

**COMMITTEE V**

Problems of Third World Development:  
The Case of Africa

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**THE PROBLEMS OF AFRICA TODAY:  
THE ROLE OF ADULT EDUCATION AS AN  
INSTRUMENT FOR DEVELOPMENT IN AFRICA  
OR  
THE WATERPOT ON THE WOMEN'S HEAD OR AUTOMATION?**

by

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THE PROBLEMS OF AFRICA TODAY

THE ROLE OF ADULT EDUCATION AS AN

INSTRUMENT FOR DEVELOPMENT IN AFRICA

THE WATERPOT ON THE WOMAN'S HEAD OR AUTOMATION?

I shall introduce my paper on the "Problem of Africa Today: The role of Adult Education As an Instrument for Development In Africa" by first looking at the degree of politicization of the average voter in Africa, who is also the backbone of the Adult Literacy Programme because the average voter in Africa is illiterate.

80% of the Literacy Learners in Kenya and indeed in most of Africa, are women. Therefore many of the generalization and findings about the Adult Literacy Programme will tend to apply to the women more than their male counterparts. The symbol of the African woman carrying the waterpot on her head points at the level of underdevelopment at which the majority of the African women still are found, because they are still illiterate and unsophisticated and still have to travel long distances to fetch water for domestic use. They have not yet reached that level of being able simply to turn on the water tap at their doorstep as is the assumption by the year 2,000.

The major problem of illiteracy has been addressed with utmost concern by all Members of the Organization of African Unity. They have, each state, in turn avowed to eradicate illiteracy from their nations along with poverty and disease. I have given more detailed example of the political stand on the issue of illiteracy as a problem of development in Africa from Kenya and Tanzania. Most of what has been cited applies to most other countries in Africa.

The authentic survey I conducted in Kenya among Adult Literacy Learners has a lot more learning towards sociolinguistics. This is because a larger section of my survey bears heavily on the sociolinguistic participation of the Adult Literacy Learners. And the question of Language as a solution to the Literacy Problem is a major concern to Educational Planners. Whether a Lingua franca should be adopted for Africa or Zonal Lingua franca is an issue I have also tried to touch upon by drawing upon my findings on the survey I conducted in Kenya and citing other peoples' findings in brief from other countries.

The political awareness of the voter is therefore closely tied up with my language findings. The questions of creating awareness is general, whether peoples' attitudes change as a result of their becoming literate; the general problems of teaching; the role of women in education and development have all been touched upon in explaining the findings of the survey and in the citation of other peoples' findings and observations.

Recommendations for policy consideration have been made also in the paper.

What Others have Done and Say About Language and Adult Education  
(Politicization of Literacy Learners).

As soon as we point out to a person that they cannot read and write and that they are therefore socially handicapped, we have taken on a political role of pointing out and interesting ourselves in the rights of a citizen. Adult Education is therefore political education. The politicians are the adult educators number one in a nation in terms of constantly making the adult population aware of their rights, privileges and responsibilities. This section will look at what politicians in Kenya and elsewhere say about Adult Education in the broad perspective and what some adult educators say about Adult Literacy, narrowing it down to the role of language in Literacy. We shall also look at what has been done by some people in the field of Sociolinguistic Research in East Africa, with specific reference to the development of the National Language Policy issue in Kenya relating it to the theme of the survey on sociolinguistic participation in Adult Literacy Classes in rural Kenya.

President Daniel Arap Moi, the President of K.A.N.U (Kenya African National Union) the ruling Party, and the President of Kenya, speaking in 1979 on the K.A.N.U Manifesto said:

Since the objective of teaching Adult Literacy is to enable the learners to participate effectively in development activities, they will not be able to do so unless they become literate in the National Language. Government Ministries and their extension workers communicate with the people in Kiswahili. This means that Kenyans must be literate in and conversant with Standard Kiswahili. Literacy will be introduced using the mother tongues of the learners and then later the learners will be introduced to reading and writing Kiswahili.

Next we shall look at what has been said and done by other people in the field of Adult Education and Language policies; the stand of Kenya's ruling Party K.A.N.U. on National Language Policy and Adult Education, which is the stand of the Government of Kenya since K.A.N.U. is the Government. The findings of the survey highlight policy implications for the Department of Adult Education is particular and perhaps also for the Government of Kenya in general. Suggestions for possible strategies that could be adopted have been made for the implementation of a national language policy.

"The Kenya African National Union is a Party of the People. Its Main objective is rapid and sustainable development in Kenya for the equitable benefit of all Kenyans regardless of tribe, race or belief. In this Manifesto, we proclaim the basic principle and strategies that provide the framework within which KANU operates towards the achievement of that objective.

"At the date of independence we committed ourselves to build a new Kenya guided by Democratic African Socialism founded upon all that is good and valid in our traditional society".

Speaking further on the K.A.N.U. Manifesto the President went on to say: "Fundamentally, the K.A.N.U. Government will do two things:-

- (1) Achieve what the people want for the welfare and advancement of their families;
- (2) Safeguard and promote rights and human freedoms of all Kenyans and their families."

By "Welfare of Kenyans" the President implied banishing "from Kenya the past miseries of poverty and social hardship."

President Moi clarified further that nation - building is not an abstract idea: "We are concerned with people, with harnessing the skills and ambitions of all our people.

The Government will create more opportunities for people everywhere to move towards the dignity of self-reliance.

The President asserted on the same occasion that KANU believes that every family must have a stake in the national purpose.

"Being able to strive for social improvement is the right of every family. This is what nation - building means" Quoting the K.A.N.U. Manifesto on the Constitution of Kenya, the President states:

"Basically, this is a document concerned with structures, obligations and tasks. But in addition, and critically, it enshrines human freedoms and rights."

On respect for Cultural traditions, which are best preserved and passed on in an African language in Kenya, the President had this to say

"Through the 'Nyayo' philosophy ('Nyayo' philosophy means Love Peace and Unity) the KANU Government will discharge its duty to lead the nation towards more rapid advancement via economic progress and modernization.

At the same time KANU will ensure

- (1) That no introduced policies or techniques conflict with our basic African traditions,
- (2) That policies or techniques contribute positively to the kind of development which to African traditions.

The cultures of Kenya, in terms of all the richness and skills of such arts, must be promoted within and as background to national progress.

The KANU Government has avowed to deliberately encourage and preserve all expression of African Culture.

On the development for and of the people the stand of the Government is "The most vital purpose of all strategies for national development is the elimination of poverty."

"In everyday language, 'development' may be seen as a school, or a bridge or extension of electric power ..... But KANU stresses the importance of understanding that we are not developing things. We are developing people."

On transforming the rural areas the President says:-

"..... the Republic is the people - and it is the rural areas which contains and sustain the great majority of our people;"

Commenting on the momentum of education the President says:

"In the modern World, education must remain the key to human fulfilment."

"KANU is determined to maintain the whole momentum of what essentially is a drive for self-sufficiency in manpower and wide self-respect.

The most urgent concern will be applied to

"...(e) looking beyond formal education into such vital programme fields as adult literacy and community development."

On the 1979 - 1983 Development Plan whose theme was "Alleviation of Poverty" the main focus of the planned programmes was meeting the needs of the low - income groups throughout Kenya, among whom are our Adult Literacy Learners.

Specifically the Development Plan had been deliberately designed to satisfy, by 1983, many of the basic requirements of low - income groups, in such fields as nutrition, water, housing, education and health.



One of K.A.N.U.'s key development philosophies is that alleviation of poverty must be carried out through programmes in which the poor are themselves directly involved in the production process. Government and local efforts combined aimed at 100 per cent adult literacy by 1983.

Related to the field of Adult Education is PRIMARY SCHOOL EDUCATION. In this field the Government expected to achieve universal and free primary education by the end of the 1979-1983 Development Plan period. This has not yet been achieved but when it is it will go a long way in helping eliminate illiteracy in the country.

It is hoped that Secondary School teaching, another related field to Adult Education, will be integrated with rural development by accenting suitable studies and skills.

In this paper "Political Education Vis-a'-Vis Adult Education in Tanzania" Yusuf Kassam looks at the relationship of adult education and politics in the context of the Tanzania ideological and national development. Quoting Hyden, Kassam points out that in recent political science literature a new more comprehensive approach to politics "in which the authors, explicitly or implicitly, regard the political system as a creative purposeful mechanism through them social goals are achieved: ..... One of the factors behind this new approach ..... is the political system, the interrelationship between the political, economic and social variables.

The character of the political system becomes of vital importance for social and economic development. Politics becomes a means to solve all types of problems and to satisfy human needs in society."

Kassam asserts categorically that adult education in Tanzania draws great strength from the nature of the political ideology of socialism and self-reliance.

There cannot be any doubt that the K.A.N.U. ideology in Kenya is the main guideline of Adult Education from the quotation above.

Citing the Cuban example, Kassam says:

"The profound structural revolutionary change that has taken place is the essential driving force of the adult education in Cuba is well integrated with the other social, political and economic institution of the nation and that it is part of the educational policy that at the same time serves the general strategy for development."

The Tanzania theme 'Siasa ni Kilimo' (Politics is Agriculture), a policy statement made by T.A.N.U. in 1972 reaffirming the priority need in accelerating agricultural improvement is one of the many reflections of all embracing and developmental approach to politics. To quote Kassam again "It seems to me that if a term like 'Siasa ni Elimu ya Watu Wazima' (Politics is Adult Education) were coined, it would be equally appropriate, and would reflect how political and adult education variables are

interlocked ....."

The Arusha Declaration is the main guideline, Kassam tells us, for all policy on development in Tanzania. The Arusha Declaration underlines the development of Agriculture - the mainstay of Tanzania like Kenyan economy. The Arusha Declaration also underlines the development of human resources; and rural Development. Rural Development assures a logical strategy of development.

Adult Education has a paramount role to play in mobilizing human resources on a mass scale. Former President Nyerere of Tanzania in an official declaration to Parliament during the inauguration of the First Five Year Development Plan (1964 - 1969), said:

"First we must educate adults. Our children will not have an impact on our development for five, ten or even twenty years. The attitudes of the adults, on the other hand, have an impact now."

This quotation underlines the need for adult education in general and in particular stresses the importance of what is often known as the 'attitudinal component of the development processes.'

It is through political education and political socialization that adults can acquire the kind of attitudes and values that help to initiate them towards their own and their nations development. Political education is therefore an essential part of the total process of adult education.

An extract from the Second Five Year Development Plan, Tanzania (1969 -1974) highlights the kind of adult education programmes that are considered desirable for rural development:

"The main emphasis in adult education in this Plan period will be on rural development. It will include simple training in agricultural techniques and crafts-manship, health education, housecraft, simple economics and accounting and education in politics and the responsibilities of the citizen .....

Litteracy will be included in response to popular demand as people become aware of its functional importance."

President Nyerere's New Year's Message to the Nation of Tanzania on January 1st 1970 was: "The importance of adult education both for our country and for every individual, cannot be over emphasized. We are poor and backward; and too many of us just accept our present conditions as the will of God; and imagine that we can do nothing about them. In many cases therefore the first objective of adult education must be to shake ourselves out of resignation to the kind of life Tanzanias have lived for centuries past ....."

"..... The objective of adult education is learning how to improve our lives. We thus have to learn how to produce more

on our farms or in our factories and offices. We have to learn too about better food, what a balanced diet is and how it can be obtained by our own efforts. ...."

"But this is not enough. For we can only do these things if all members of the nation work together for our common good. The third objective of adult education must therefore be for everyone to understand our national policies of socialism and self-reliance....."

These quotations show that adult education and political education are closely intermoven. By raising the critical awareness of their environment and their level of political awareness (consciousness), adults aquire the motivation to learn in order to change their environment and living conditions. By understanding their country's national policies they are able to participate more fully and effectively in the implementation of development plans. The politicians automatically assure the role of educating the people in politics the moment they assume leadership. Literacy therefore goes hand in hand with politicization.

Political education, observes Kassam, fails in the purpose "..... if the political awareness that the people acquire through it does not spur them to educate themselves and participate actively in nation building activities. And Adult Education cannot succeed if the people are not first mobilized through

political education. Political education therefore cultivates the first and foremost condition for the successful implementation of other Adult Education Programmes."

This form of acquiring critical awareness and political consciousness through adult education is a theory well advocated also by the leading World Adult Educator, Paulo Freire.

The T.A.N.U., (Tanganyika African National Union), now C.C.M. (Chama Cha Mapinduzi), Tanzania ruling Party, Guidelines of 1971, state among other things, that the people must themselves participate in all the planning and decision making processes of their plans.

On July 5th, 1973 the Prime Minister Mr. Rashid Kawawa, made workers' education compulsory in government ministries departments, parastatal organization, industries, towns, councils, all T.A.N.U affiliated bodies and other public institutions, he outlined three aims of adult education:

"To liberate the participants economically, ideologically, and culturally; to teach them how to transform their environment, and to teach them to understand thoroughly the nation's policy of socialism and self-reliance."

The Prime Minister underlined the role of the adult educator as 'animateur' and an agent of inducing change.

T.A.N.U., during its struggle for Independence, used adult education to mobilize the people. According to the Constitution of TANU, one of the promise of a T.A.N.U. member is " I shall educate myself to the best of my ability and use my education for the benefit of all."

Adult education is part and parcel of the political commitment of T.A.N.U, now C.C.M. (Chama Cha Mapinduzi) Party.

Tanzania has had the advantage of most nationals being able to express themselves in and understand Kiswahili fairly competently since the period of the German administration who promoted the study and use of Kiswahili in schools and in administration and so facilitating its spread. Although the Survey conducted by Peter Hill and Edgar Polome on "Language in Tanzania" shows that its use is not 100 per cent by all Tanzanian nationals, especially in rural areas, it is still much higher by comparison with the Kenyan example, if the Tanzanian findings were to be compared with the Kenyan findings on "Language in Kenya" by W.H. Whiteley, on the use of Kiswahili.

The question of language in Kenya is and has been political from the days of the early Missionaries and Colonial administration. This has been covered adequately in the Sociolinguistic Survey on "Language in Kenya" edited by W.H. Whiteley. The problem of which language to be adopted for instruction in schools, for administration

the spelling and the whole issue of standardization has been touched upon by so many people, all of whom have come up with clear recommendations, some of which have been adopted and some quietly discarded or relegated to the Kenya National Archives for Record.

For a long time Kiswahili has received support as the national language with all the reasons given to support its choice. What remains is an Act of Parliament making the teaching of Kiswahili in the Kenyan schools compulsory and examinable both at Primary and Secondary Schools levels. At the moment it has been made examinable at Primary School level. In Secondary Schools it is still optional. This kind of move would see Kiswahili allocated more teaching periods on the Timetable. More teaching - learning materials will be produced with sufficient reading materials to sustain literacy. Once Kiswahili is the language of the formal school system, it will be so much easier for those in the non-formal and informal school or educational systems to enhance the learning of this language since it will have the formal prestigious stamp of "language of learning". And this is easy to prove by the findings of the Survey in the following section.



## THE SOCIOLINGUISTICS OF ADULT EDUCATION

- . Survey conducted by myself for the Department of Adult Education, Kenya.
- . Sociolinguistic problems bear on the general problems of illiteracy.
- . A number of the questions answered by the findings touch on a cross-section of other developmental issues in Kenya and there is similarity between the Kenyan situation and other (developing) countries in Africa.

This survey was conducted in order to try and answer some questions such as whether Kenya needs one language or not and if so, which language. The survey was also intended to find out whether the need for Kiswahili exists in Kenya or not and if so, at what level. Is it desirable at the Primary School level? Is it desirable at the Secondary School level? Is it desirable at the market place? Do Kenyans require Kiswahili in Government Offices and other offices in general? Is Kiswahili required for business? Does anybody in Kenya require Kiswahili on the forms? Do Kenyans need Kiswahili for telephoning? Would Kenyans need Kiswahili for Telex? Would they need it for newspaper reading? Do they listen to the radio in Kiswahili.

To what extent is Kiswahili understood and used in Kenya, specifically by the Adult Literacy Learners among whom the survey was conducted, in the towns, on the farms, within the family? What percentage of the Adult Learners understand Kiswahili. What sources of information for the learners are available in Kiswahili regarding mass media, for example the radio, newspapers, and in a few cases, television? What is the desired language of instruction for further education?

Is Kiswahili equally understood and used by Adult Learners in all parts of the country; by different levels of education for example those of the learners who are drop-outs from the formal school system or those who have done a year or two of Literacy Classes and the complete beginners?

Do the majority of the Adult Learners wish to learn Literacy and Numeracy in Kiswahili?

Is it possible to teach Literacy and the whole programme of Adult Education in Kenya in Kiswahili? Is it desirable? Is it durable? When for example we talk of "Literacy for farming" and the whole question of Agriculture and Self-Employment; We have to ask ourselves and answer the question as to whether textbooks can be written in Kiswahili, using Technical Language for example whether it is possible to write manuals on the Maintenance of Tractors; manuals on the Spraying of crops; manual for selection of seeds and related themes. We have to accept that at the moment no manuals exist in mother - tongues. We either opt for some of these manuals to be written in the local languages or we opt for the use of English for most purpose at certain linguistic levels. While Kiswahili solves the problem of national identity, would it solve the problem of the textbook technical language and at all levels? Can an average farmer in Kenya or in any other African country understand a manual written in Technical English or French? An alternative to this would be to opt for translations into African languages or Arabic and then we have to ask ourselves whether it would work out.

would work out. If we have to write in Kiswahili in Kenya, we have to develop a vocabulary and write the books in some standardized form, we would have to organize the people to do it as team work and train the teachers to teach the learners. How does Kiswahili relate to the problem of population growth and availability of schools for children of all ages: how does the Primary School Education Programme relate to Adult Literacy? Is the question of training the teachers adequately dealt with? How does the labour market relate to the need for trained technicians? Why the promotion of Kiswahili and not any other language?

It is hope that this research has answered some of the questions posed above and by so doing proposed a policy and planning strategy based on the aspiration and capability of the people and in particular the Adult Learners. To quote Professor Whiteley on the subject of education and language policy planning:

"Among the most powerful devices for implementing a language policy is the educational system, particularly if the most widely desirable remarks are given to those who pass through it."

"If there is an overall need for case studies of language planning processes there is also a need for studies of Governmental attitudes towards planning processes there is also a need for studies of Governmental attitudes towards planning

in general and to the inclusion of language in such activities in particular."

(W.H. Whiteley, 1969)

#### The Case for Kiswahili in Kenya

One of the objectives of the Adult Education Programme in Kenya is to promote National Unity through the use of Kiswahili.

The Adult Education Curriculum stresses developing the Reading Skill; Writing Skill; Numeracy Skill and the ability to communicate in Kiswahili. After the first stage of teaching Literacy and Numeracy the second stage of Post Literacy is to be taught in Kiswahili. The main content of the Adult Education Curriculum consists of Agriculture, Livestock Management, Health Education, Home Economics, Business, Citizenship, Culture and virtually anything an adult learns to better his life.

#### The Methodology of implementing the Adult Education Programme

Literacy in Kenya is taught using the learner's mother tongue. This may not lead to the level of literacy defined by the national objectives; but it will introduce the language of symbols so that the learner can use them to master Literacy and Numeracy in the National Language, Kiswahili. In urban centres, towns such as Nairobi, Mombasa, Nakuru, Kiswahili is used for teaching Adult Education.

The questionnaire was designed and administered to seven Provinces in the Republic . Kenya has eight Provinces. Nairobi was left out of the survey because of its cosmopolitan culture. Thirty-one districts were selected for the administration of the questionnaire. Kenya has 41 administrative districts. It was ensured that the sample was representative in terms of ethnic and cultural backgrounds. Sampling was randomly done. We ended up with a large sample size of 2,623 respondents. The language of the questionnaire was English because it was viewed as communication from the Office of the Director of Adult Education and all correspondence and general administration at Headquarters is done in English even if one is disciplining an illiterate driver or messenger, one corresponds with him in English. The questionnaire elicited information on the background of the learner, personal details such as age; sex; name of learner; Province, District, Division, Location, Literacy Centre. This was important for establishing authenticity. Every Kenyan over the age of 16 years has a national identity card which could be used to verify the personal information supplied if necessary. These identity cards are issued by the Provincial Administration from the National Registration Bureau.

On personal information we also had a section on the learner's educational background. As quite a number of the learners have been to fromal School before joining Adult Literacy Classes it was important to establish how long they have been in School as this affects their language ability.

The third section of the questionnaire elicited information on Communication Skills. What language does the respondent use in various situations such as the home; at the local market; at Harambee (political) meetings; at the District Headquarters; while travelling outside their home district,visiting big cities such as Nairobi and Mombasa; while talking to Government field Officers such as Health Officers, Agricultural Officers; when visiting any Government Offices; while attending religious services such as Church or Mosque.

It was also necessary to establish the learning language ability in communication with the outside World for example through the media.

The questionnaire had a Sub-section on the language in which the learner listens to National News from the Voice of Kenya; to External broadcasts and which particular programmes. The news bulletin is supposed to be cast in the most "Standard" dialact of a national language, in terms of pronunciation, intonation, choice of vocabulary items for translating foreign new, gramaticality and when necessary choice of idiom. So a learner who could follow a new bulletin in a given language would have been exposed to the "best" in that language. Learners listen to the radio for various reasons such as entertainment;

sports, music and educational programmes as well. The questionnaire also had a question on the language the learners use when participating in national events. They were asked whether or not they read newspapers and, if so, which papers and in which language, and what other language would they like to read newspapers in on further attainment of Literacy. With further education in mind, what language would they want to study in?

The fourth part of the questionnaire gave the learners a list of themes from which they were to select four areas of study in order of priority. They were also asked to indicate in what language they would like to read about the selected areas of study.

The fifth part of the questionnaire was the recording details of the Literacy teacher who was responsible for interpreting to the respondents the questionnaire and also recording the answers for them unless a learner indicated that he would have liked to write in the answers himself. The ultimate responsibility in the administration of the questionnaire therefore lay with the Adult Education Teachers who man the Literacy Centres in Kenya.

It was found that 7.8% of the total sample of 2,623 respondents did not have their age recorded. As a result of this, subsequent data and graphs related to age are based on the recorded percentage of 92.2% of the total sample which



is 2,418 respondents. Therefore the percentage distribution of adult literacy learners by age has to be adjusted so as to make 2,418 respondents equal to 100%.

The fact of unrecorded age in Kenya could be related to many people in Kenya not knowing exactly when they were born. Illiterate people cannot be expected to keep certain records, worse still their parents, who must also have been illiterate and would certainly have better preference of what information to store away in their memories than exactly when a child was born. This could also be said about the majority of African countries. It is only recently that the Government has declared the official registration of births and deaths compulsory even if a child is not born in hospital. This decree is enforced through the Provincial Administration and the Office of the Registrar of Births and Deaths.

The adjusted percentage of the distribution of Literacy Learners by age shows those in the age group of upto 20 years as 9.1% of the adjusted percentage. This figure is rightly lower than that of the adult literacy learners in older age groups. It is hoped that people under the age of 20 years are in the formal school system and therefore not manning the adult literacy classes.

In the age group 21 - 30 years there were 34.6%. This percentage is higher than other age groups. In the age groups

31 - 40 > 41 years the percentage is almost the same 28.3% and 28.0% and people from these two age groups constitute the majority of the adult literacy learners, which is expected if the programme is to cater for people of mature age who missed the opportunity to go through formal schooling.

It could be concluded that those in the lower age group are those whose parents are unable to meet the cost of formal education and so have been forced into adult literacy classes.

The percentage distribution of Adult Literacy Learners by Sex and Age shows an equal proportion of about 20% of those in the age group of upto 20 years and 21 - 30 years, who are male learners. 25% of those in the age group 31 - 40 years are male while about 40% of those in the age group ≥ 41years are still male. Over all about one quarter of those attending Literacy classes are male.

The female adult literacy attendance in the age group upto 20 years is quite high. It is higher than the other age groups. This could be explained in terms of socio-economic factors where poor families who cannot afford to pay for all the extra things that have to be paid for in primary schools, such as school uniforms, school funds, watchmen's salaries, Harambee (self-help) projects and the like, find it easier to invest their meagre resources in the education of sons and leave their daughters at home.

The girls in this age group are also a favourite target group for the cheap labour market of "ayahs" or housemaids. This helps them to earn some money for their poor families and for themselves. With the introduction of free adult education in Kenya, many of these girls who should be in formal education institutions avail themselves of the opportunity if they can obtain permission from their employers to attend literacy classes for two or so hours a day. The age group 21 - 30 years had an equally high proportion of learners by percentage as the 0 - 20 years age group. It would be for similar socio-economic reasons as those affecting the 0 - 20 years group that this group is so large. The last two age groups, 31 - 40 years and  $\geq 41$  years are just about as high as the first two. These last two groups consist of married women mostly and they are keen learners. A survey conducted on why more women than men in Kenya attend Literacy classes showed that there are more women attending literacy classes than men. That the total percentage of attendance of women 72.2% far outweighs that of men 27.8% confirms John Dondo's findings and report that more women than men attend Literacy Classes. Reasons for this discrepancy range from economic - where men are away earning a living for the family to religious reasons where Moslem men will not accept to be in mixed classes with women; to men's pride in accepting the social disability of illiteracy, and of course

the fact that more men than women are already literate in Kenya as well as in other African countries.

From this point on, the information and comments on the findings has been based on differentials of Province, Age, and Sex against the constant of the various situations in which the learners use language.

Central, Western and Eastern Provinces have an equal proportion of people attending Literacy Classes in each Province. North Eastern Province has about one half of any of the three provinces.

Coast and Rift Valley Provinces have each three times the attendance of North Eastern Province. Nyanza Province has the highest percentage of Literacy Learners, this is about one fifth of the total. This could be related to the general high literacy rate of Nyanza and Western Provinces of Kenya established by the Christian Missionary tradition of literacy and education in general that had been comparatively well-received in those two regions of Colonial Kenya (Kavirondo). These regions are supposed to have some of the most highly qualified people, academically, in the whole Republic of Kenya, this dates back to even pre-independence Kenya.

While it has been noted that the Literacy Classes have more female learners than male, yet North Eastern Province which has the lowest attendance percentage, has an equal proportion of male and female learners. This could be as a result of encouragement from the male learners to their

wives, daughters and sisters to take Adult Literacy seriously. It might just be because of the small number of respondents who reacted happens to be of equal proportion.

Percentage Distribution of Adult Literacy Learners by Language of Instruction and Whether Formal School has been attended.8

About 30% of those attending Adult Literacy Classes have attended formal school. Those in the age group of 0 - 20 years having the highest percentage contribution. The fact that those in the age group of upto 20 years have the highest percentage of formal school could be explained in terms of school drop-outs who now avail themselves of free adult education in the country.

An equal proportion of men and women have attended formal school before, compared with their respective totals. The same seems to be true of duration of attendance of formal school.

North - Eastern Province has the lowest proportion indication of any attendance of formal school. This is the least economically developed province in Kenya, being in a semi or actually arid part of the country, it has been badly favoured through lack of good communication and the province has been affected by a long civil strife with some of the inhabitants of this province wanting to become part of Somalia. These people are also nomadic which makes it difficult for the Government to plan for their educational facilities effectively.

Western and Nyanza Provinces indicated that they have had about 40% attendance of formal school before joining the Literacy Classes. As mentioned above, these two provinces are highly receptive to educational programmes and the high literacy rate of the provinces could help account for about 40% of the learners having attended school for some time and perhaps forced out by socio-economic reasons like poverty and therefore inability to pay fees.

The findings reveal that those who have been attending Literacy Classes have barely done so for two years.

Those who will have been exposed to the formal system of education will have some knowledge of English and so a high percentage of them are able to follow literacy instruction in English and mother - tongue. 1.3% of the total use English and mother-tongue combination for instruction in Literacy. The majority of these people will have been exposed to some English through the formal school medium of instruction as they are people who have attended formal school before. The English acquired in school gets forgotten but is quickly revived if the Literacy Teacher uses it.

Percentage Distribution of Adult Literacy Learners By  
Language of Instruction and Duration of Attendance of  
Formal School

Those who have attended school for 1 to 2 years fall in the age group  $\leq$  41 years at the highest percentage level of 40%. Those

who have attended formal school for more than 2 years are 75% in the age groups 21 - 30 years and 31 - 40 years. Most of these people are women. Women are three times the number of men. Most of these people are women who left school for various reasons and were married early but would now like to be taught literacy and numeracy from their now more settled backgrounds. They do not have to worry about school fees and buying school uniform or paying for the equipment they use. They will have relapsed into illiteracy anyway if they only had attended formal school for a little over two years, say having done four years of primary school.

They are normally keen to learn and revive their literacy and numeracy and also avail themselves of the other facilities of the adult education programme and so they normally constitute the most supportive cadre of the adult literacy programme in the country.

The graph showing Percentage Distribution of Adult Literacy Learners by Sex and Duration of Attendance of Formal School compares well with the ones showing equal proportion of formal school attendance for both men and women.

North Eastern Province has a strikingly high percentage of those who have attended formal school for one to two years compared with the total average of about 30%. The same Province has also the lowest percentage of those who have attended formal school for more than two years.

The other provinces on the average have quite a high percentage of those who have attended formal school for more than two years. Therefore it could be observed that there is a high drop out rate in the North Eastern Province for similar reasons of Nomadism and the Shifta Warfare that were given earlier about this province.

Those learners who have been through the school for system for at least two years exhibit ability to follow some English instruction. This is the high percentage of 93% of those who responded that they use English in their Literacy Classes. Their knowledge or command of the English Language would really be minimal. The majority of those that have attended formal school did so for a period of not less than 2 years irrespective of the language of instruction. 75% of the age-groups 21-30 years and 31-40 years have attended formal school for more than two years.

Percentage Distribution of Adult Literacy Learners by Whether Formal School has been Attended and Language Used at Home.

By far the most frequently used language at home is the mother-tongue of the adult learners. About 90% of the learners indicated so. This confirms the findings about language use in the home; and this is expected. Most of the learners will tend to come from linguistically homogeneous zones so that the language of the home almost



always tends to be the vernacular. For some of them it could be due to their ethnic affiliations even where they live along borders with other ethnic groups. (See observation made by C.P. Hill on language use in the home in Language in Tanzania 1980). As pointed out below, in many cases of mixed marriages the language adopted for family use tends to be the language of the father, which would still be a vernacular. The graphs showing the population of men and women and the language of the home compare well. The totals balance.

Kiswahili could be said to be of little use in the homes of the respondents in all the provinces. By far the greatest majority of the learners use their mother-tongues in the home - over 90%. This could be explained in terms of people marrying within their own ethnic groups, which are commonly linguistically categorized, so that where the mother and father speak the same language the children and close relatives will also tend to speak the same language. Many people will also tend to be able to speak several languages fluently so that even inter-tribal marriages do not hinder people from speaking one mother-tongue in a home. This is usually the case with people living along tribal or District and even Provincial and national borders. Quite often in mixed marriages the father tongue will be used by everybody in the family, the children and their mother as well, except in a few cases where certain ethnic groups think their languages

'superior' to their neighbours', for example the Luo in Kenya, then the mother if she is Luo, will force her children to speak 'Dholuo' to her. This is common where the Luo Community intermarry with their Bantu neighbours. The Bantu will tend to speak the language of their neighbours more than the Luo would try to speak Bantu Languages, even if they are fluent in the Bantu languages.

All the respondents use the mother tongue in their homes including those who use English or Kiswahili as the Language of Instruction. That goes without saying. If these people are to all purposes and intent illiterate added to it reasons of strong ethnic affinity, then of course the 'languages of the school', English and Kiswahili or any other language cannot be expected to be used in their homes.

For about 8.1% of the learners who use Kiswahili as the language of Instruction and about 6.2% of those learners who use English as their Language of Instruction, said that they use Kiswahili at home. This fits in with the small percentage of about 10% of the learners for whom Kiswahili is the mother-tongue.

Mother-tongue is still used at home in equal proportions, whether or not formal school has been attended.

Percentage Distribution of Adult Literacy Learners  
By Language of Instruction and Other Languages Understood

Most learners of all ages claimed no knowledge or understanding of English. The percentage of those who

understood Kiswahili and English was also low. About 50% of the learners understood Kiswahili which could justify its adoption for teaching Literacy. In the age group \_ 41 years, 25% of this age group understood at least two languages, the mother tongue and Kiswahili. 10% use their mother tongue or Kiswahili. About 10% wish to learn Kiswahili as a second language. There is possible code switching by the teacher. What has been said of the age group \_ 41 years could also be said of the age group 30-40 years. The age group 21-30 years, about one-third of this age group are bilingual. Those aged between 0 and 20 years, 40% of them are able to speak more than two languages.

Of the older age bracket \_ 41 years who are at least bilingual will probably have had a chance to interact with the World beyond their immediate locality more, perhaps in search of trade or jobs. The younger age brackets who form a sizeable percentage of those who have been through the formal school system may also have been exposed to other languages besides the mother-tongue.

Mother tongue in this context means all other Kenyan languages except Kiswahili. The expected distribution of those who only understand the language of Instruction would be 3.6%, 1.9% and 2.4%.

The Rift Valley Province showed that about 60% use Kiswahili for Literacy Instruction. The Coast Province showed the highest percentage of use of Kiswahili as the language of Literacy Instruction. This is to be expected of the Coast Province. The indigenous speakers of Kiswahili live along the Coast of East Africa. Kiswahili as a trade language originally and as a full-fledged culturally rich and literary language has had a big influence on many other peoples of the Coast Province so that those who may have another mother tongue still have a high degree of competence in this language. They would only wish to learn the standard dialect and also learn how to write it. The case of the Rift Valley Province could be explained by its diversity of population. The Rift Valley Province is the biggest Province, geographically. It has a population of many ethnic groups because of the settlement Schemes of the former White Highlands which have attracted people from different parts of the Republic to move and settle

in the Rift Valley. These immigrants move with their vernacular languages so they have had to learn to use Kiswahili more than the other up-country (as opposed to the Coast) peoples in order to communicate with their ethnically diverse neighbours in marketing their farm products or any other interactions. A typical Literacy Centre of say 100 learners easily have five or more ethnic groups represented.

From the findings, it was established that at least 80% people in the Coast Province use Kiswahili as the Language of Literacy Instruction, and they still have their mother-tongues.

For the other provinces, the language of instruction in the Literacy Classes is mother tongue as we have already seen above. It is therefore logical that for people whose majority activities are carried out in their mother tongue, the only other language they understand completely is Kiswahili. Other language combinations are understood to a very small extent.

This is a clear justification for the adoption of Kiswahili for Adult Literacy Learning.

75% of those who use mother-tongue for learning Literacy understand Kiswahili. 62% of those who use Kiswahili for learning Literacy have their mother tongues.

The peak of "Kiswahili - mother-tongue" combination is expected to be zero when it comes to understanding Kiswahili as an additional language. But this is not the case. It seems that the majority of the learners when asked what 'other' languages they understood simply mentioned all the languages they understood, including the language of instruction.

The main language used for Literacy Instruction is the mother tongue and Kiswahili; with more people using their mother tongue. The younger age-group use Kiswahili more than they use the mother tongue especially those in the age group of about 20 years where slightly more than one half of them use Kiswahili. The findings showed that 10% of the learners have Kiswahili as their mother tongue but about 30% are learning it as a second language. There is an equal contribution of 10% across all the age groups who have Kiswahili as their mother tongue. 15% of the male learners were found to have Kiswahili as their mother

tongue while 9% female learners have Kiswahili as their mother tongue. 33.8% of the female learners have Kiswahili as a second language. We can observe that a higher proportion of men seem to have more than one language. The sociological factor underlying this could be simply that the men have been exposed more to horizons beyond their immediate localities either in search of work, business interaction and have therefore picked up other people's languages in the process; more so than the women who are much more inward looking if they have men providing for the families then they are quite content usually to just take care of the homes that fall within their immediate environment such as child rearing and whatever peasant farming they can help with; this restricts the women's acquisition of other languages or even exposure to them.

In the Coast Province, 86% of the learners use Kiswahili, 80% of them have another mother tongue. In the Rift Valley Province, 60% use Kiswahili as the language of Instruction but they still have their mother tongues. The majority of these people can speak Kiswahili and they understand the spoken language. It is the writing and reading skills they would like to be exposed to.

In the North-Eastern Province the language of instruction is the mother tongue for 15% of the learners and 60% of them use Kiswahili as the language of Instruction. In response to the question "How many other language do you understand?" 14% of the respondents in North-Eastern Province said they understood Kiswahili. That added to 60% who use it as the language of instruction brings the figure to 74% of the learners in North-Eastern Province who understand Swahili. This could be attributed to the strong Islamic tradition of the inhabitants of this Province. In Kenya, and indeed in East Africa as a whole, the Moslem faith uses Kiswahili as the language of Religious Instruction and learning. Here too like in the Rift Valley and Coast Provinces the learners would only require the development of the reading and writing skills.

This again gives us a good ground on which to argue for the adoption of Kiswahili as the Language of Literacy Learning

and indeed the whole programme of Adult Education in Kenya,  
which will be in keeping with the Government's policy to  
adopt Kiswahili as Kenya's National Language.

Percentage Distribution of Adult Literacy Learners  
by language of instruction and Whether Language  
of Instruction is First Language

Those learners who answered "Yes" to the question of whether their language of instruction was their first language or not were in the age group 0 - 20 years, 43.6%; age group 21 - 30 years, 55.2%. Those in the age group 31 - 40 years were about 60% and those in the age group  $\geq$  41 years were about 60%. About half the population of the total have their Literacy Classes conducted in their mother tongues. The younger group: age groups 0 - 20 years and 21 - 30 years are relatively fewer, 43.6% and 55.2% than those in the older age groups.

Of those who answered "No" to the question, 56.4% were in the age group 0 - 20 years. These could be among the school drop-outs who join literacy classes and because they have a smattering of English, their teachers tend to place them in groups of their own and treat them like Primary School learners, employing the medium of English for instruction or Kiswahili as in Primary Schools in the formal system of education. The age group 21-30 years had 44.8%. Again this could be for similar reasons as those in age group 0 - 20 years. The contrast with the older age groups is clear, the 31 - 40 years age group had 38.2% while the  $\geq$  41 years age

group had 36.9% confirming that the older generation of the adult literacy learners are genuinely illiterate, using their mother tongues in the homes and for most of their daily communication and not school drop-outs like the younger generation. The total percentage of 41.8% of learners who do not use another language for literacy classes is high enough to justify the adoption of Kiswahili for teaching literacy later on.

13% of the respondents who came from Coast Province said they use their mother tongue as the language of instruction in Literacy Classes. They also by a high proportion of about 87% said that the language of instruction used, Kiswahili, was not their mother tongue. Kiswahili is widely used and spoken competently throughout the Coast Province; both on the littoral and up-country. This is because of the influence of the mother tongue speakers of Kiswahili who actually come from the Coast. Most of the other Provinces will use their mother tongues because of their lack of competence in Kiswahili, if they are to follow their instruction sufficiently.

The overall conclusion could be that those who use Kiswahili as their language of instruction also have another mother tongue except for the indigeneous speakers of Kiswahili from the Coast on whom I have commented earlier.



Percentage Distribution of Adult Literacy Learners  
By Language of Instruction and Duration of Attendance  
of Adult Literacy Calsses

About 60% of the learners have been attending Literacy Classes for a period of between one and two years. The majority of them are in the age groups 31-40 years and  $\geq$  41 years. Most of the learners in the age group of upto 20 years seem not to have attended Literacy Classes for more than 2 years. This is in keeping with the Presidential decree in November 1978, when President Moi announced the need to have all Kenyans literate by 1983 and consequently a full Department of Adult Education was set up in 1979 with the appointment of a Director of Adult Education. Since the Department is not too old, we cannot expect its programmes to have been running for a longer period than seven years.

About 60% of the learners have attended literacy classes for at least one year. Those who have attended classes for more than two years are a small proportion. This has been commented on above. That goes for both men and women attending Literacy Classes.

We have observed that when the programme was introduced there was a better response in terms of enrolment from Eastern Province and Coast Province followed by Western

and Nyanza Provinces. The response from these provinces was better than in other provinces. The Rift Valley Province was the worst offender in terms of response to the programme. The Rift Valley and North Eastern Provinces had just about a half of the other provinces by their respective proportions.

On a scale of degree of offence in poor enrolment we might say Rift Valley is the worst offender followed by North-Eastern with Central Province coming last. Perhaps the reason for poor enrolment from Central Province could be given in terms of economic development. Central Province has had more than its fare share of economic endowment since Kenya became independent in 1963. All development programmes in this Province were ahead of all the other Provinces. It would therefore be economic developmental irony if the field of education were not developed along with the other projects. Possibly many people would be literate already and therefore not need (as much as the other provinces) the hand out of Adult Education coming from the Government effectively as late as 1979 after Kenya had been independent for 16 years!

The Rift Valley Province has a high proportion of immigrants especially from Central Province who moved to this agriculturally rich Province after independence

in the form of settlers in the Settlement Schemes that were created out of the former European farms (the Kenyan White Highlands). This Province has some of the wealthiest cash Crop farmers in Kenya; growing coffee, tea, pyrethrum, wheat, etc. and as well as feeding the nation exporting most of what they produce which includes very sophisticated dairy products. Most of these wealthy farmers will be literate or they will have made an effort to become literate long before the Presidential decree. The late President also liked Rift Valley and spent a lot of his time (working holidays) in Nakuru (the Rift Valley Provincial Headquarters) where he was himself a model 20th Century farmer. This is the home Province of the present President of Kenya, President Daniel Arap Moi, so is it any wonder than that the call to the Literacy Campaign could have received such a poor response? The few Adult Literacy Learners in this Province then must consist of the squater population of farm workers and forest workers. The very rich illiterate farmers in the Rift Valley are quite content with their wealth and do not bother about literacy. They would mostly be of Kalenjin and Maasai origin, the indigeneous people of the Rift Valley Province in Kenya.

The other provinces that responded enthusiastically to the programme still see "education" as the key to self-betterment. Nyanza, and Western Provinces as pointed out elsewhere in this

essay are the home provinces of some of Kenya's leading intellectuals especially Nyanza, and they have had a long tradition of being positively disposed towards educational programmes. They have been bogged down with poverty among the majority of the population which interferes with their intellectual pursuits. The late President of Kenya died after ruling independent Kenya for fifteen years without once setting foot in Western Province for example once there was no need to rally people's support for the struggle for independence against the Europeans. A great leader Kenyatta was, but the President of a developing country needs to see people's needs at first hand to appreciate them effectively and be able to cater and plan for them. The President of Kenya today has managed to visit all parts of the country and share from personal observation the problems of the people.

Eastern Province is similar in developmental structure to Coast (excluding the tourist hotels), Nyanza and Western Provinces. North-Eastern Province has received comment elsewhere in the essay.

Only a small proportion uses English as the language of instruction. This could be attributed to the fact that the programme was only recently launched so that most learners are still illiterate even in their mother tongues and Kiswahili before they can be expected to follow instruction in the medium of English. The longest period of Literacy Classes

attendance is just about 2 years as was deduced from the graphs on language use and duration of attendance of Literacy Classes on formal school.

Lanaguage Used at Harambee (Political) Meetings:

About 50% of the Adult Learners participate in Harambee meetings in Kiswahili. Mother gongues are used much less. These are political meetings most of the time, although they are about development projects on a self-help basis; so Kiswahili has to be used as a matter of Government Policy. They are viewed by the Government as public functions and the licences for the meetings (permits) for assembly are issued in Kiswahili by the Provincial Administration. "Harambee" is a motto of the ruling Party K.A.N.U., whose official language is Kiswahili and so it is only natural that such functions are expected to be conducted in Kiswahili. Age is not a barrier to the language used at Harambee meetings. The type of Harambee meeting at which the mother tongue is used throughout is the type that takes place at a very localised level for smaller projects such as putting up an extra classroom at the local Primary School or renovating the Vicar's house(Vicarage) at the local Parish. These would be about 40% of the respondents. This kind of community in most areas of Rural Kenya tends to be Remogencous, with at least one common mother tongue for everybody.

Harambee meetings, when they are organized on a large scale will draw people from all parts of the country who may not speak the local language. The Guest of Honour quite often will be the President or the Vice President or some distinguished public figure who will almost always not speak the local language. Where necessary then there may be a certain amount of interpretation, perhaps of the speech of the Guest of Honour and the important parts of the programme such as when "wananchi", the citizens, are to bring forth their contributions. This accounts for 10% or so of the respondents who claimed that they participated in Harambee meetings in their mother tongues. This could also be the case in rural Kenya in places that are farthest removed from urban centres. The proportion of male learners attending Harambee meetings where Kiswahili is used (the more national in outlook) is higher than that of women. More women participate in Harambee meetings in mother tongues than men. This again confirms the men's greater exposure to the World outside their homes than the women.

Central, Eastern and Nyanza Provinces show more use of mother tongue than Kiswahili less than a half of the respondents from each Province use Kiswahili at Harambee meetings. These three Provinces have very strange ethnic affiliations. They use their mother tongues so much that even those among them who have been through school and have been exposed to more languages than their

mother tongues, making them trilingual in many cases, and even quadrilingual in some cases, will still use their mother tongues with anyone who will understand their languages. These include the Kikuyu of Central Province (the late President Kenyatta quite often broke off into Kikuyu in the middle of addressing the nation even on National Days although he was a Swahili scholar himself); the Akamba, Embu and Meru of Eastern Province and the Luo of Nyanza Province.

Although the language of instruction in the majority of cases is the mother tongue, the language of Harambee Meetings is generally Kiswahili.

Language Used At District Headquarters Versus  
Language of Instruction

The majority of the learners replied that they use Kiswahili at the District Headquarters. This was about 75% of the respondents. The offices at District Headquarters are Government Offices. They are manned by Government Officers who must serve members of the public in a language they understand - the National Language, and that is Kiswahili. This is Government Policy. The few cases of old men and women who cannot express themselves in Kiswahili are assisted by finding someone who can interpret for them in the case of a Government Officer who does not speak the language of the local area. This is because Civil Servants who man Government Offices at District Headquarters are not

necessarily always from the same ethnic group as the community they serve. Those who need inteerpretation fall within the 20% or so the learners who responded that they used their mother tongue or Kiswahili - and mother tongue combination at District Headquarters. There are also bound to be several ethnic groups and therefore several language groups in a single District which renders public administration in their mother tongues difficult. The proportion of male learners using Kiswahili is higher than that of women using Kiswahili at District Headquarters. This again confirms the greater exposure of the men to the outside languages.

We have already established the wide use of Kiswahili in Coast Province and Rift Valley Province so naturally they have a high proportion by percentage distribution of the use of Kiswahili at District Headquarters. It can be established from the graph that those who use mother tongue as the language of instruction have the lowest use of Kiswahili at District Headquarters. This confirms the fact that they use their mother-tongue in most situations and probably have to be introduced to the study of Kiswahili a lot more vigorously than those who have some degree of competence in this language.



Percentage Distribution of Adult Literacy Learners  
by Other Languages Understood and Languages Used  
Outside the Home District:

All age groups of the Literacy learners use Kiswahili outside their home districts. This is only logical given the multilingual situation in Kenya. As pointed out elsewhere in this essay, it may be necessary to use an interpreter in the case of people who cannot express themselves in Kiswahili at all. But still the language used will be Kiswahili. Those who use their mother tongue outside their home districts are about 10% of the total; they are also likely to be bilingual or able to express themselves in more than one mother tongue. Those who use Kiswahili and mother tongue outside their districts are also likely to be multilingual.

The findings show that a higher proportion of men speak Kiswahili outside their districts. There is a higher proportion of women than men using their mother tongues outside their districts. Again we only confirm what we have said earlier that men are more exposed to the outside world and other languages than women.

The percentage distribution by Province and language used outside the learners' home districts shows that a very high proportion of the learners use

Kiswahili outside their districts. Coast Province has nearly all the respondents, 95% of them using Kiswahili outside their district because they are at home in the language.

Western Province had a bad percentage, nearly one third of the learns were not reported. This could have been caused by a fault in the administration of the questionnaire and the follow up in this Province.

Kenyans have been exposed to spoken Kiswahili through the media, programmes on agriculture, adult education; sports commentary, music, news and commercial advertising; such that the average Kenyan will at least understand some verbal Kiswahili and so when they have to travel outside the boundaries of their home districts they are expected to follow spoken Kiswahili to interact with other travellers on the trains, buses and even communicate with the conductors of taxis and buses who can be a hazard if you cannot express yourself enough to tell a conductor or turnboy that your luggage cannot travel to Kabarnet if your person is boarding a bus or taxi headed for Mombasa.

The people who use their mother tongue as the language of instruction have the worst percentage of usage of Kiswahili outside their home districts. This confirms that they carry out most of their activities in their mother tongues.

About 90% of the respondents use Kiswahili

when travelling outside their home districts. This tallies with the other observations, made on language use outside one's home districts above. Half of those in the group "Not Reported" on the question of "Other Languages Understood" either have Kiswahili as the language of instruction or it is their mother tongue. Half of those in the group "Not Reported" on the question of "Other Languages Understood" either have Kiswahili as the language of instruction or it is their mother tongue. Half of those who said they do not understand any other languages must have Kiswahili as their mother tongue and language of instruction.

#### Language of Newspapers Readership

Of the proportion of those who can read some newspaper, whether it be in the vernacular, local papers or Kiswahili papers, that is 44% of those attending Literacy Classes who responded to the questionnaire, over 90% of them read the Kiswahili daily "TAIFA LEO". This is the Kiswahili version of the "DAILY NATION", an English daily in Kenya. This applies to all age groups.

Of those who have attained the barest literacy it is understable that they would wish to read the news in Kiswahili. This goes for both men and women. The findings showed that an equal proportion of male and female learners read "TAIFA LEO".

Even by Provincial distribution, "TAIFA LEO"

Newspaper is the most widely read of the newspapers available to those Literacy learners who can read a newspaper. Over 90% in all the provinces read "TAIFA LEO".

If "Other Languages Used" could be taken to mean "English", "English and Kiswahili", English and Mother - tongue" then we could say " Other Languages Used", always includes an element of English. In which case 72.7% would have Kiswahili - English and 80.8% would have English - Mother - Tongue.

"Other Languages Understood" generally means "with the exception of those involving English". Those who understand Kiswahili of "Other Languages Understood" about 97% of them read TAIFA newspaper.

The first group of "Other Languages Used" reads the "Daily Nation", the English daily. They are not many numerically but enough to justify their claim to understanding some English. The Daily Nation has the widest circulation of the dailies in Kenya. It is the most popular newspaper and so anyone who wants to look literate or is actually literate would be telling a lot of people so just by buying a copy of the Daily Nation or borrowing someone else's to have a look at. No wonder some literacy learners read the Daily Nation.<sup>98</sup> Some learners in the Literacy Classes are School drop-outs and they will have picked up enough English to make them wish to improve

their knowledge of English by actually reading an English daily; given the shortage of follow up reading materials for new literates.

### What Other Languages Would Literacy Learners Prefer to Read In:

Kiswahili and Mother tongues are already used for Literacy Instruction. When responding to the question about what other languages the adult Learners would like to read in, it is assumed that they would be thinking of other languages than these two indigenous (African) language groups - Kiswahili and Mother tongues. It is therefore natural that about 50% of the learners should prefer to read in English beyond the initial stages of literacy and numeracy. The desire to continue the literacy programme in English was expressed by learners from all age groups. It would appear that a greater percentage of the learners lean towards English. But when it comes to the practical application of language as opposed to mere preference, Kiswahili gets a higher proportion of learners wanting to use it.

Given the formal School system where English is the language of instruction after the initial stages of Primary School, the first three years, the adult learners also see it as a means of establishing their literacy if they are given a chance to study in English following their mother tongue in which literacy is first taught.

About half of those from Western Province want to read the paper they have chosen, TAIFA LEO in Kiswahili. They do not want to change.

Western Province is bedevilled with predominantly the Luyia language which has seventeen dialects. This has been a dividing factor in the Province so anything that offers "Unity" or looks different from the existing dialects is welcome. This could be a possible explanation for easy acceptance of Kiswahili.

### Languages for Pursuing Further Education.

By far the majority of the learners indicated that they would prefer to pursue their programme in Adult Education in Kiswahili and English after the first stage of literacy and numeracy has been covered. The younger age groups who possibly still remember some of their School English wish to study further in English that is why there is a higher proportion of them than the older groups. Kiswahili and English still command equal recognition as national or important languages in Kenya.

The proportion of the men who want to study English is higher than that of women. English is still in the minds of many Kenyans, the language of wider communication, the language that places you in good stead on the Labour Market because Education is still equated with job opportunities in Kenya; English is still the language of prestige in Kenya, it is still the language of "achievement" because Kenya is still very positively disposed towards the Western Capitalist World, and since English is the language of our link with the Western World, Britain, the Colonial Master of Kenya, then for a Kenyan to aspire towards mastering English is natural since that is what many people in positions of leadership exemplify.

A higher proportion of women want to study Kiswahili. Perhaps the men feel they know enough Kiswahili to want to place it above English on a priority scale. The men would have had more exposure to spoken Kiswahili.

About a half of Coast Province people want to pursue further education in English. This is understandable as their competence in Kiswahili is almost of mother tongue level for most of them.

About half of those who use English-Mother tongue for instruction want to pursue their studies in English. This means they would have grasped the basic literacy and would not require interpretation from the teacher who would be using both English and mother tongue, that is code switching even in class.

More than half of those who have been using Kiswahili for literacy Learning now wish to pursue further learning in Kiswahili. Perhaps they have just discovered that they are uncomfortable using English. This is a clear case for the adoption of Kiswahili for the Literacy Programme in Kenya. 17% of those who do not understand any other language want English. 43% of this group want Kiswahili. This could be because both English and Kiswahili are Languages of Wider Communication and national importance.

Of those who claimed to understand "all other languages", about half of them want English.

#### Language of Instruction and Priority Area of Study:

All age groups by a very high percentage of about 90% indicated that they would prefer to have books written for them and to be taught more about "Better Farming". This is understandably so as Kenya is an Agricultural Country and many of the adult literacy learners will be farmers wishing to improve their farming methods in order to improve their income. Health Education and Nutrition came next with courses on "How the Government Works" at the bottom of the priority scale - 0%. Illiterate people almost do not know their rights, how the Government Works etc. All Government workings are stipulated in the "Constitution of Kenya", a legal document



drawn up in legal language and in the English language. It is one of the farthest removed things from the literacy handicapped. We require the Laws of Kenya to be written in a language that the people can easily understand so that they may obey the Laws of the Country, avail themselves of their rights, and exercise their responsibilities and obligations as citizens in a language they understand. Here is a clear case for the adoption of Kiswahili for teaching adults in Kenya. To quote Jan Knappert on this subject.

" The Law rules. So when the Law is in Kiswahili, the people will obey it in Kiswahili. The law regulates all aspects of life. So when the law is in Kiswahili, life will be lived in Kiswahili by the inhabitants".

(Knappert 1979)

Those below the 30 years of age would be expected to have some occupation other than peasant farming. Vocational training in Kenya, even at the Village Polytechnic level of training caters for people who have had at least seven years of School, not the School drop-outs found in the literacy classes. Those found in the adult Literacy classes will have dropped out of School less than five years of Primary education.

Women would not be expected to select "Better Farming" as a priority area of study. Rather one would expect them to select "Child Care" or "Home Keeping". But according to the findings they must believe they know enough about these "feminine" areas and since they appreciate the economic importance of Agriculture to every Kenyan in terms of income generation they like the men to be taught more about "Better Farming" Actually women in Kenya do a lot more farm work than it is generally expected and even appreciated especially subsistence or peasant farming

which many of the literacy learners would be directly involved in, being rural Kenyans. It is also because of the women's illiteracy that they would not even be able to retain the literature on Health, Nutrition, Child Care, Home Keeping, etc, that the Government extension workers in these fields keep pouring at these poor people without realising that you would need to create a certain degree of awareness on their part to enable them to identify their need for knowledge in modern Child Care before bombarding them with United Nations literature. Things like a mother feeding a baby on a balanced diet and by the clock make absolute nonsense to people who would rather spend the money for buying a clock on food that can feed the whole family, in their circumstances, for a week. In any case they probably, cannot read the face of the clock!

In North-Eastern Province, although about half of the respondents by percentage distribution want "Better Farming" it is still not as high as the other provinces comparatively. North-Eastern Province is mostly semi-desert, modestly referred to as Semi-arid. The inhabitants are mostly nomadic. What we should have done is possibly include a question or two on Semi-arid farming, or the dairy care of camels, goats and such animals as those people keep, on the move. This is a fallacy of most Government Departments Planning for this Province which has contributed to its being the least economically developed Province in Kenya. Things might change with the new District Focus Development Plan.

Irrespective of the language of instruction the learners still wish to read about "Better Farming" as a priority area and this they indicated they would like to do in Kiswahili. This is further evidence in favour of adopting Kiswahili for teaching Adult Education.

The first area of study selected in order of preference was "Better Farming". The findings show that 60% of the learners wish to read about this area in Kiswahili. The reasons for first priority being given to farming have been given elsewhere in this essay. There is not much difference between male and female proportions in their preference of what language they would like to read about "Better Farming" in.

Central, Eastern and Nyanza Provinces would like to have both Mother tongue and Kiswahili for reading about "Better Farming". The strong affinity to ethnicity by the inhabitants of these three Provinces has already been pointed out elsewhere in this essay.

All the respondents who use English, Kiswahili, Kiswahili/Mother-tongue, the three sets of languages as their language of instruction prefer to read in Kiswahili about their priority area of reading, "Better Farming."

#### Language Used By Literacy Learners at Market.

By far the vast majority of the Literacy Learners use their mother tongues at market places. About 60% of the respondents from Coast Province said they use Kiswahili at the market.

In most cases Kiswahili will be used at the big markets found at District Provincial and even national borders. It is easier to conduct business in Kiswahili at such markets. Kiswahili then assumes the role of a lingua franca.

#### Literacy Learners and Religious Language.

Most people use their Mother tongues for religious functions which tend to be highly localised. About 70% respondents from Eastern Province use their Mother tongues.

Those who indicated they use Kiswahili would be mostly Moslems and those in urban centres.

It cannot be overemphasized that it would be very safe to adopt Kiswahili as the Medium of Instruction for Adult Education Programme in Kenya from the major findings and policy implications of the survey conducted.

#### CONCLUDING REMARKS.

The Adult Education Programme in Kenya is currently catering for about 5 million people. Of these some are able to read and write at least in a Mother tongue. According to a survey on "Literacy in Rural Kenya" conducted in 1982 by the Central Bureau of Statistics, of the Ministry of Economic Planning and Development, nationally between 48 and 46 percent of the rural population aged between 12 and above were found to be able to read and write respectively in at least one language. The close correlation between ability to read and write was found in all the districts covered - 32 in all. This compares well with my findings which are based on the result of 31 districts covered. Literacy in the national languages - Kiswahili and English - was about 39% and 32% respectively. Again this compares reasonably with my findings on which learners used English and Kiswahili as a language of instruction and for how long they had been attending Literacy classes or how long they had attended formal School.

From the findings of my survey, and the favourable disposition of the ruling Party of Kenya, K.A.N.U., towards the Adult Education Programme we can safely conclude that Kiswahili can be adopted for Literacy Education without hurting the wishes of the learners, as long as English, which is a very important language of Wider Communication is instructed at a later date in the programme so that the education received through this non-formal sector does not suffer from deficiency

in calculating the educational values that are supposed to go with the English language.

Kiswahili has always had the support of Kenya's leaders, for example in 1969, formal recognition Kiswahili as the National language was given by the National Governing Council of K.A.N.U. (Whiteleys, 1974). Later the language was adopted as a language of debate in Parliament as well as English for those who felt uncomfortable making themselves understood in Kiswahili. President Kenyatta led the Nation in the use of Kiswahili addressing Parliament in Kiswahili in 1963. Subsequent discussion on Kiswahili in Kenya has always in theory accepted it as the official national language, what nobody has yet managed to do is have a statutory Act to back up the use of Kiswahili, as is the case in Tanzania, and therefore set aside Government funds to pay properly trained linguists to man an Institute of Kiswahili Research in Kenya, with the help of technically and professionally qualified men and women from various fields to sit down, work out a way of preparing a good dictionary in Kiswahili, to cater for various disciplines and needs, go ahead with a crash programme of training teachers to teach this language at all levels of learning and to have books written in the language and publishers encouraged to print them. We need a serious campaign to get Kiswahili off the ground in Kenya. We shall need the funds for the programme, but does this not warrant being planned for the same way as all the other aspects of planning?

The 40 or so mother tongues are to be retained to give every Kenyan a linguistic basis on which to build the knowledge of other languages and for perpetuating and actually transmitting our cultural values. But would it not serve a unifying factor if Kenyans could be enabled to read about fellow Kenyans and other citizens of the World in one language? Would it ease somewhat the intense feeling of tribalism or ethnicity in Kenya?

Would it not cost much less to print one title for post-literacy readers in Kiswahili than print it in 40 mother tongues times 5 million and add to it the fact that 17 Luyia dialects will demand a separate dialectal edition after treating Luyia as one mother tongue initially and making the arithmetical error?

Perhaps leaders in Africa are not soon going to have their attention drawn to the difference it might make in Educational Planning, the day bills go through their Parliaments enacting certain lingua francas and therefore giving them official status.

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A P P E N D I X

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NATIONAL RURAL LANGUAGE SURVEY.

1. PERSONAL.

LEARNER'S NAME:.....DISTRICT.....

SEX..... DIVISION.....

AGE:..... LOCATION:.....

PROVINCE:..... LITERACY CENTRE.....

2. EDUCATION

2.1. For how long have you been attending literacy classes?

.....

2.2. What is the language of Instruction in the Literacy Class?

.....

.....

2.3. Is the Language used in the literacy class - your first  
language (Mother -tongue)?

Yes/No.....

If "No", name the language of instruction.....

.....

2.4. What other languages do you understand.....

.....

2.5. Have you attended formal School before?

Yes/No. If "Yes", for how long?.....

.....

3. COMMUNICATION SKILLS.

3.1. What language do you use when at your home?.....

- at your local market?.....
- at your local harambee meetings?.....
- at your District Headquarters town?.....
- travelling outside your district?.....
- Visiting big towns e.g. Nairobi?.....
- talking to Government field officers e.g. Health Officers, Agricultural Officers?.....
- Visiting Government Offices?.....
- attending Church/religious services?.....

3.2. In what language do you

- listen to the Naitonal News?.....
- listen to External broadcasts?.....
- Which External broadcasts do you listen to in particular?  
.....
- Participate in national events/ceremonies?.....  
.....

3.3. Do you read newspapers? Yes/No..... If Yes in what language  
do you want to read newspapers?.....  
.....  
Which newspapers do you read?.....

- In what other language would you want to read newspapers?.....

3.4. In what language would you like to pursue learning?  
.....

4. THEMES.

4.1. Select 4 areas you would want to read about in order to improve your quality of life from the following categories:

- Better Farming
- Health Education
- Nutrition
- Child and Maternal Care
- Business
- Your Government
- Leadership
- Home Keeping
- Home Industry e.g. weaving, handicraft.
- How to enjoy your free time (Recreation.)

4.2. In what language would you want to read the things you have mentioned in 4.1. above?.....  
.....

5. RECORDING DETAILS.

5.1. Name of teacher recording.....

5.2. Are you a Full time teacher

☐

Part time teacher.

☐

Self -help teacher

☐

Put Where appropriate.

N.B. After you have completed this  
questioning a copy for each adult  
learner, forward it to your Assistant  
Adult Education Officer as soon as  
possible.

**ABSTRACT:**

PROBLEMS OF AFRICA TODAY

THE ROLE OF ADULT EDUCATION AS AN INSTRUMENT FOR DEVELOPMENT  
IN AFRICA.

THE WATERPOT ON THE WOMAN'S HEAD OR AUTOMATION?

There are 824 million illiterates of 15 years of age and above  
Over 800 million of these 824 million live in the Third World  
(The Developing Nations) (UNESCO statistics)

Literacy as a handicap against development should be measured  
as a continuous variable and not as a dichotomous one.

It may not be possible to be a little bit pregnant, but it is  
certainly possible to be a little but literate" (Arthur  
Gillette and John Ryan).

UNESCO defines literacy as " a person who can with understanding  
both read and write a short simple statement on his everyday  
life." Functional literacy is defined as follows:

"To be functionally literate, an individual must be able to 'engage  
in all activities in which literacy is required for effective  
functioning of his group and community and also for enabling  
him to continue to use reading, writing and calculation for his  
own and the country's development. This presupposes the capacity  
to cope with the challenges and exigencies posed by the society  
in which one lives. This still does not give us a satisfactory  
definition of Literacy.

Many more people relapse into illiteracy rather than the other way round.

The map of illiteracy closely coincides with the maps of poverty and malnutrition, ill-health, infant mortality etc.

Quite often the illiterate is not only unable to read and write but he or she is also poor, hungry, ill and uncertain of a better future. Would somebody in this condition put illiteracy as priority number one on their list of needs?

The hunger of the body is bound to take precedence over the hunger of the mind. The intellectual diet usually offered is inadequate.

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What are we offering the illiterate literacy for? To perpetuate his peasant or subsistence farming? The key issue here should be "Literacy for what?"

Illiteracy is higher among women than men. The role of the mother is crucial in the upbringing and education of the child.

"It is the literate society which gives purpose and meaning to literacy. "Does the illiterate mother in Africa even have the physical and mental energy at the end of the day's chores left to be with her children and even find out what they are studying in school?

"Illiteracy cures have had the same track as cancer cures." (Arthur Gillette and John Ryan).

"When considering the injustice of illiteracy, we could not forget the other injustices that illiterate suffer along with their illiteracy." (E.A. Fisher)



"The term 'adult education' denotes the entire body of organized educational processes, whatever the content, level, and method, whether formal or otherwise, whether they prolong or replace initial education in schools, college and universities"

"Generally speaking, the aims of adult education should be to contribute to

- (a) Promoting work for peace, international understanding and co-operation;
- (b) Developing a critical understanding of major contemporary problems and social changes and the ability to play an active part in the progress of society with a view to achieving social justice. (UNESCO).

"The Third World is beginning to realize that the much publicized need for development cannot be realized under the continuing conditions of silence or of an illusory voice."

To quote Paulo Freire: "There is no neutral education. Education is either for domestication or for freedom." "It is to people who are speaking of a new language to re-define the reality which we live. It is to Them, wherever they are, that Paulo Freire is addressed." (PAULO FREIRE: "A CULTURAL ACTION FOR FREEDOM")

The battle for nonformal education seems to have been non - not by reason but by circumstance. It has been realized for some time now that education has a role in development. But education has been understood to mean formal education.

The crisis of formal/non-formal cum national development argue against Literacy advocate "Gradualism": Development should come first and then create needs for Literacy. The advocates for Literacy argue that it cannot wait. They argue that we need Literacy for development. Literacy has certain effects on the individual. Literacy opens up the individual to new options for the enjoyment of culture. The illiterate stands outside politics. Literacy makes us more humanly fully. Literacy gives us a place in our community society at large, and even in the family setting. In the words of Prof. Bhola "Literacy is a human right. How dare we question? How dare we not campaign?"