aspects that came from African indigenous educational philosophy focused on, among other things, an education that prepares and supports people to live successfully in the community (Sifuna, 1990). This role resemble how study circles and folk high schools in Sweden during the early 1900s have been portrayed, in the sense that they involve socio-economic marginalized parts of population in an collective effort to change their social conditions (Arvidson, 1996; Larsson, 2013).

Contemporary ideals and practices of study circles in Sweden are often characterized by high level of horizontal relations and highly individualized motives of participation, and as place

where participants often are looking for personal development beyond domestic demands and demands related to working life. In contemporary Sweden the study circles have been described as a space where participants may enact their individual wishes and personal interest, in a welfare state where their basic social needs have already been met (Pastuhov, 2018; Sundgren, 1999).

In contrast, as adapted and practiced in Mazingira, the study circles in Western Kenya focused more on improvement of life of members without unduly flagging some details of hierarchy in the group such as members who got fined for missing meetings, coming in late for sessions, talking while the chair was also talking, even if all this may also be construed as activities that bring order into the group's processes. Mazingira members can be said to be products of the African educational philosophy and way of life with its strict gender and other community structure (Sifuna, 2019 and Karani, 1987) and the colonial education which initially focused on creating a workforce for the colonial administration posts set up all over the country as earlier discussed (Srujana, 1996; Staudt, 1987).

The SC's initial focus of addressing under-development and widespread social and economic inequalities felt in the Swedish society in the wake of the 19th century (SC training materials, 2004) remain largely the same (especially economic inequalities felt in the local Kenyan communities) but the methods of accomplishing this tasks has changed according to needs and context. In the local Kenyan community participating in this project, the SC has become basically a survival tool by local farmers faced with increased land fragmentation, hard economic times and environmental degradation among other characteristics of changing times as experienced by most local communities in Kenya.

Largely, for these participating farmers' group, SC remains just a community development tool with hardly any references to Sweden and Scandinavia origins. This imposed narrative, which seems to be influential on a managerial level in Miti Mingi in some sense may be problematized in as far as cultural imperialism is concerned, fades away when the study circles are put into practice at the grassroots level.

However, although no gospel of superior Swedish or European cultural ideas are spread or picked up at this grassroots level, we can see that the spread of the study circles creates distinctions between chamas. Indeed, to some extent it can be said that the study circles introduced a hierarchy among chama in that the ones supported to start study circles by We-effect and Miti Mingi were higher level compared to other local chama without such support.

Finally, although the chama's version of the study circle differs from many of the ideals linked to study circles in the Scandinavian tradition, this transformation on the other hand, is fully in line with one of the early promoters of study circles in Sweden, Oscar Olsson, who once envisioned them in the early 1900s – as something that should develop organically and suit users in their differentiated circumstances and contexts. And in addition, as pointed out in previous research on study circles, discrepancy between study ideals and the actual study circles is widespread phenomenon also in the Swedish context.

Conclusions

We explored how the aid-supported Nordic non-formal adult education idea of study circles was introduced and implemented in a Western Kenya located community collective Mazingira and how it interacted with local knowledge systems and educational traditions. Generally, apart from the referent study circles, Mazingira members usurped the essence of the study circles and made

it their own through fitting it into their community structures and activities complete with local norms such as meeting rules. They used the study circles in creative ways to improve their lives and that of community members such as for collecting school fees for their children and satisfying the typical Kenyan thirst for formal education. They used it to procure healthy food for their families and ensure their survival despite the prevailing uncertainties attending their community such as poverty and want. We also found out that study circles as supported by We effect could easily create hierarchies in the community chamas when community members perceived chamas that received this support as of a higher level.

References

- Arvidson, L. 1996: *Cirklar i rörelse*. Linköping: Linköpings universitet, Institutionen för pedagogik och psykologi, Mimer.
- Ater, S. & Hatakka, M. (2013) Study Circle Outcomes: An Evaluation Of An Adult Education, ICT And Livelihood Project Among Self-Help Groups. s, in *ICT for Anti-Corruption, Democracy and Education in East Africa*, K. Sarajeva, Editor. 2013, Spider: Stockholm. p. 83-95.
- Beech, J. (2006) 'The theme of educational transfer in comparative education', *Research in Comparative and International Education*, vol. 1, no 1, pp. 2–13.
- Crossman, Ashley. (2020, August 28). Understanding Functionalist Theory. Retrieved from <https://www.thoughtco.com/functionalist-perspective-3026625>
- Czarniawska, B & Sevón, G. (2005). *Global ideas*, Liber, Malmö.
- Dahlstedt, M. & Nordvall, H. (2011) Paradoxes of Solidarity: Democracy and Colonial Legacies in Swedish Popular Education. *Adult Education Quarterly* 61 (3): 244-261.
- Hatakka, M., Thapa, D., & Sæbø, Ø. (2019). Understanding the role of ICT and study circles in enabling economic opportunities: Lessons learned from an educational project in Kenya. *Information Systems Journal*, 30 (4), 664-698.
- International Foundation of Electoral systems (2017). Empowering Kenya's chama market women <https://www.ifes.org/news/empowering-kenyas-chama-market-women-through-advocacy-training>
- Karani, F. (1987). The Situation and Roles of Women in Kenya: An Overview. *Journal of Negro Education*, 56, (3), 422–34.
- Kosiley, C.(2014). Factors influencing sustainability of Merry-Go round projects by women in Bomet Central Constituency, Kenya. Unpublished Masters Degree Thesis: School of External Studies: Nairobi University.
- Larsson, S. (1995) Folkbildningsbegreppet ur en vuxenpedagogisk synvinkel. In: Bergstedt, B., Larsson, S.(red) Folkbildningens innebörder. Linköping: MIMER: Skapande vetande.
- Larsson, S. (2013), 'Folk high schools as educational avant-gardes' in *Popular Education, Power and Democracy: Swedish Contributions and experiences*, eds A-M Laginder, H Nordvall, & J Crowther, NIACE, Leicester.
- Larsson, S., Nordvall, H. (2010) Study circles in Sweden: An overview with a bibliography of international literature. Mimer. Linköping University Electronic press.
- Njoroge, R. (2015). Chama: A Driver of the Non-Formal Economy in Kenya. VoA <https://learningenglish.voanews.com/a/chama-driver-nonformal-economy-kenya/2866813.html>
- Norbeck, J. (Ed.). (1985). *Swedish folk development education and developing countries*. Stockholm, Sweden: Swedish International Development Cooperation Agency
- Nordvall, H. (2009) *Folkhögskola på export?* I B. Gustavsson, G. Andersdotter & L. Sjöman (red): *Folkhögskolans praktiker i förändring*. Lund: Studentlitteratur.
- Nordvall, H., (2018) The global spread of the Nordic folk high school idea. . In: I. Milana, M. Webb, J. Holford, R. Waller and P. Jarvis, eds. *The Palgrave international handbook on adult and lifelong education and learning*. London: Palgrave Macmillan.

- Pastuhov, H. (2018) The ideals and practices of citizenship in Nordic study circles. In: I. Milana, M. Webb, J. Holford, R. Waller and P. Jarvis, eds. *The Palgrave international handbook on adult and lifelong education and learning*. London: Palgrave Macmillan.
- Patton, MQ, (2002). *Qualitative Research and Evaluation Methods*, 3rd edn. Thousand Oaks, Sage.
- Rapplee, J 2006, 'Theorizing Educational Transfer' *Research in Comparative and International Education*, vol. 1, no. 3, pp. 223-240.
- Rogers A. (2000). Cultural transfer in adult education. *International Review of Education*, 46(1-2), 7-92
- Rogers, A (2013) Rhetoric and implementation: the folk high school tradition and the folk development colleges of Tanzania. In: H. Nordvall, A.M. Laginder and J. Crowther, eds. *Popular education, power and democracy*, Leicester: NIACE, 214–237. a
- Rogers, A. (2018). The homelessness of adult education: Some lessons from the folk development colleges of Tanzania. *Studies in the Education of Adults*, 51(1), 15-35.
- Rydström, G (ed) 1996, *Adult education in Tanzania*, Centre for Adult Educators, Linköping.
- Said, E. W. 1995. *Culture and imperialism*, Knopf, New York.
- Sifuna, N. D. (1990). *Development of education in Africa: The Kenyan experience*.
- Srujana, K. (1996). *Status of women in Kenya: A sociological study*. Delhi: Kalinga Publications.
- Staudt, K. (1987). *Women's politics, the state, and capitalist transformation in Africa* In I. L,
- Sundgren, G. (1999) *Folkbildning – från jämlikhet till frihet?* ur SOU 1999:84. Demokratiutredningens forskarvolym VIII. Stockholm
- Tagliabue, (2012) <https://www.nytimes.com/2012/11/14/world/europe/swedish-school-de-emphasizes-gender-lines.html>
- The Constitution of Kenya (2010). Marriage Act. www.kenyalaw.org
- We effect website <https://weeffect.org/start-page/about-us/our-history/> 2019

The Contribution of President Nyerere to the Development of Adult Education and Lifelong Learning in Tanzania and Globally

Heribert Hinzen

Department of Comparative Adult Education and Lifelong Learning,
University of Würzburg, Germany

Abstract

This keynote presentation looked at Julius Kambarage Nyerere with changing lenses on his impact on adult education in Tanzania at his time being the President of the country, and his important influences on the global adult education movement at this time and even beyond. Having my own biographical lens on it started from a University seminar in 1972 on Nyerere and Ujamaa in Tanzania, followed by work for my doctoral comparative dissertation on Adult Education and Development in Tanzania. During that time I had joined the Institute of Adult Education for the evaluation of the mass campaign Chakula Ni Uhai. In 1976 Nyerere gave the keynote speech on Adult Education and Development to the first World Assembly of the International Council for Adult Education (ICAE) founded after CONFITEA III in Tokyo. ICAE by now is a global movement which has just been invited to contribute to the UNESCO Futures of Education initiative.

Introduction

Nyerere was born in 1922 as the son of a chief. He spent his early years living in rural areas, went to a missionary school and then for studies at Makerere College in Uganda. After that he worked as a teacher in Tabora before he continued for his Master studies to the University of Edinburgh. When he came back his political interest had grown and he joined the Tanganyika African National Union (TANU) which successfully gained independence, but stayed within the Commonwealth. He became the first President of what later was known as the United Republic of Tanzania, after Tanganyika merged with the island of Zanzibar.

As a German, I should not forget to mention that the British colonial period had a predecessor. That was *Deutsch-Ost-Afrika (German-East-Africa)* and part of the imperialistic endeavors of our emperor system to get a share of the land and people, resources and power which were in competition with the Belgians, Dutch, French, Italians, Portuguese and Spaniards in many parts of Africa and indeed around the globe. (Rodney, 1972) Latest researches sum up the death toll of the *Maji-Maji-War* at the level of 300.000 people. The current wave and debate between many Governments and Museums of giving back robbed objects from the cultural heritage of the colonized countries reminds us every day of those disasters, and the need to remember and learn for the future.

The political, social, cultural and educational ideas of Nyerere had a great impact on the developments in Tanzania. He declared and disseminated predominantly through speeches held at a variety of occasions, which were written, collected and published in three volumes as *Freedom and Unity* (1967), *Freedom and Socialism* (1968), and *Freedom and Development* (1973). Many smaller publications followed later including *Education Never Ends. The 1969 and 1970 New Years' Eve Addresses to the Nation* disseminated through the National Adult Education Association of Tanzania (Nyerere, 1975). The Adult Education Year in 1970 - this is why we now celebrate the 50 years.

Julius Nyerere was called *Mwalimu* (the Swahili word for teacher) by his people - even in his years in politics. When he died in 1999 he was remembered by Peter Mayo for “his lifelong commitment to Christian-Socialist principles”. (Mayo, 2001)

My way to Nyerere

Let me start with some biographical reflections on my early professional years. I came across his writings during a seminar at the University of Cologne in 1972 which was titled *Nyerere and Ujamaa in Tanzania*. In the next semester it was *Kaunda and Humanism in Zambia*. Following on the student's rebellion we were eager to understand more what was going on in other parts of the world. We had demonstrated against all the inhumanities of the war in Vietnam, Laos and Cambodia. We wanted to learn from education reforms and revolutions in China and other countries and continents. Not much was known about African nations and people beyond the colonial disasters which were still not over for the Portuguese interventions in Angola, Cap Verde, Guinea-Bissau or Mozambique, and as it turned out even longer for Apartheid in South Africa. We therefore appreciated the discourse on independent and more unique ways forward like in Tanzania.

In 1974 I moved on to the University of Heidelberg for my doctoral dissertation on *Adult Education and Development in Tanzania*. Heidelberg had a center for comparative studies in education with a special focus on Africa. The research scholarship covered field work and study trips. I thus came to Tanzania for the first time in 1974 and participated in the international conference on *Adult Education and Development* with so many highly interesting presentations from so many countries. A field trip took the conference participants to Mwanza at Lake Victoria to observe the Tanzanian site of UNESCO Experimental World Literacy Program which later inspired the national literacy campaign.

I took the opportunity to prepare for a longer stay and in 1975 the Institute of Adult Education (IAE) in Dar es Salaam hosted me as an associate in the Research and Planning Department which at the time was deeply engaged with the evaluation of the *Chakula ni Uhai* (*Food is Life*) campaign. I was fortunate that the Head of the Department, Bertram A.P. Mahai, supported me much to understand the concept and methodology and enabled the necessary travels to all the provinces and regional IAE centres which were involved in the evaluation. We later wrote articles together such as *Chakula ni Uhai – A Radio Study Group Campaign in Mass Adult Education*. He also invited me to a discussion in IAE where I could present a paper on *Some Considerations on Adult Education within the Concept of Lifelong Learning in Tanzania* (Hinzen, 1975).

During that period I also had the opportunity to participate in 1975 in the UNESCO *Seminar on Comparative Structures of Adult Education in Developing Countries* which took place in Kikuyu, Kenya. Renowned colleagues from the international scenery came like John Lowe, Budd Hall and David Macharia. It helped me to understand the importance of structures for adult education as a sub-sector of the education system, and why adult education institutions need support through related policy, legislation and financing. It also prepared the way to engage with the UNESCO Institute for Lifelong Learning (UIL) in Hamburg who invited us to co-ordinate a study on *Education for Liberation and Development. The Tanzanian Experience* (Hinzen, Hundsdoerfer 1979) to which so many well-known colleagues from Tanzania like Bwatwa, Chale, Ishumi, Kassam, Maliyamkono, Malya, Mbunda, Mlekwa and Mmari, together with their international colleagues like von Freyhold, Mbilinyi, Mitschke-Collande and Swantz contributed. The book appeared in the UIL series on educational reforms, and was widely distributed through a joint

publication with Evans Brothers. If wanted by conference participants - a PDF could be sent.

I joined DVV International in 1977 for a project on development education and global learning. From 1978 on I moved into the co-ordination of projects in Africa, including Kenya, Somalia, Tanzania, Kenya, Uganda and Zambia. It also meant two other important roles within the institutional management as Deputy Director of DVV International and as Editor of the journal *Adult Education and Development*. It was a pleasure to be able to publish articles coming from Freire and Nyerere, Mhaiki, Hall and Kidd, Bhasin, Duke, Kassam, Ramdas or Rogers. I stayed full-time with DVV International till 2015 with ever changing roles a Director of Headquarters or of Country Offices for Sierra Leone or Hungary, or at the end in the Regional Office for South and Southeast Asia in Lao PDR.

My assumption is that my personal, professional and political life would have been very different without meeting Nyerere and his speeches and writings as milestones and signals on adult education within lifelong learning much beyond Tanzania.

Julius Nyerere on Education

Even before his more systematic and comprehensive writings on education statements can be found which called for the importance of adult education, like in the 1964 Development Plan:

First we must educate adults. Our children will not have an impact on our economic development for five, ten or even twenty years. The attitudes of the adults on the other hand have an impact now. The people must understand the plans for the development of this country; they must be able to participate in the changes which are necessary. Only if they are willing and able to do this will this plan succeed.” (United Republic of Tanzania, 1964)

We could identify five speeches which comprise most aspects of what we may call the pedagogy of Nyerere, and they were all included in *The Tanzanian Experience*:

In 1967 he spelt out *Education for Self-Reliance* as the first Post-Arusha policy directive on education. TANU had decided to develop self-reliant Ujamaa villages as an approach of rural socialism, and education for this self-reliance was a precondition. All schools should have gardens in which pupils and teachers grow what they need. The numbers of primary school years were extended and they should enable school leavers to go for work and lead a meaningful life.

New Year’s Eve addresses to the nation for 1969 and 1970 were later merged and published together as *Education Never Ends*. In 1970 was the inauguration of the first university in Tanzania and Nyerere used this as the opportunity to speak on the *Relevance and Dar es Salaam University* which carries a major function and social responsibility in the advancement and transmission of knowledge. It built however on the foundations of the University College of Dar es Salaam as part of the East African University.

In 1974 he spoke on *Our Education Must be for Liberation* during the opening of an international seminar on *Education and Training and Alternatives in Education in African Countries* which was jointly organized by the Dag Hammarskjöld Organization and the Institute of Development Studies in Dar es Salaam.

In 1976 he addressed the participants of the ICAE World Assembly held at the University of Dar es Salaam with another milestone speech on *Adult Education and Development*. Here he stated that “the first function of adult education is to inspire both a desire for change, and an

understanding that change is possible.”

Education Never Ends

1970 had been declared by TANU and the Tanzanian Government as *Adult Education Year*. Nyerere therefore took the opportunity to speak about this twice in the New Year Eve Speeches of 1969 and 1970. At first as a sort of announcement, and a year later to report and encourage further efforts:

For, as I said last year, adult education is something which never stops. Whatever level of education we have reached, we can go on; there is always something new to learn. And if we have not begun to learn about the modern world, we can begin now. (Nyerere 1975, p. 8)

If we look at some of the discourses today and the paradigm shift valuing lifelong, lifewide and lifedeeep aspects of learning and education, then one could be surprised to read in *Education Never Ends*: “What was important, and what is still valuable, is that education in our traditional societies was part of life, not something separate, which a person took part in for just a short period in his lifetime.”

Further on the text defined as the three stages of education:

“Yet it is still true that the first education anyone ever gets is from his parents and his brothers and sisters, as he grows from infancy into childhood.”

“Second, there is formal education at school. Unfortunately, we are still not able to provide a place in school for every Tanzanian child...”

“Adult education is the third stage, and it can cover many of the subjects learned at school for those who never had the opportunity. It applies to every one of us, without exception. We can all learn more.”

Education Never Ends manages the challenge to advocate for all three aspects - lifelong, lifewide, and lifedeeep – at the same time it spells out objectives for adult education, and throughout comes back to welcome statements and methods like “learning by doing” or “learning from experience”.

As a final quotation from this *Education Never Ends*:

“For I repeat, education is something that all of us should continue to acquire from the time we are born until the time we die. This is important both for individuals and for our country as a whole.”

UNESCO and ICAE

The head of the Tanzanian delegation to the UNESCO World Conference on Adult Education CONFITEA III in Tokyo 1972 was Paul Mhaiki. He may be called a major architect of the development of adult education as a country-wide system. Together with Budd Hall he co-authored *The integration of adult education in Tanzania* (Mhaiki & Hall, 1972) His career included being Director of IAE, Principal of Kivukoni College and he headed the Adult Education Department in the Ministry. Later on Paul Mhaiki became Director of Adult Education and Rural Development in UNESCO Headquarter in Paris, and from there he moved on to become the Tanzanian Ambassador to UNESCO.

At the time Mhaiki worked closely with Roby Kidd from Canada, author of the famous book *How Adults Learn*, Hellmuth Dolff from Germany, Director General of DVV, and Paul Bertelson

from the Adult Education Section at UNESCO. Together they not only influenced the outcomes of CONFINTEA III, but they also used the meeting as a platform to discuss the need for a global civil society representation as a new organization not in competition but complementary to UNESCO depending on member states and thereby governments more strongly. The process went quickly: ICAE was founded in 1973, Roby Kidd became the Secretary General, Paul Mhaiki Vice-President for Africa, and Hellmuth Dolff hosted the first ICAE Executive Council meeting in the local Volkshochschule (vhs, folk high school) in the city of Cologne.

The First World Assembly of ICAE was 1976 in Dar es Salaam and turned out to be a milestone event with President Nyerere giving the keynote address on *Adult Education and Development*. Even today it is an inspiring document to read with so many relevant arguments and suggestions covering aspects like scope, methods and organization.

So if adult education is to contribute to development, it must be part of life – integrated with life and inseparable from it. It is not something which can be put into a box and taken out for certain periods of the day or week – or certain periods of life. And it cannot be imposed: every learner is ultimately a volunteer, because however much teaching he is given; only he can learn. Nyerere became the first ICAE Honorary President. The whole conference is very well documented as *Adult learning: A design for action* (Hall & Kidd, p. 1978).

A short note on UNESCO Education Reports and the ICAE contributions should help to appreciate and understand the attempts to re-thinking education when turning points in history require re-orientation:

1972 Edgar Faure, former Education Minister of France, and his commission came up with *Learning to be. The world of education today and tomorrow*.

1995 Jacques Delors, former EU President and his commission titled *Learning the treasure within*. ICAE was invited to contribute and sent the submission *Adult education and lifelong learning: Issues, concerns and recommendations* (ICAE, 1994).

2021 Sahle-Work Zewde, President of the Federal Republic of Ethiopia, and her commission are planning to present their report on *Learning to Become. The futures of education* at the UNESCO General Conference in November this year. ICAE contributed a position paper on *Adult learning and education – because the future cannot wait* (ICAE, 2020).

All these reports have a lifelong learning perspective. They are historical products of their time. All look at the diversity of knowledge, competencies and skills as well as attitudes, behaviors and values. However, the importance of adult education has not been expressed as clearly and strongly in the Faure and Delors Reports – compared to the writings of Nyerere. It is to be hoped that the ICAE intervention this time bears more fruits for a better future of adult learning and education.

CONFINTEA

We provided evidence about the strong position Tanzania had in CONFINTEA III in 1972. The latest one was CONFINTEA VI in 2009 in Brazil which came up with the *Belém Framework for Action (BFA)* which stated: “Lifelong learning ‘from cradle to grave’ is a philosophy, a conceptual framework and an organizing principle of all forms of education, based on inclusive, emancipatory, humanistic and democratic values; it is all encompassing and integral to the vision of a knowledge-based society... “. (UIL, 2010)

The BFA covers these five areas specifically: “policy, governance, financing, participation, quality”. In respect to financing the BFA is “seeking investment of at least 6% of GNP in education with an increasing share of resources allocated to ALE”. Whereas I could not find robust data on this, the 4th Global Report on Adult Learning and Education (GRALE) provides figures for those participating countries of less than 2% of the share for ALE of the public spending on ALE. (UIL, 2019a)

It should serve as a reminder of what Nyerere argued for at the ICAE World Assembly: All this means that adult education has to be given a priority within the overall development and recurrent revenue allocations of governments or other institutions. And what priority it obtains is perhaps one of the most political decisions a government will take. For if adult education is properly carried out, and therefore effective, it is the most potent force there can be for developing a free people who will insist upon determining their own future... (Nyerere 1975, p.54)

The next CONFINTEA is just around the corner. The Mid-term in 2017 concluded in its report *CONFINTEA VII - Adult Learning and Education and the 2030 Agenda* that it will be important to strengthen ALE in the implementation of the SDG. All countries were invited to submit national reports which are now analyzed in the context of the 5th GRALE specifically looking at active citizenship education and participation. Soon there will be the chance to share information and deepen the discourse during the virtual CONFINTEA VII Eastern and Southern Africa Sub-Regional Consultation in June. A year later in 2022 there will be CONFINTEA VII in Morocco.

Education 2030 Agenda

The Government of Tanzania signed the SDG together with 193 countries of the UN family. It can be argued that education, learning and training for youth and adults are components in each of the 17 goals which from another perspective are a prerequisite for their successful implementation (Schweighöfer, 2019).

Goal 4 of the SDG reads: “Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all”. This seems a broad enough goal for all education systems globally. I recall that in preparation for the World Education Forum in Incheon 2015 we had argued for a second “ensure” in front of “lifelong learning opportunities for all”. Ensure seems more than promote.

However, there are two more very important clauses in SDG 4 Education:

“Make learning spaces and environments for non-formal and adult learning and education widely available, including networks of community learning centres and spaces and provision for access to IT resources as essential elements of lifelong learning.

Provide learners of both sexes and of all ages with opportunities to acquire, throughout life, the knowledge, skills, values and attitudes that are needed to build peaceful, healthy and sustainable societies.” (UNESCO, 2015a)

There are certain monitoring mechanisms that report progress on achievements in respect to the SDG. It may be a challenge to find out where Tanzania stands in 2021, less than 10 years away from 2030.

The *Recommendation on Adult Learning and Education (RALE)* was adopted by the UNESCO General Conference in 2015. (UNESCO 2015b) The BFA had called for a revision of 1976

document which at the time had really captured the essentials of an emerging field. RALE incorporated and integrated what CONFINTEA and the SDG had said in respect to ALE and CLC: "... creating or strengthening appropriate institutional structures, like community learning centres, for delivering adult learning and education and encouraging adults to use these as hubs for individual learning as well as community development." (<https://uil.unesco.org/adult-education/unesco-recommendation>)

We appreciate that there is another paradigm shift coming: From a human right to education that too often was mis-understood as a right to schooling or literacy only to a human right to lifelong learning. Within this we need to more emphasise on adults as they are the largest group of society and adulthood is the longest time in life. We therefore have to advocate a strong component of ALE in lifelong learning equally important for each individual as for society as a whole.

On closing with my personal and professional lens I am thankful that I could continuously for almost four decades, work for DVV International in headquarters, country and regional offices which included Tanzanian adult education as an important partner. Additionally and globally serving as ICAE Vice President and Member of the CONFINTEA VI Consultative Group it was the period during which the Belem Framework for Action, the Education 2030 Agenda of the Sustainable Development Goals, and the UNESCO Recommendation on Adult Education emerged. Even today all these experiences impact my University teaching and research in comparative adult learning and education.

Following a public tender we got involved in the *Feasibility Study. Assessment of relevance, feasibility and potential sustainability of an intervention of DVV International in Tanzania*. (Hinzen, Weber 2019) By now the Country Office has been opened and the Regional Office for Eastern Africa has moved from Addis Ababa to Dar es Salaam. I was particularly pleased to see that the new Regional Director, Frauke Heinze, has already taken up the challenges to define together with her partners in Tanzania a route along the ALESBA (Adult Learning and Education System Building Approach) which has been piloted in neighboring countries in the past years. We found it timely to write a chapter for the commemorative book prepared by Tanzanian colleagues and called it *Tanzanian and German Cooperation in Adult Learning and Education for Development: A Historical Legacy of 50 Years Told Through the Roles of Programmes, Personalities and DVV International*. (Heinze & Hinzen, 2021)

Proverbs and slogans

We have seen that adult education and lifelong learning have deep roots in the life and traditions of people in most or even all parts of the world. During my professional moves across the world I started to collect proverbs and slogans which were somehow related to our field. These are some of them:

In Germany we have *Learning from the cradle to the stretcher*

In Tanzania I met Nyerere's *Education Never Ends*

The European Union used *It is never too late to learn* for a policy document

In Moldova I was told *One learns all life, and still is ignorant*

And the Mende in Sierra Leone convinced me on an even longer perspective as *Learning starts in the womb and ends in the tomb*.

A final note

The International Adult and Continuing Education Hall of Fame held an Induction Ceremony on December 4, 2008 in which Julius Nyerere and Paulo Freire received the status of posthumous honors. (<https://www.halloffame.outreach.ou.edu/>)

There can be no doubt that both of them deserve this recognition. Both enriched the field of adult education and lifelong learning tremendously.

References

- Heinze, F., Hinzen, H. (2021). Tanzanian and German Cooperation in Adult Learning and Education for Development: A Historical Legacy of 50 Years Told Through the Roles of Programmes, Personalities and DVV International. (Forthcoming in the commemorative book)
- Hinzen, H. (1994). Our story and history. In: Hinzen, H. (Ed.) 25 Years Institute of International Cooperation of the German Adult Education Association. In: *Adult Education and Development*, 43, 9-56.
- ICAE (1994). Adult education and lifelong learning: Issues, concerns and recommendations. Submission to the International Commission on Education and Learning for the Twenty-first Century. In: *Adult Education and Development*, 42, 175-184.
- ICAE (2020). Adult learning and education (ALE) – because the future cannot wait. Contribution of the International Council for Adult Education (ICAE) to the UNESCO's Futures of Education initiative. Belgrade: ICAE.
- Mayo, P. (2001). Julius K. Nyerere (1922-1999) and Education – a Tribute. In: *International Journal for Educational Development*, 21, pp 193-202.
- Mhaiki, P.J., Hall, B.L (1972). The integration of adult education in Tanzania. Dar es Salaam: Institute of Adult Education.
- Nyerere, J. K. (1975). Education Never Ends. The 1969 and 1970 New Years' Eve Addresses to the Nation. In: *NAET*, 1-15.
- Nyerere, J. K. (1979). Adult Education and Development. In: Hinzen, H., Hunsdörfer, T. (Eds.) *The Tanzanian Experience*, 49-55.
- Rodney, W. (1972). *How Europe Underdeveloped Africa*. Dar es Salaam: Tanzania Publishing House.
- Schweighöfer, B. (2019). Youth and Adult Education in the Agenda 2030 and the Sustainable Development Goals. Role, Contribution and Further Potential. Bonn: DVV International. Available at: <https://bit.ly/37QMx7p>
- UIL (2010). CONFINTEA VI. Belem Framework for Action. Harnessing the power and potential of adult learning and education for a viable future. Hamburg: UNESCO Institute for Lifelong Learning.
- UIL (2019a). 4th Global Report on Adult Learning and Education. Leave No One Behind: Participation, Equality and Inclusion. Hamburg: UIL.
- UNESCO (2015a). Education 2030. Incheon Declaration and Framework for Action for the Implementation of Sustainable Development Goal 4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. Paris: UNESCO.

The Development of Folk Development Colleges in Tanzania

Helena Colliander

Institute of Education and Behavioral Science, Linköping University, Sweden

Abstract

The Folk Development Colleges (FDCs) have played a part in the adult education system in Tanzania since 1970s. The colleges were established by former Tanzanian president Julius Nyerere and with inspiration from the Swedish folk high schools. The FDCs have survived several milestones and changes, including a withdrawal of fund from SIDA and shifts from one ministry to another. The aim of this paper is to give a thematic overview of the research conducted on FDCs. One main theme is the relations between various national and international stakeholders. This type of studies, primarily, focuses on how ideas are transferred and developed at a system level. Another theme is the achievements and challenges of running the FDC activities, particularly in relation to (non-)available resources. What seem to be less researched, however, were the actual practices of the FDCs. Since they are influenced both by ideas and actors at the system level and conditioned by the local school community and the resources available, such a focus would contribute to a more comprehensive understanding of the FDC.

Introduction

This paper gives an overview of the research made on the Folk Development Colleges (FDCs) in Tanzania¹¹. Out of the few existing studies which deal with the FDCs, some use the schools as a case among others to study a certain phenomenon, whereas others focus, directly, on the schools themselves. Both types of studies are included in this overview. The paper covers several sections; firstly, a background that describes the establishments of the FDCs, the interaction with Swedish actors and major national decisions concerning the FDCs is given. Secondly, the present status of the FDCs is portrayed. Then, the overall themes found in the studies of the FDCs are brought about. Finally, some conclusions are made and tentative ideas for further research presented.

The establishments of FDCs

In Tanzania, the FDCs offer education for adults. The colleges were established in 1975 on request from the Tanzania's former President Julius Nyerere in collaboration with the Tanzania's Ministry of Education and Culture (MOEC¹²) and the Swedish International Development Agency (SIDA) (Rogers, 2017). The FDCs were founded when the non-formal education was highly valued in the country and it was regarded as a vital supplement to formal education (Cars, 2006). In 1961, when Tanzania became independent, only 33 % of the population were literate. Adult education was then deployed as a tool for economic and social growth. The development of literacy and post-literacy programmes were needed to mobilize people and raise their awareness of the socialistic nation-building project that was launched by Nyerere. In this vision, the concept of *ujamaa*, which implied that the villagers should own their land and resources collectively, be self-governed and, in the end, be able to rely on themselves was crucial (Yule, 2001). Thus, the initial aims of establishing FDCs were related to both, the goal of developing people's ability to

11 There are some other studies that seem to be relevant, but which we have not got access to. These are: Bwatwa, et al. (eds.), (1989). *Adult Education. The Tanzania Experience*. Nairobi University Press; Mutanyatta, (2007). *Folk Development Colleges (FDCs): Unique grassroots level institutions that promote adult basic education, vocational skills, and poverty reduction in rural Tanzania*. *Journal of Adult Education Tanzania*, 15.

12 The title of this Ministry of Education differs somewhat during the years. From now on it will be shortened to MOE

participate and collaborate in the society (politically, financially, socially, and culturally), and improving skills and knowledge such sectors as agriculture, handicrafts and domestic science and local cultural heritage particular in rural areas, (Sundén, 1984; Ishumi, 1992). The FDCs were to recruit students from villagers, who, after graduation, they had to return to their villages and apply what they had learned for local development (see UNESCO Institute for Education, n.d.). Moreover, the policy of *Education for self-reliance* (introduced 1967) is also regarded as crucial for the establishment of the FDC and other types of vocational training centres. It stated that skill training program were to be included in the curricula of education in all levels (Nguliamali & Temu, 2012).

The Swedish Folk High Schools (FHS) (which are in Swedenn are regarded as independent colleges for adults, using a participatory approach and important for democratization process became a model for the establishment of FDCs in Tanzania (Folkbildningsrådet, 2018, Cars, 2006).). Like the FHS, no formal grades were originally given at the FDCs (Mushi, 2009). There was a difference, however, on how the FHS in Sweden defined their mission and approaches and the way the FDC came to be organised and run. Whereas the FHS had more focus on personal development, the concerns of the FDCs was on economic development aat national and local levels (Cars, 2009). Besides, the FDCs, as part of the government system, got one common curriculum and they were all structured in the same way. This contrasted from the FHS in Sweden, which had more autonomy and were run by different organisations, often as part of a popular movement (Rogers, 2000). In the establishment of the FDC, the Swedish government funded the construction of l buildings, materials, teacher training and consultation whereas the Tanzanian government was responsible for the running costs (Mushi, 2009).

As stated earlier in this paper, the FDCs were to recruit adult villagers depending on their needs and requirements. Since the students would go back to their villagers and apply what they had learned, the teachers were to make follow-up visits at the former students' villages to see the progress of the community. Another original feature was that the teaching had to be built on a mix of theory and practice and that the teachers should teach literacy classes (see UNESCO Institute for Education, n.d.). The reason for the latter was that the foundation of the schools was a third step of the build-up of the Tanzanian adult education sector. The schools were preceded by a vast initial literacy campaign and an initiative to give people access to libraries to continue to develop their literacy (Hyltdgaard, 2018).

In term of provisions, the FDC offered long courses, lasting from three months up to two years, as well as short courses ranging from two days to ten weeks. Whereas the long courses dealt with agriculture, domestic science and vocational training, there was a great variety of the short courses, with topics connected to, for example, shopkeeping, rural libraries and poultry keeping. The students were mainly to be chosen by the village councils in consultation with the socialist party and the adult education coordinator (Kassam, 1982).

The interaction with Swedish actors

In the 1980s, an NGO called Karibu Sweden which was an umbrella organisation for Swedish FHS to facilitate the relations between the FHS and FDCs was established. In 1990, another NGO, namely Karibu Tanzania (KTO) was launched through the cooperation of Karibu Sweden. The KTO served as a network organisation for the FDC which linked the FDCs together, functioned as their spokesman, participated in developing innovative courses and gave distance education programme for the FDC staff.

Between 1991-1996, staff from the FDCs participated in the TANDEM project, which was cooperation between the Tanzanian Ministry of Education and the Linköping University in Sweden (Cars, 2009). The purpose of the TANDEM was to boost the FHS ideals of for example classroom democracy, a participatory teaching approach and integrated subjects (Rogers, 2000). The main activities of the project were to train ministry officials and the FDC tutors. Besides, it gave some technical assistance in curriculum development, monitored the FDCs performance and supported FDCs with facilities (Cars, 2009).

In the late 1990s that SIDA phased out their engagement with FDCs due to a change of government funding priority and a disagreement between the Swedish and the Tanzanian management in what the FDCs should concentrate on – education or community development (Cars, 2009). There were concerns about how the FDC would sustain without this support (Rogers, 2019) and the withdrawal of SIDA as a donor was problematic for the FDCs. But despite the qualms, the number of the schools increased from 52 to 55 in 2007 (UNESCO, 2018) and only one college had to close (Rogers, 2019). Likewise, there was an increase of enrolment from 25,486 students in 2005/06 academic year, to 40,692 in 2014/15 academic year (UNESCO, 2018). Simultaneously, however, there were cuts of funding that affected the maintenance of the buildings and the FDCs activities. The FDCs had to rely on fundraising and fees from the students for their survival. A single FDC was still getting support from an individual FHS and international aid agencies, and each FDC in a particular local government was permitted to decide about the level of student fees and possible extra charge for material costs. As a consequence, nonetheless, the intake of poorer students in the long courses was reduced (Rogers, 2019). Moreover, the cuts meant that the number of outreach courses would decrease, (Rogers, 2017), Like the short courses, they targeted the local rural populations, people with disabilities, women, and elderly people (Ministry of Community Development, Gender and Children, n.d.)

National level changes affecting FDCs

An early change affecting the FDC was that the syllabuses redesigned in 1978. The reason for change was that it was difficult for tutors who had no previous experience in teaching to follow the old model (Moshia, 1983). In 1990s the responsibility of FDCs changed. Firstly they shifted from the MOEC to the Ministry of Local Government (MLG) and then to the Ministry of Community Development Women Affairs and Children (MCD). This implied a shift from a focus on adult education and post-literacy development to community development. It also meant a decentralized organization and that the FDCs came to be financially self-supporting (Cars, 2009).

The FDCs were also to be under the Tanzania's Vocational Educational and Training Authority (VETA), whose role was to improve the quality of the vocational education by ensuring that the providers follow the curricula and standards assessment system (Nguliamali & Temu, 2012). According to Rogers (2019), under VETA, the FDC started to give VETA courses as a way of surviving, and some of the FDCs became centres for VETA tests. This was because the colleges were in areas where VETA had no previous geographical coverage. When the test started to be taken at FDCs, the awareness of such tests and the demand for them increased among the students. More students came to require education from which they could get a vocational training credential more valid than the informal FDC certificate. This demand was also related to the expansion of the secondary school system, which implied that more and more of the FDC students came with a secondary and not just primary education degree and that the students were recruited from different parts of Tanzania. As a result, about half of the schools today offer VETA

courses instead of, or in parallel to, the original long FDC courses. This, in turn, has changed the characteristics of the participants. Whereas the FDC courses were open for all regardless of educational background, enrolment in the VETA courses require certain qualifications and the applicants have, based on this, to compete for a limited number of seats. Another consequence is that the responsibility for the FDC has been shifted from the MCD back to the MOE again, to its wing of vocational education (Rogers, 2019).

The FDCs today

Todate, there are 55 FDC spread out in the different regions of Tanzania which offer four types of educational provisions even if they rarely offer them all. The long courses, which stretch over two to three years, are either Vocational education and training programs or Folk education courses. The later include livelihood skills, for example, Agriculture, Carpentry, Cookery, and Tailoring and education, income generating activities like business. Besides, there are subjects for developing awareness, such as, gender, civics, and environment (Rogers, 2017). Typically, these courses, enrol primary and secondary schools graduates (Ministry of Community Development, Gender and Children, n.d.).

The short courses are often run by agencies other than FDCs, even if they are done in cooperation. The short courses could either be located within the FDC or in the community. Often, they range from one week to three months and concentrate on various subjects (Rogers, 2017). As previously stated, the outreach courses decreased when SIDA withdrew their support. But local community members still use the premises of many FDCs for livelihood activities, even though the staff of the FDCs seldomly goes to the villages as development workers. Consequently, it is more adequate to talk about community development instead of outreach. Moreover, the FDCs run Education for Self-Reliance (ESR) projects. Since the FDC establishment, the aim of these projects had been to get some income for colleges and, at the same time, demonstrate development activities to the local community and let the students get experiences of development work (Rogers, 2017).

In addition to the above discussed four types of activities, which have long been part of FDCs, many have come up with new programmes. Among these *innovatory activities* is the Mama programme for girls who become pregnant and, thus, have not been permitted to pursue their formal education. A side effect of these courses and a general gender strategy is that there are preschools for the children of the participants at the FDCs. Since the project has been successful and the role of KTO as well as the support from the MCD, the government has changed the national guidelines so that young women in these circumstances can fulfil their education. The KTO has also facilitated for the FDCs to establish a program of women's football, which serves as a springboard for addressing gender issues and gender equality (Rogers, 2019).

Themes

From the above review of research on FDCs, atleast two overall themes can be identified. Firstly, most of the studies deal with the relations between various national and international stakeholders. Primarily, they concentrate on how ideas are transferred and developed at a system level. Secondly, a number of studies concentrate on the achievements and challenges of running the FDC activities as presentd below: -.

National and international collaboration

Many studies on FDCs focus on different aspects of national and international collaboration. Within this theme, three sub-themes can be recognised: co-existing agendas, aspects of the implementation and cultural imposition.

Co-existing agendas

One side of the interplay is the various and parallel agendas of the different stakeholders: both national and international. An early example of various agendas is seen already in the establishment of the FDC, where the Tanzanian government on the one hand sought inspiration from the Swedish FHS to carry out their political project and where the Swedish actors, simultaneously, took initiatives to spread the folk high school idea (Nordvall, 2018).

The different agendas concerning FDCs have been interpreted as a struggle for legitimacy. With the FDC, the Tanzanian government could get financial support and international acceptance for their huge political agenda by stressing the similarities of values of the FDC and the FHS. Thus, the symbolic value of the FDC, rather than its organisation, may have been their prime concern. Among the Swedish actors, who were influenced by the ideas of the FHS, the stumbling block of the FDC became the non-participatory teaching methods. These methods were not regarded to be in line with the 'true pedagogy' of popular education. Consequently, there was a clash between the Swedish and the Tanzanian actors, since both wanted to legitimise their activities (Nordvall & Åberg, 2011). Besides, the FDC differed from the FHS in the sense that they were established by and subordinated to the government, and that they had a stronger focus on vocational education. These issues implied a disagreement among the stakeholders. Actors like local organisations, representatives of the Swedish folk high schools and aid organisations raised competing voices in the negotiation of what FDCs were and should be (Nordvall, 2018).

The different agendas of the national international stakeholders are also seen in the way aid to the FDCs were phased out. According to Catterson & Lindahl (1999), who study the phasing out of several SIDA programmes in Tanzania, there were different interest of the Tanzanian partners, the consultants, the SIDA staff, and the Swedish institutions. By contrast to the SIDA decision, many of these partners wanted the program to continue. In the case of FDC, there were for example research groups in Tanzania and Sweden that wanted the FDCs project to continue for the sake of being able to complete their research.

Differences on how one views the purpose of FDCs, moreover, differences among policymakers, teachers, and students in Tanzania. A comparative case study of adult education in three countries includes the FDC (Torres & Shugurensky 1994). The authors point out an inconsistency in the curriculum and in the policies that previously were used. Whereas the policymakers presupposed that FDCs focused on adult students, who recently had learned literacy, had family responsibilities and were settled in villages; they spoke about younger learners who had completed their primary education. Such a shift of the characteristics of the learners implied that the curriculum was not adapted to the actual students. In the Tanzanian case in general, there was also a discrepancy in what the policymakers and the teachers claimed and what the students themselves said about their future career. The former saw the programme as a method to stop an unwanted migration to urban areas, but the data from the students suggest that they regarded the education at FDCs as a gateway to get employed in the cities. Besides, in contrast to what the teachers and policymakers said, only one out of the samples of 116 adult students stated that s/he enrolled in the literacy

program for further political engagement¹³ (Torres & Shugurensky 1994).

Finally, one can also see how the FDCs had been influenced by the responsible ministries for them. The FDC simultaneously belong to adult education, community development and vocational training, but it has been difficult for a single ministry to consider all these aspects. A certain concern voiced by the KTO and the FHS is that the FDC, now when being placed under the VET sector in the MOE, will lose its focus on development and adult education in favour of vocational training. Other risks are that they will be less flexible in admitting students with little education, lose their freedom to respond to local demands and approach donors for the sake of the development of the individual college (Rogers, 2019). These risks can be compared to what Unsicker's previous claims – which the tensions between powerful societal groups imply that the villagers' interests have been overlooked (see Unsicker, 1984).

Research on implementation of FDCs activities

In addition to research which focuses on the agendas of different actors, some other studies focus on different aspects of the implementation of FDC. One of these studies, (Rogers 2000), elaborates on the cultural transfer of educational practices and organisations between different types of countries. It highlights some conditions for such a transfer to be successful. First, there should be an accordance of the ideologies, rhetoric, and functions of the educational institutions between the countries in the transfer. But in the case of Sweden and Tanzania there was a mismatch between the countries' ideologies and their educational discourses. Even though both Sweden and Tanzania held a socialist ideology, in Tanzania it was centralised and non-participatory, whereas in Sweden it was pluralistic, liberal, and participatory. Besides, central phenomena like development and participation were interpreted differently. Secondly, it is difficult to transfer one single element of a wider educational system only. Whereas the FHS in Sweden were part of the wider and well-established popular education system, the FDCs were isolated institution with unclear affiliations. Thirdly, a transfer should be bottom-up in nature, where the receiving part identifies something in the donor body they want to learn more about for their own needs. Finally, a transfer is more likely to succeed if the receiving country - including the local communities – gets the ownership and is free to develop it for their own purposes (Rogers 2000). This was not the case of FDCs, which were known as the Swedish schools before SIDA funding withdraw (Catterson & Lindahl, 1999).

In his later study, Rogers (2013) analyses the FDCs as a result of interactions of educational ideas between two countries. In particular, he concentrates on the rhetoric of the FDCs and the implementation of the transfer. The post-colonial perspective is said to be helpful to display the power laden relations of the initiating and receiving country and the importance of that the initiating culture/actor reviews their own values and learning. Rogers (2013) points out the dichotomy between, for example, the FDC and the FHS, the liberal and the vocational curriculum, and the donor and receiver, as problematic, since the FDC and the FHS hold many different identities. There is not just one type of teaching and learning practice within a certain curriculum, and there is a need for an equal partnership between the actors in a transfer.

Another study (Mushi, 1991) looks at the implementation of FDC within the national frame. It points out that the implementation was well-grounded in the current socio-economic conditions and political ideas of education. The government wanted more people to develop functional

¹³ The tutors and policymakers claimed this in relation to the rule that one needed to be literate to be qualified as a candidate for the positions of the party.

literacy, be enlightened and inspired to voluntarily participate in development work. However, it was obstructed by a shortage of qualified teachers and the fact that the courses did not fully consider the needs of the students. Also, there was a lack both of funding and of a joint, adequate, evaluation system.

Cultural imposition

Since the FDC were founded in cooperation between one country in the South and one in the North there are some studies which deal with the transfer of ideas development of the FDC from a critical perspective emphasizing that the Swedish actors in the cooperation were imposing their values on the Tanzanian actors. Two of these studies (Nordvall and Dahlstedt, 2009; Dahlstedt & Nordvall, 2011) focus on how actors within the field of popular education in Sweden describes FDCs. They use data from the Journal *Karibu Kontakt* from 1982-1992 and a post-colonial lens to display how national self-images and images of 'the Others' were shaped when the Swedish model of popular education was spread to other countries. The authors found that despite the Swedish actors' desire to act in an anti-colonial way, a colonial legacy is visible in the ideas of democracy and modernization, and in what was regarded to be Swedish respectively Tanzanian attributes in the descriptions of FDC. The Swedish aspiration was to liberate people who, previously were colonized and who faced several difficulties. The key to this liberation was what the Swedish popular education itself had learned and experienced. Moreover, there was the underlying idea of 'we, the Swedes' who, based on the 'Swedish' understandings and principles, were to define this liberation.

A similar type of criticism towards a disregard for the Tanzanian experiences is directed towards the TANDEM project. Riwa (1999)¹⁴ brings up shortages in the curriculum of the training that the Linköping University provided for teachers in the FDC. Consideration was not taken to what Tanzanian studies already had shown, and the Swedish teacher trainers were not interested in the attitudes and the experiences on gender that the students already had. Also, gender awareness, for example, in terms of understanding how gender structures can hinder access and participation was not something which was developed in the training.

In her dissertation, Cars (2006) makes a meta-evaluative case study of educational projects in Official Development Cooperation (ODC). One of the cases is the TANDEM project. Cars analyses the perspectives of various stakeholders when it comes to evaluation practices and she shows that not only were there different ideas of how the FDCs should be run, but also different opinions of the evaluation itself. Whereas the ODC agency, SIDA in this case, was satisfied with the evaluation as summative report of the FDC project, the Tanzanian stakeholders criticized it. Among other things, they meant that the sample of the FDC in the evaluation were not representing the varieties of the schools, and since the evaluation failed to provide formative feedback, the utility of it on the local level was low.

The idea of the FDCs as examples of cultural imposition, was not shared by everyone. Ishumi (1992), who highlights the support SIDA gave to Tanzania between 1970s and the 1990s including the FDCs program, argues that the Swedish donor instead of holding an imperialistic approach and neglecting the receiving country's part in the discussion and decision-making, initially was too indulgent in the follow up of the support. Thus, the former accounting processes and the reviews and reports which were, gradually, introduced by the SIDA, are viewed as conditions for

¹⁴ OBS! every second page is missing in this online version of the text we got access to. Thus, there may be more aspects to refer to.

the Schools' contribution to development in Tanzania.

Challenges faced and achievements made in the running of FDCs activities

A second theme reflected in the studies of FDCs are the challenges faced and some achievements made in the running of FDCs especially, the challenges are prominent. An early dilemma of the FDC was to consider the training needs of the villagers in courses that were set and financed by the state. It implied that the villages sent trainees to the FDC with no idea on a village development. Moreover, the FDCs faced problems to succeed in their vision that people should be trained for the sake of the community rather than for the social mobility of the individual participant. When the FDC did not live up to the community's demands of development, they submitted to the pressure of being means for the individuals' career (Mushi 2009).

Among more recently and generally stated challenges are the lack of funds for the maintenance of the school facilities, a shortage of adequate teaching material and technical equipment, a lack of teachers and inferior quality of the in-service training. However, those conditions vary from region to region (Busia, 2007; Mulenga, 2005; Musakanya, 2008; Mwansa, 2005 cited in Kalole, 2013). Kalole (2013) illustrates this in a study of what the FDC faced in the Southern Highland Zone of Tanzania. The conditions mentioned have affected the quality of teaching and learning and, among other things, they have led to drop out and a negative reputation of the schools. The FDC themselves, as well as the government's lack of financial support, are viewed as the root to these challenges and the solutions suggested are, for example, to let the schools be sufficiently funded by the government, to pay teacher salaries on time, build the staff-capacity and include the stakeholders in planning.

Other studies bring up achievements and challenges in a certain areas like democracy. Holmquist & Hyldgaard Nankler (2007) analyse the role the schools play for democracy and they find that the FDCs provided opportunities for the students to practice democracy in school. Among other things, there was a democratic structure with students being represented in the College council and having their own committees influencing the school activities. But there were differences between the schools in how much space the students had to exercise democracy and it was not clear if the students developed their capacity to exercise democracy for changing the society. The staff's dedication in this matter and the education they themselves got in this field played a crucial part.

Another challenging area for the FDCs has been the information and communication technology (ICT). Ng'unda (2015) investigated community members' view on ICT regarding self-employment and reliance and how ICT is applied to support lifelong learning in the FDC in northern Tanzania. A central feature is also to analyse the possibilities and difficulties of adopting these technologies in the schools. The findings show that the members of the community have a positive outlook on what ICT can do for lifelong learning and work, but that ICT is sparsely used at the FDC. The reasons are a lack of electricity and internet connection and that the teachers have little awareness of how to use these tools.

The vocational training offerings in FDCs are a third area in which the FDCs have made both, achievements and meet challenges. The FDC learning activities in the 1990s reflected real working-life experiences and the opportunity to take formal Trade Tests implied meant, according to the principals in the study, that the local need of skills was met through the FDCs' training. But despite these achievements, the FDCs struggled to survive without donors and dealt

with a shortage of subjects related to self-employment skills, like bookkeeping, marketing, and estimating etc. The schools also faced difficulties in attracting female students to courses regarded as male-oriented (Kent & Mushi, 1996). Another study gives a positive outlook on the FDCs' role in local development since the schools trained village people in various service occupations. But at the same time, it mentions that this contribution ceased in the 1980s when the FDCs faced several problems (Nguliamali & Temu, 2012). Such problems were low student enrolment, a shortage of educated teachers, little influence from the villagers on the courses and administration of the schools, and a lack of responsibility from the Ministry of National Education (MNE), which then oversaw the FDC (Mosha, 1983).

The low enrolment is another aspect highlighted in studies including the long term FDC courses. Apart from pointing out the inferior facilities for practical training and a lack of qualified teachers as the major challenges, the author claims that the courses did not meet the community needs. Other explanations to the low enrolment are that the teaching was more theoretical than practical, and the students were not sufficiently prepared for future work (Atutwele Kamwela, 2013).

Another critical remark is raised by Mokoki (2013) who has studied how community members view the effectiveness of FDC in relation to self-reliance and self-employment among its alumni. Mokoki finds that most of the included sample, made from two communities in areas with FDC in the Dodoma region, expressed negative views regarding this kind of effectiveness. According to the study most of the FDC alumni could not use the skills gained from FDC to be self-reliant or self-employed. Still, the study also indicates that some of the alumni experienced that the FDC had contributed to an improved self-reliance. As reasons for the negative views among the majority, Mokoki points out poor infrastructure, inadequate financial support, shortage of tutors and teaching and learning resources. Finally, the need for further research on FDC' relevance for its alumni is addressed in the study.

Conclusions

This review has shown that most of the available studies on FDCs focus on the relations between different national and international stakeholders. Predominantly, they concentrate on the negotiation, transfer, and development of ideas at a system level. Another common theme is about challenges and achievements experienced. This second group of studies concentrates on the activities of the schools, especially regarding (non-)available resources. Between these two themes, there is a connection – what is happening at the system level get consequences at the school level. What seems to be less dealt with in the research of the FDC is how various teaching and learning practices of FDCs can be described and understood. Since the teaching and learning practices are core activities of an educational system, it would be valuable to gain more knowledge about them, too. For example, regarding the concern that the vocational training will be too technical and lose the perspectives of individual and community development – what pedagogical approaches are present in the VETA courses respectively the FDC courses? Or, regarding the innovatory courses – what types of learner identities are constructed in their teaching and learning practice?

Considering the long cooperation between the FDC and the Swedish FHS, and their shared position of being adult education institutions with a relatively autonomous position in relation to the formal educational system in their countries, it would also be fruitful to study things they may have in common. For example: How are new courses developed locally? When developing new courses, how do FDC and the FHS navigate and position themselves in relation to the surrounding

educational landscape? In which way do the FHS and FDC manage to produce legitimacy in relation to both potential participants and funding institutions? To conclude, studies of the FDC practices would contribute to a more comprehensive understanding of the FDC. After all, the practices are influenced by ideas and actors at the system level, and they are conditioned by the local school community and the resources available.

References

- Cars, M. (2006) *Project Evaluation in Development Cooperation: A Meta-Evaluative Case Study in Tanzania*. Universitetsservice US-AB.
- Catterson, J. & Lindahl, C. (1999). *The Sustainability Enigma. Aid Dependency and Phasing outs of Projects. The case of Swedish aid in Tanzania*. Almqvist & Wiksell International
- Dahlstedt, M. & Nordvall, H. (2011). Paradoxes of Solidarity: Democracy and Colonial Legacies in Swedish Popular Education, *Adult Education Quarterly*, (61), 3, 244-261. <http://dx.doi.org/10.1177/0741713610380445>
- Folkbildningsrådet. (2018). Retrieved from <http://www.folkbildningsradet.se/om-folkhogskolan/>
- Hyldgaard Nankler, C. (2018). Folkbildning och solidaritet – om uppkomsten av folkhögskolans global engagemang. [Books on Demand](#)
- Holmquist Karin,. and Nankler Clara Hyldgaard,. (2007). 'Agents for change in a changing society: What is the role of Folk Development Colleges in promoting democracy in Tanzania?', unpublished dissertation, University of Gothenburg, School of Global Studies, Centre for Africa Studies.
- Ishumi, A., G., M. (1992). External aid: a lever for social progress in developing countries? A case study of SIDA-supported educational projects in Tanzania, 1970-1990s. *Educational Development* 12(4), 265-276
- Kalole, J. G. (2013). An analysis of challenges facing Folk Development Colleges in the Southern Highlands Zone, Tanzania. Mzumbe University.
- Kamwela, J., A. (2013). Factors influencing the low enrolment of students in Folk Development Colleges in Tanzania, unpublished ma dissert OUT <http://repository.out.ac.tz/687/>
- Kassam, Y. (1982). Formal, non-formal and informal modes of learning: A glimpse of the Tanzanian experience. *International Review of Education* 28(2), 263–267.
- Kent, D., W. & Mushi, P., S., D. (1996). The education and training of artisans for the informal sector in Tanzania. *Education Research Paper* 18.
- Ministry of Community Development, Gender and Children. (n.d.). Folk Development Colleges Provision, Retrieved from http://www.mcdgc.go.tz/index.php/colleges/fdc/folk_development_colleges_provision/
- Mokoki, R. (2013). *Folk Development Colleges in Tanzania: prospects and challenges*. Master thesis in Education. University of Dodoma.
- Mosha, H. J. (1983). United Republic of Tanzania: Folk Development Colleges, *Prospects: Quarterly Review of Education* 13(1), 95-103.
- Mushi, P. A. K. (1991) Origins and development of adult education innovations in Tanzania. *International Review of Education* 37(3), 351–363.
- Mushi, P. A. K. (2009). - History and development of education in Tanzania. Dar es Salaam University Press.
- Nguliamali, M., B. & Temu, E. B., (2012). Vocational Education and Skills Training in Mainland Tanzania for National Development: A Review of the Literature from a Historical Perspective. *Huria: Journal of the Open University of Tanzania*, 10(1), 112-140.

- Ng'unda, A. (2015). Prospects, Strategies and Challenges of Adapting Modern Information and Communication Technologies (MICTs) in Folk Development Colleges (FDCs): A Case of Northern Zone Tanzania, accessed at <http://repository.out.ac.tz/1229/>
- Nordvall H. (2018) The global spread of the Nordic folk high school idea, in Milana I., Webb M., Holford J., Waller R. and Jarvis P. (Eds.) *The Palgrave International Handbook on Adult and Lifelong Education and Learning*. Palgrave Macmillan
- Nordvall, H. & Dahlstedt, M. (2009). Folkbildning i (av)kolonialiseringens skugga: Demokrati, nationella mytologier och solidaritetens paradoxer. *Utbildning & Demokrati*. 18(3), 29-47
- Nordvall, H. & Åberg, (2011). Folkhögskolan som myt - Om global spridning och användning av nordiska folkbildningsidéer. *Pedagogisk forskning i Sverige*. 16:1 p. 1-17
- Rogers, A. (2000). Cultural Transfer in Adult Education: the case of the Folk Development Colleges in Tanzania, *International Review of Education*, 46, 67-92
- Rogers, A. (2013). Rhetoric and implementation: The folk high school tradition and the folk development colleges of Tanzania, in Nordvall H., Laginder M. and Crowther J. (eds.) *Popular Education, Power and Democracy*, NIACE, 214-237
- Rogers, A. (2019). The homelessness of adult education: some lessons from the Folk Development Colleges of Tanzania. *Studies in the Education of adults*. <https://doi.org/10.1080/02660830.2018.1548721>
- Riwa, C. C. M. (1999). Gender Issues in the TANDEM project with the Folk Development Colleges (FDC) in Tanzania 1991 to 1996: An Evaluation. *Uongozi-Journal of Management Development* 11(2), 228-224.
- Sundén R. (1984). Folk Development Colleges in Tanzania. In: J. Norbeck, F. Albinson, T. Holgersson & R. Sundén (eds). *Swedish Folk Development Education and Developing Countries*: SIDA Research Report 18.
- Torres, C. A. & Schugurensky, D. (1994). The Politics of Adult Education in Comparative Perspective: Models, Rationalities and Adult Education Policy Implementation in Canada, Mexico and Tanzania. *Comparative Education*, 30(2), 131-152.
- Unsicker, J. (1984). *Adult education, socialism, and international aid in Tanzania: the political economy of the Folk Development Colleges*, unpublished PhD thesis, Stanford University.
- Yule A. (2001). From literacy to lifelong learning in Tanzania, in D Aspin, J. Chapman, M. Hatton and Sawano (eds.) *International Handbook of Lifelong Learning*. Kluwer, 663-680.

Relevance of Indigenous Education in the Contemporary Youth Education: Case of Initiation Rites of Wamakonde in Tanzania

Delphine Cosmas Njewe

Department of Creative Arts, College of Humanities, University of Dar es Salaam, Tanzania

Abstract

This paper explores the relevance of indigenous education in the contemporary youth education in Tanzania. The paper employs interviews and focus group discussions to collect data. Through Paulo Freire's critical pedagogy and likumbi and chiputu initiation rites as its case, the study found out that indigenous African performances are used in instructing the youth and familiarising them with values and socially-required attitudes during the initiation period of initiation rites. However, rites have received confrontation and criticism by some scholars because of their use of some sexual instructions that have a potential of encouraging early marriage and early pregnancies. Nonetheless, this does not nullify the facts that chiputu and likumbi are strongly relevant practices and play crucial role in advancing education.

Introduction

Any valid and relevant education should have a strong foundation erected around the human experiences. Education should motivate the learner to understand the how and why of many things in his or her society and the real world around. As a cultural practice and process, education is not only tied to formal schooling but extends beyond the schoolroom door. It moves carefully and ethically when it consciously reflects against the backdrop of real experience of existing life. In other words, education methods, contents and forms should be generated and passed through generations for the benefit of the needs of the community and the understanding of the community's environment in which the education is sculpted. African indigenous education as prehistoric practice with strong ties to indigenous education institutions such as *jando* (for boys) and *unyago* (for girls) has always belonged to the community of its origin. *Jando* and *unyago* are initiation rituals which mark rites of passage from childhood into adulthood. They are also an initiation academy of many ethnic groups in Tanzania with different ethnic names such as *chiputu* and *ntengu/likumbi* of Wamakonde, *digubi* of Wakaguru, *mkole* of Wazaramo, and *ngasi* of Wachaga (Njewe, 2018). Knowledge offered and acquired through practices found in these institutions is what in this paper is referred to as indigenous education.

Background

In pre-colonial African society, theatre played a central role in religious, academic and other social practices in the process of educating, criticising, regulating behaviour and generally monitoring the welfare of the community. Children participated in theatre as performers through which they were equipped with different skills. As a result, the cultural heritage of the ethnic groups was kept alive and passed on to the children. The theatre, therefore, was essentially utilitarian and it sought to raise, discuss, impart and pass societal norms to successive generations. Accordingly, learning was carried out in a variety of ways, from accompanying and assisting parents and relatives who had knowledge to apprenticeships and rites of passage (Weaver, 2011). Passing on knowledge to the successive generation through theatrical performances is therefore, one way among others and individual knowledge acquired through this path fits the historical contexts and needs of indigenous peoples. Participants in initiation institutions were or still taught the necessary skills and knowledge to function and work within that particular society. Education system of such

kind is mainly characterized by being communal in both ownership and practices as it is shared across generation by initiating participants into adulthood through training them for economic production and social responsibilities within a specific society.

Despite indigenous education being accredited for its utilitarian nature, its relevance in today's world is in an inauspicious situation. This is in a sense that, indigenous education as a social historical phenomenon which embodies man's expressive capacity has always reflected the lived life in the moment of his development. The life and moments of today's development are largely shaped and charged by globalisation. It is an undeniable fact that the world we live today has not remained the same, and that cultural activities including indigenous education have always contributed towards and at the same time manifest socio-economic development. Thus indigenous education whether under communalism, or socialism or neoliberalism is directly linked to susceptibility of existing conditions both internally and externally (Lihamba, 1985). The current state of politics and social-economic development, therefore, is what pre-determines the relevance of education. Thus, relevance of indigenous education is determined by the globalised world we live today. The world dominated by Western education systems which position itself "at the top of a pedestal that seemingly rests on its own laurels"? (Jacob et al, 2015, p.3) The questions are i). why do African societies still practise initiation rites? Examples of these rites are *mophato* of Basotho, *likumbi* and *chiputu* of Wamakonde of Tanzania and Bachewa of Malawi, *ulwaluko* of Xhosa people of South Africa, *chinamwali* or *chisungu* of Bachewa of Zambia and Malawi as well as *lihawu* of Eswatini just to mention a few. ii) Is there any relevance of the practices in the today's globalised world?

The globalised world

The world we live today is very interactive between the local and global communities, through movement of people (labour) and knowledge (technology) across international borders. Such an interactive process is what is branded as globalisation. It is a process or condition of the cultural, political, economic, and technological meeting and mixing of people, ideas, and resources, across local, national, and regional borders (Vasylieva, 2019). Such a process or condition has made the world increasingly shrink to become one global village and in this context the globalised world. Globalisation as described by Lihamba (2007):

Facilitates the movement of ideas and cultural products through porous borders and enabling peoples a glimpse of alternative ways of producing and consuming culture. Globalization manifests itself also as aggressively anti-local, anti-indigenous production of art ideas and the various forms of cultural activity which cannot be commoditized into profitable objects (p. 11).

The subtext of the statement that "globalisation manifests itself ...as anti-local, anti-indigenous production of various forms of cultural activities" regards globalization with great suspicion. Within this suspicion, globalization is seen as a threat to cultural identities and those in this strand claims that globalization is a coined vocabulary to replace the term 'global pillage' (Shule, 2010). There is also a view that globalisation is very beneficial for it brings about trading opportunities, improved market and technology access, better health, and promoting global social movements (Jackson, 2016; Stiglitz, 2002). The proponents of globalization convince and influence others about hegemony of globalization by presenting diverse frameworks to explain it. They firmly advocate for a "borderless world" in which "territory" is least important and ultimately it will tend to lose its distinctiveness (Scholte, 2008; Qadri et al, 2016).

In fact, globalisation is real and through globalization the societal formation and modernity of the western world are replicating in the rest of the world and identities of nations are disappearing (Sen, 2002). Western cultures such as religion, pop music, movies, western drama series, modelling, fashion, and games are today diffused into cultural practices of many geographical places of the planet. The diffused western cultures are either adopted with some modification or replace the local culture regardless the fact that they have different meaning in the destination societies (Qadri et al, 2016). In this case globalization becomes synonymous with westernization and therefore modernisation. People begin identifying with larger groups, beyond their family, clan, or tribe. Through identifying their own societies as akin to those of outsiders, people begin measuring their cultural and political orders according to a broader international schema, and opening their eyes to transnational inspirations for internal social change. The modernised societies see the indigenous culture as incompatible to the globalized world and must be abandoned or abolished, and that it is inevitably important for a society to be westernized in order to successfully be modernized. Jackson (2016) articulates the situation clearly that while most people and communities resist, dismiss, or deny the possibility of a global human collectively, they nonetheless compare their own cultures and lives with those beyond their borders. It is from this background this paper attempt to critically explore the relevance of indigenous education through which people's cultures are transmitted from generation to generation even in the todays globalised world.

Methodology

This is a qualitative case study research in which interview and focus group discussions that involved 16 participants were employed. Two focus group discussions of 7 participants in each were conducted at Nkongi village in Newala District of Mtwara region. Two *likumbi* custodians and religious leaders were also interviewed around the same dates. Nkongi village was purposively selected because the *chiputu* and *likumbi* rituals are actively practised to date. It was important to interview religious leaders (who represent modernisation) and the *likumbi* custodian so as to grasp the conceptualisation of how indigenous education is either or not relevant in today's youth and morals.

Relevance of indigenous education

As highlighted earlier that one of the places where indigenous education is offered is at the initiation academies such as *chiputu* and *likumbi*. The form and content of what is offered in these institutions involves "teaching and learning the indigenous types of knowledge implicated in the complex sets of physical and non-physical environment, economic, technological, political, and sociocultural spectra of the society" (Pesambili, 2017, p.20). Indigenous education is therefore experiential education as Jacob et al (2015, p.30) defines that "Indigenous education involves knowledge that is generated, obtained, and adapted to fit the historical contexts and needs of indigenous peoples and is then transmitted through educative means to others"

Indigenous education has purposes to serve and through the purposes its sustainability is assured. Ocitti (1994, p.44) in discussing characteristics of indigenous education highlighted three goals of indigenous education which are: "to know; to do and to be (or become)". For Ocitti, indigenous education is meant to prepare its learners to understand and know by heart essential knowledge about all aspects of the culture of his or her society, know its ideology, survival mechanism, history of his or her society, know his or her roles for his or herself, his or her family and for his or her society. It is kind of education geared towards preparing the learner for practical work

and skill acquisition for the societal socio-economic activities such as carving, clay working, masonry, hunting, fishing, herding and agriculture. Furthermore, indigenous education moulds its learners to the fullest developed and functioning individual (socially, morally and spiritually) as an acceptable man or woman of his or her society.

Indigenous education especially in Africa is complex and consists of non-formal, informal, and formal methods of instruction and educational institutions. For a large part it is 'undifferentiated', pragmatic, socially relevant, utilitarian, geared towards the needs of the community rather than the needs of the individual. Learners in the indigenous education are being prepared for a particular profession or occupational activity (Adeyemi & Adeyinka, 2003). Epskamp (1992) describes that a learner in indigenous educational system goes through different successive age groups from the time he or she is born to the time he or she dies. These age groups always mark the beginning of a new type of education through rite of passage. One period in which life of passage is done is in pre-puberty, before young girls and boys are accepted into the circle of adults (Epskamp, 1992; Mlama, 1983; Lihamba, 1985; Njewe 2018). In Epskamp (1992) words, during this time "boys and girls are interned for an intensive and strictly organized crash course which ends with their initiation as young adults in society" (p. 12). During the internship period learners received practical education on agriculture other types of food production such as fishing, and animal husbandry, various trades and crafts, and certain knowledge and skills related to professions such as religious, medicinal, government, military, and leadership roles (Weaver, 2011). The instructional or pedagogical tool which was extensively used during rite of passage in familiarising the youth with values and socially required attitudes was traditional African theatre forms. The pedagogy of indigenous education was responsive in a sense that the knowledge and cultural experiences of all learners were valid and actively constructed. However, today there is some lamentation that indigenous knowledge/education about agriculture, husbandry, stewardship, and other forms of economic wisdom are seldomly reflected in the hierarchical textbooks and lessons that prioritize Western, European modes of education (Jacob et al, 2015). Mapana (2020) counts for his studentship experience in the traditional indigenous school. Mapana describes how the indigenous and modern educations remain firm and tolerated of each other even today:

I learned our cultural norm of respectful behaviour ... in traditional school – in particular, through initiation ceremonies. Among the Wagogo people of central Tanzania, East Africa, both girls and boys who are properly brought up are expected to go through a conscious, public process of tutoring when they learn about all matters concerning adulthood. This aspect of indigenous African socialisation remains very common; Westernized religious training has not destroyed, but rather reinforced this important transition from childhood to becoming a person (p. 34).

The coexistence of western and indigenous education modes in Africa is what many scholars are advocating for. However, in his summary, Mapana poses this very useful question "enculturative contexts that impacted upon my identity so critically: do they matter for young Tanzanians today? (p. 41)". The call for having global indigenous education tree in which we are all interconnected as well as finding possible strategies to better incorporate it into the classroom (Lesongeur, 2017) creates doubt on the validity and usefulness of traditional indigenous education. To clear the doubt this study uses *likumbi* and *chiputu* rituals which are young boys' and girls' initiation rites among the Wamakonde of Mtwara in southern Tanzania.

Likumbi and Chiputu Initiation Rituals

Wamakonde is an ethnic group that occupies southern Tanzania regions of Lindi and Mtwara and the district of Mueda in the northern part of Mozambique (Gabriel, 2014). Wamakonde are basically peasants practising mixed farming. They have cultural performances which, according to the local communities, not only link them to their ancestral spirits but also create a social bond among community members of all ages and genders. *Chiputu* and *likumbi* are, therefore, names given to a sequence of ceremonies which combine initiation rites and circumcision of boys and *Unyago/chiputu* for girls. Through initiation rites the young Makonde persons are transformed into adult members of the society. The practices of initiation ceremonies vary from region to region. Among the Wamakonde the initiation rite which marks their transition of both boys and girls from childhood to adulthood is done at the age of about 7 – 10 years, which in most cases are few years before puberty (Anu, 2017; Halley, 2012). The ceremonies are usually conducted after harvest and in particular during school long vacation in the months between June-July and October.

A *likumbi* ritual is organized independently by each clan. In a *likumbi* camp boys are trained on hunting, cultivating, proper sexual behaviour, respect for the property of others, and good conduct. Great emphasis is placed on the secrecy of all procedures and teachings of the *likumbi*. A novice who gives away any secret of the *likumbi* is threatened to acquire physical disease or madness. While in *likumbi* camp young boys are also taught about cultural norms and expectations of adult life, as well as punishments for the past deeds with the goal of transforming them into more responsible and obedient individuals. These aspects are preceded by physical transformation of circumcision.

For Wamakonde, *chiputu* is a passage of rite which represents the transition of young girls from a *nahaku*, translated as “childhood,” to a new developmental stage referred to as *mwali*, which translates as “bigness” (Halley, 2015). A girl is secluded to *chiputu* where she receives training that prepares her for biological changes. The training in *chiputu* utilises mainly short poems or riddles known as *midimu* or *mizimu* (singular *mzimu*) which are accompanied by specific dances. The meaning of each song or riddle must be interpreted by the older woman or girl who has already passed through the ritual.

Indigenous education from Freirian’s critical pedagogy

With reference to Paulo Freire’s critical pedagogy learning is a process where knowledge is presented to use, then shaped through understanding, discussion and reflection (Freire, 1987). Central to critical pedagogy is its process in which the oppressed, in this case the learners, are prepared to become responsible members and citizens that the society wants them to be. Such pedagogical qualities are very explicit within *likumbi* and *chiputu* where all the trainings are utilitarian for the purpose of preparing and conscientising learners on their role in community and their new status. Teaching and learning methods and processes in these indigenous institutions and mostly *likumbi* and *chiputu* rite of passage, embody philosophies, skills, values, traditions, and attitudes of society that are accumulated, evolved, and transmitted from one generation to another. In one group discussion with some Makonde men and women from Nkongi village, they emphasised that the education provided in those camps are very important in shaping learners to become better members of the society. One participant, for instance explained:

During *chiputu* camp we would always spare several days for *kupisha* [to introduce]. These are days that we specially use for introducing girls to the proper use of water for cooking and body hygiene. We also introduce girls to the proper use of the motor pestle in preparing family food.

The graduates of *likumbi* and *chiputu* in their new status become independent and thus revolutionalised. It should be understood that Freire's critical pedagogy is a problem-posing approach to education which breaks with the vertical patterns characteristic of what he (Freire) refers to as "banking education" (Freire, 1996). The banking concept of education criticises the lecturing method of teaching as Freire (1996) describes:

Narration (with the teacher as narrator) leads the students to memorise mechanically the narrated context. Worse yet it turns them into "containers" into "receptacles" to be filled by the teacher... Education thus becomes an act of depositing, in which the students are depositories and the teacher is the depositor. (p. 52)

In problem posing strategy the learner enter into the task of finding a means to solve the problem and thus students now need more than words for an optimum learning experience. That is to say students learn best through doing and they are encouraged to take a degree of responsibility for, and ownership of their own learning. The degree of engagement, effort and two-way dialogue found in dramatic songs and riddles required in drama are beneficial in embedding learning, developing ownership and empowering the learner (Freire, 1996).

The kind of education pioneered and championed is not new in traditional African education system; it is what features its indigenous education. This is evidenced by *likumbi* and *chiputu* rites which since history the Wamakonde of Mtwara region Tanzania performs these rites of passage and could not be eliminated by any organ be it from government or Christianity and Islamic religions. The religious domination instead found the alternative by establishing variations of the rites that would accommodate members of their respective religions or denominations. In such a situation, initiation rite of *likumbi* and *chiputu* is a living tradition in varied form. There is wamakonde who has either kept the traditional *Likumbi* and *chiputu* rite or made a transition from the traditional rite to the one accepted by Christianity or attached to Islamic practice of *maulid*. The Christianised *likumbi* and *chiputu* is called *Malangwe* and Muslim call the new rite practice as *Maulidi ya kualuka*. In the Christianised *likumbi* and *chiputu* rite of passage the initiates are kept into a church custody while for Muslims mark the final day of the rite with Maulid to purify the novices to become clean Muslims. The decision to Christianise the *likumbi* and *chiputu* rites might be in connection to what Mugambi (2002, p.29) notes "while accepting the Christian faith, [Africans] could not and did not detach themselves entirely from their cultural and religious background"

The process of Christianization involved the adaptation of a traditional African ritual so that it became of value to the development of a Christian life in a Christian community. In the most successful cases such rites were not merely permitted to the believing African Christian, but almost required, and they achieved something resembling a sacramental status. By far the finest examples of the process of Christianization involved the adaptation of traditional rites of initiation (p.174)

Although the new faith has penetrated into *likumbi* and *chiputu* to a large extent, community members in Nkogi village where group discussion took place, strongly criticised the modern practice of the Christianised *chiputu* and *likumbi* called *malangwe*. They explained that novices

or trainees both male and female who go through *malangwe* rite are taken to the camp mostly within church buildings where they are trained on Christian values. The emphasis they put on their training is Christian way of life than the cultural practices. One of the participants believes that the Christianised rites are the reasons for why most of today's makonde youth do not respect or honour their cultural values. The attendant of Christianised *likumbi* and *chiputu* do not teach the initiated ones what is needed of a makonde woman and man such as hunting, farming, and parenting. Children are only taught the Christian prayers but not indigenous values and ethics. The participant explained:

Today's youth are not patriots of Makonde culture. It is also shameful that they even curse all efforts done by our forefathers in protecting our culture by supporting *malangwe*, the Christianised *likumbi*. I am worried that people of my generation will be buried with our cultural values and will have no successors. They criticise the traditional *likumbi* basing on only small aspect of the use of offensive words and languages, they don't really get the point of other worthwhile things that mould a whole individual. In fact, if your daughter or son is to go through traditional *likumbi* or *chiputu* she will have all that is needed for the Makonde citizen. [English translation is mine]

The concerns of the two participants above are the real issues of the identity and the wellbeing of Makonde society. The *chiputu* and *likumbi* initiation rites have a good educational intention behind them. The roots of education in these rites are explored in the work of Jambulosi (2009), who describes:

Having its roots in the African worldview, the practice of initiation rites includes a number of African traditional beliefs and values which inevitably include ancestral veneration and invocation. Since the emphasis is on becoming an adult, initiation also involves instruction on a wide range of moral issues which include sex -related instruction as part of the endeavour aimed at moulding the initiate. (p.12)

Furthermore, Jambulosi highlights what would be the benefit of attending the rites and the impact of neglecting it. He pointed out that:

One who has gone through initiation is expected to lead a life of responsibility and respect among people. Failure to do so would land one in the category of social misfits leading to the negative treatment of such an individual in the community (p.132).

Despite such revelation, there are some community members and scholars who attack the practices of initiation rites of *chiputu* and *likumbi*. They see these rituals as backward values of the Makonde dwellers of rural Mtwara that incubate their supposed resistance to change. The critics single out these initiation rituals as one of the causes of immoral behaviours, early marriages and pregnancies in the region (Halley, 2012). Such views and accusation of the rites were also raised by some participants who attended the Christianised *likumbi*. Their central argument was against the uncouth language of instruction used during initiation rites of *likumbi* as summarised here:

Jando na unyago wa kimila hawafundishi chochote, ni matusi na ushetani tu, yaani mtoto akitoka huko usishangae anakutukana matusi ya nguoni, anajiona na yeye mkubwa kuliko wewe... kweli ni aibu tu mambo haya kwenye jamii yetu hii. Sio kule kwenye malangwe mambo kama haya hakuna tena ni dhambi kubwa sana kutukana" [the teachings of traditional jando and unyago is nothing than abominable words and evil deeds, no wonder when they graduate they consider themselves adults and they can abuse you anyhow.... It is shameful to see things like these happening in our society. In malangwe we don't use such languages because is the considered

sinful].

Some scholars (Bakari & Materego, 2008; Cabral, 1980; Kerr, 1995; Mlama, 1985) suggest that such opinions have deep roots in the colonial strategies of implanting Western domination through permanent and organised repression of the cultural life of Africans. According to Cabral (1980) the implantation of domination was ensured definitively by physical elimination of a significant part of the dominated population.

This is to say all arguments that condemn traditional *likumbu* and *chiputu* are a result of colonial and neo-colonial cultural imperialist indoctrination which has shaped the thinking and doings of Christian population of wamakonde. However, the case is different with Muslims who form bigger part of population especially in rural Mtwara (Laurentius, 2012). Halley (2012) explains:

The Muslim proselytizers tended to take a more flexible approach to religious conversion than their Christian counterparts, refraining from condemning traditional practices such as initiation rituals[...]. These influences together led to the conversion of the vast majority of Makonde in rural Mtwara to Islam and the integration of many Arab cultural practices into Makonde society (p 107).

It should be understood that indigenous education is the most important phenomenon in Africa and especially among the Wamakonde of Mtwara. Its ownership, construction, and consumption are historically communal and different from the constructions of global phenomena which are characterized as being both socially and historically constructed and much more, mobile and dynamic (Halley, 2012). These differences have created divisions among the community members into two groups: those integrated into the dominant global religion and achieved social cohesion; and those who were not yet acculturated. While many scholars acknowledge the wide variety of positive and negative impacts of cultural diversity research upon moral education in modern Africa, they still argue for the “enculturative contexts of parents, religious upbringing and formal community rites of passage such as initiation ceremonies” (Mapana, 2020, p. 37). It is through these lines that indigenous education stands to be relevant through the ages.

Conclusion

The question on the relevance of indigenous education is not new in the academic arena (Halley, 2012; Jacob 2009; Jackson-Barrett, 2011; Pesambili, 2017; Mapana, 2020). The overriding idea in scholarly works on indigenous education is basically that of acculturation and enculturation. According to Halley (2012) the acculturation is mostly conceptualized as localization, indigenization, domestication, glocalization, creolization and hybridization among others. The subtext to such conceptualisation is the acceptance that the primacy of indigenous education especially that linked to initiation rite into adulthood is in shaping the adult personality. Therefore, for the better visionary understanding of the relevance of indigenous education one should first rethink and try to understand the philosophies of indigenous people and how the philosophies differ from and intersect with cultural diversity of the world. Instead of accusing the practice of *likumbi* and *chiputu* one should first understand the philosophy that makes it.

This paper argues that the practices of *likumbi* and *chiputu* rites are still relevant. Its relevance is rooted in its methodology which is participatory and practical that breaks with the vertical patterns characteristic of what Freire refers to as “banking” education. Education process of *likumbi* and *chiputu* is a liberatory one because central to it is emancipation of both individual and his or her society. Indigenous education captures well Freire’s concept of dialogue as a process of

learning and knowing that forms a unity between theory and practice (Freire, 1995). Indigenous education is relevant because its dialogic nature is not a mere “conversation that mechanically focuses on the individual’s live experience” but rather is the process that provokes learner’s curiosity that enables him or her to approach the object of knowledge (Freire, 1995, p.381). In this sense any knowledge created and lessons learnt during *likumbi* and *chiputu* rites will practically shape the graduates’ life after the rite. Remember indigenous education is utilitarian, it is meant to be practised, therefore, the motive of initiation rite of *likumbi* and *chiputu* centres on preparing students for adulthood responsibilities. .

References

- Adeyemi, M. B., & Adeyinka, A. A. (2003). The Principles and Content of African Traditional Education. *Educational Philosophy and Theory*, 35(4), 425-440.
- Anu, N. (2017). *Traditional Unyago Training in Tanzania - a step to adolescence or a leap to motherhood*. Laurea University of Applied Sciences.
- Bakari, J. A., & Materego, G. R. (2008). *Sanaa kwa Maendeleo: Stadi, Mbinu na Mazoezi*. Moshi Tanzania: Viva Productions.
- Cabral, A. (1980). *Unity and Struggle: Speeches and Writings of Amilcar Cabral*. (M. Wolfers, Trans.) New York and London: Monthly Review Press.
- Epskamp, K. P. (1989). *Theatre in search for social change: The relative significance of different theatrical Approaches*. Centre for the Study of Education in Developing Countries, The Hague (Netherlands).
- Epskamp, K. P. (1992). *Learning by Performing Arts: From Indigenous to Endogenous Cultural Development*. Amsterdam : Centre for the Study of Education in Developing Countries (CESO), The Hague.
- Freire, P. (1987). *Pedagogy of the oppressed*. (M. B. Ramos, Trans.) New York: Continuum.
- Freire, P. (1996). *Pedagogy of the Oppressed*. Harmondsworth: Penguin Books.
- Gabriel, F. W. (2016). Defining Cultural Heritage among Makonde of Tanzania. In K. Sadr, A. Esterhusyen, & C. Sie (Eds.), *African Archaeology Without Frontiers: Papers from the 2014 PanAfrican Archaeological Association Congress* (pp. 32-47). Wits University Press.
- Gahnström , C. S. (2012). *Ethnicity, Religion and Politics in Tanzania The 2010 General Elections and Mwanza Region*. Master's thesis, University of Helsinki, Department of Political and Economic Studies .
- Halley, M. C. (2012). *Negotiating Sexuality: Adolescent Initiation Rituals and Cultural Change in Rural Southern Tanzania*. Anthropology. Case Western Reserve University.
- Jackson, L. (2019). *Questioning Allegiance: Resituating Civic Education*. London: Routledge.
- Jackson-Barrett, J. (2011). The context for change: Reconceptualising the 3Rs in education for indigenous students. *Australian Journal of Teacher Education*, 36(12), 21-32.
- Jacob , W. J., Cheng, S. Y., & Porter, M. K. (2015). Global Review of Indigenous Education: Issues of Identity, Culture, and Language. In W. J. Jacob, S. Y. Cheng, & M. K. Porter (Eds.), *Indigenous Education: Language, Culture and Identity*. New York and London: Springer Dordrecht.
- Jambulosi, M. (2009). *Toards a Theology of inculturation and Transformation: Theological Reflection on the Practice of Initiation Rites in Masasi Distric in Tanzania*. Magister Philoiphiae Thesis, University of Western Cape, Religion and Theology.
- Kaplan, S. (1986). The Africanization of Missionary Christianity: History and Typology. *Journal of Religion in Africa*, 16(3), 166-186.
- Kaplan, S. (1995). The Africanization of Missionary Christianity: History and Typology. In S. Kaplan (Ed.), *In Indigenous Response to Western Christianity* (pp. 9-28). New York and London: New York University Press.
- Kerr, D. (1995). *African Popular Theatre: From Pre-Colonial Times to the Present Day*. London:

James Currey Ltd.

- Lesongeur, J. (2017). *Decolonizing Knowledge about Indigenous Education: Perspectives from Elementary French Immersion Teachers*. A Research Paper for Master of Teaching, University of Toronto, Ontario Institute for Studies in Education.
- Lihamba, A. (1985). *Politics and Theatre in Tanzania after the Arusha Declaration, 1967-1984*. PhD Thesis, University of Leeds, School of English.
- Lihamba, A. (2007). TUSEME: Theatre for Development and Education. In J. Shu, P. Chan, L. A. McCammon, A. Owens, & J. Greenwood (Ed.), *Planting trees of drama with global vision in local knowledge : IDEA 2007 dialogues* (pp. 161-170). Hong Kong: IDEA Publication.
- Macedo, D., & Freire, P. (1995). A Dialogue: Culture, Language, and Race. *Harvard Educational Review*, 65(3), 377-402.
- Mapana, K. E. (2020). Why the Enculturative Context of Moral Education Matters: Values among the Wagogo People of Central Tanzania through an Auto-Ethnographic Perspective. *Utafiti Journal of African Perspective*, 15(1), 28-44.
- McLennan, G. (2003). Sociology, Eurocentrism and Postcolonial Theory. *European Journal of Social Theory*(1), 69-86.
- Mlama, P. (1983). *Traditional Theatre as a Pedagogical Institution: The Kaguru Theatre as a case study*. PhD Thesis, University of Dar es Salaam.
- Mlama, P. (1985). Tanzania's Cultural Policy and Its Implications for the Contribution of the Arts to Socialist Development. *Utafiti Journal of African perspective*, 7(1), 9-19.
- Mugambi, J. N. (2002). Christianity and the African Cultural Heritage. In J. N. Mugambi, *Christianity and African Culture* (pp. 516-542). Nairobi: Acton.
- Njewe, D. C. (2018). *The Efficacy Young People's Theatre: A Case Study of the TUSEME Projec in Tanzania*. PhD Thesis, University of Dar es Salaam, Creative Arts.
- Ocitti, J. P. (1994). An Introduction to Indegenous Education in East Africa: A Study in the Cultural Foundations of Education. *Adult Education and Development*, 022(42 and 43).
- Pesambili, J. C. (2017). *An Investigation into the Encounter between Indigenous and Western Education Among the Maasai Pastoralists in Tanzania*. PhD Thesis, University of Sussex, School of Education and Social Work.
- Qadri, M. M., Ayub, U., & Mir, U. R. (2016). Globalization and Regionalization: At a Glance on Debate in Pursuit of Guiding Principles Leading Policy Implications. *Journal of Management and Research*, 3(2), 1-36.
- Scholte, J. A. (2008). Defining Globalization. *The World Economy*, 31(11), 1471-1502.
- Sen, A. (2002, March 25). *The globalist Rethinking Globalisation*. Retrieved November 11, 2021, from <https://www.theglobalist.com/>: <https://www.theglobalist.com/does-globalization-equal-westernization/>
- Shule, V. (2010). *Beyond Socialism: Tanzanian Theatre, Neoliberalism and Foreign Aid Complexity*. PhD Thesis, Johannes Gutenberg - Universitaet.
- Stiglitz, J. E. (2007). *Making Globalization Work*. New York: W. W. Norton & Company.
- Vasylieva, A. M. (2019). Modern Education in the globalised world. *International Humanitarian*

University Herald. Philology, 188-190.

Weaver, N. E. (2011). *Education Policy in Tanzania from Independence to the Present: Continuity and Transformation*. Bachelor of Philosophy in International and Area Studies, University of Pittsburgh, Faculty of Arts & Sciences.

William , F., & Hamaro , G. (2018). Responding to English Grammatical Challenges: The Design and Development of Exemplary Material for Form One Learners in Tanzania. *African Journal of Teacher Education*, 7(2), 38-52.