

Principles of Post-Colonial Adult Education: The Case of Adult Education Programmes in Tanzania

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Abstract

Using content analysis techniques, this case study analysed three adult education programmes in the light of post-colonial education theorisation, in order to determine how best adult education programmes can be designed and implemented. The study assessed how adult education programmes are designed in terms of the five principles of globalisation, empowerment, participation, holisticness and flexibility. The findings reveal that there are about 19 key elements to consider when designing adult education programmes in the context of post-colonial education. The findings further reveal that the analysed programmes have most the elements of post-colonial education, although there is still room for improvement especially with considerations for more inclusion of indigenous knowledge and technologies; more oral and practical elements within curricula; and use of local traditional experts; but at the same time integrate global issues in the curricula. The study recommends on benchmarking programme designs with principles of adult education; on the need to review adult education programmes from time to time, in order to align the programmes with principles; and on the need to use the principles analysed in the study to trigger more thinking on post-colonial education, and on adult education.

Keywords: adult education, post-colonial education, Tanzania

Introduction

European countries conquered Africa for colonisation, and in achieving the goal, they introduced an education system that would develop a skilled worker to work in the production line; and yet have some financial means to acquire goods from the coloniser's markets. Adult education was among the first casualties of colonisation. Adults were taught to read and write (not to farm better or become better parents); and then they were employed as soldiers, interpreters, court messengers, white-men's cooks, and catechists. Mino and Heto (2020) have revealed the strategy used to spread Christianity in West Africa that the missionaries provided the converts with formal education—a Western-style education with predetermined curricula activities in a classroom setting. The focus of formal education was the acquisition of reading and writing abilities, instead of technical and vocational skills. We note the beginning of the departure from holistic education to isolated teaching of literacy skills, i.e., reading and writing abilities.

Decolonising education was one of the initial measures taken in Tanzania, within the first decade of independence, through the policy of Education for Self-Reliance (ESR). ESR was an initiative to forego the colonial mentality in education. According to Nyerere (1968) a colonial mentality manifests through at least four major ways: elitism, alienation, bookish knowledge, and white-collar skills mentality. The colonial adult education had most the features of colonial education. It was divorced from the community; elitist, and compartmentalized. In most cases, adult education was mainly literacy programmes for adults who would get wage employment after graduation. Within the post-colonial setting, adult education was redefined as learning about anything at all that helps us to understand the environment we are living in and the manner in which we can use the environment in order to improve ourselves (Nyerere, 1971). The role of adult education became to liberate people from the shackles of ignorance, diseases and poverty. It also become a tool for building a strong socialist nation (Kassam, 1994). In order to achieve this, campaigns were launched to involve the populace in adult education through mass education. Two important milestones need to be recognized: the first was the adult education year of 1970. Nyerere named the year 1970 as year of adult education so that a message should reach everyone about what adult education is and why it is important for everyone to be involved in. In his new year eve speech adult education issues were communicated eloquently. The second issue is the launch of the adult literacy campaign that extended from 1971

to 1981. The campaign period was 'the period of adult education revolution' (Bhalalusesa, 2020).

Despite the campaign slogans that were chanted from time to time, including 'To plan is to choose' (1969); 'The choice is yours' (1970) and 'Man is Health' (1973) (Bhalalusesa, 2020), some primers on specific economic activities according to the country zones, and some demonstration farms in some places, to a large extent adult education remained teaching of isolated skills on adult literacy (Mushi, 2010); and this was the major focus in the adult literacy campaign (1971-1981). In other words, adult education continued to have some colonial mentality of teaching literacy instead of educating adults on issues connected to improving lives in the communities, in a holistic manner. Essentially, achieving literacy competence does not equate to adult education. As from early 1990s, having made commitment to the 1990 Jomtien Conference Framework for Action, and having realised that adult literacy classes were fading out (Bhalalusesa, 2020), a programme approach to planning adult education was adopted instead of the campaign approach. Two adult education programmes were developed; namely, Integrated Community-Based Adult Education (ICBAE)(1993) and Complementary Basic Education in Tanzania (COBET) (1999). While COBET was a return-to-formal-education route, ICBAE was for adults to learn integrated skills needed in respective communities with a view to improving livelihood. In 2013, a new adult basic education programme was developed, namely, Integrated Post-Primary Education (IPPE). It was meant to train the out-of-school on prevocational and life skills together within a secondary education curriculum. A programme review conducted by UNICEF (2015) revealed that the programme was overloaded, and that it could be improved by removing the secondary education segment from the programme. The same review also concluded that IPPE could not accommodate many out-of-school adolescents who never enrolled or dropped out of school before completing their primary education. Following the observation that IPPE had some entry qualifications that some out-of-school did not have, it was important to have another programme that would accommodate such learners. The Integrated Programme for Out-of-School Adolescents (IPOSA) was developed and was officially launched in 2019, with a set of literacy, prevocational, entrepreneurial and life skills. Regarding the recommendation to remove the secondary education part from

IPPE, the response was to review the programme, and come up with a New IPPE curriculum, that did not include the secondary education subjects. The academic part would still be available to the out-of-school through the Alternative Secondary Education Pathway (ASEP) offered by the Institute of Adult Education. Hence, in 2022, a new version of IPPE was developed, that consists of the fundamental skills, compulsory skills and prevocational skills. The new IPPE is both short courses of 3-6 months and long courses that take a period of 12 months.

This new wave of adult education programme designing has had a focus on community needs and integration of skills that would make it possible to livelihood improvement and self-employment. There has not been much written to document on how adult education programmes could be designed in the context of African post-colonial socio-economic realities. Most African countries have been independent for over 60 years, and ideally their education systems ought to be free from colonial hang-overs. Yet, experience shows most African education systems have tended to remain Eurocentric, continuing to train people for formal employment, a system that has not worked in the mostly informal sector economies. This study analysed three adult education programmes in the light of post-colonial education theorisation; in order to determine how best adult education programmes can be designed and implemented. The study was guided by the following five questions:

- i) How are the programmes grounded on the 'glocalisation' principle?
- ii) How are the programme goals aligned with ideals of empowerment?
- iii) How holistic are the programmes?
- iv) How is community participation embedded in the programmes?
- v) How flexible are the programmes?

Literature Review

The basis for the post-colonial education movement is freeing education systems from a belief that Western culture (including education system) is better than any other, and that it should be adopted across the world (Rao, 2020); assumingly for the purpose of bringing about civilisation to the world. The post-colonial education literature points to several important issues that are essentially on decolonising education. Mazrui (2003) discussed decolonisation more widely as decolonisation of modernity; and went on to offer three strategies that could be adopted:

domestication of modernity, diversification of the cultural content of modernity, and counter-penetration to western civilisation. Whether we indigenise, domesticate or diversify, the issue is the context from which we foreground our education system. We cannot diversify a Eurocentric education system; instead, a more plausible position would be to diversify our African-centred education; within the context of glocalisation (Roudometof, 2016; Patel & Lynch, 2013). Glocalised learning and teaching refers to the curricula consideration and pedagogical framing of local and global community connectedness (Patel & Lynch, 2013). Also connected to glocalisation is language of instruction in education systems (Wa Thiong'o, 1986).

Using the Mazrui's (2003) itemisation, glocalisation can be discussed as an approach to dealing with intrusive modernity in education systems, through indigenisation, diversification or counter-penetrating the modernity. The first way to look at glocalisation is through indigenisation (Essafa, 2021); which is about linking modern education with the local needs, in the spirit of bringing the school to the community; and the community to the school (Mwanza & Changwe, 2021), in a way that education becomes meaningful and applicable to the community. This is an attempt to de-alienate the learners. The learners have to find some usable substance in the training programme in such a way that the community will benefit directly from the training. It is about re-adapting the training within the context of the training. For example, a Eurocentric tailoring programme is concerned with skills development on Eurocentric way of tailoring in terms of teaching methods and fashion. With indigenisation, care is taken to have the fashion and the training process conducted within the ethics and the taste of the community.

Diversification is another way of discussing glocalisation. At a micro level, it means that education is organised in way that it considers the diverse groups in the community, in terms of gender, age, religion, economic activities and other contextual realities. At macro level, it refers to shared ideals across the globe. UNESCO (2021a) would advocate for a global citizenship curriculum in the spirit of peace and harmony in a shared territory. Global citizenship presupposes that there could be one way of framing education such that the learners would have a common understanding of the global issues that make the world a peaceful place for all that supports sustainable development. Balancing the micro and macro level outlooks would be necessary.

The third way is theorisation of traditional practice. This is what Mazrui (2003)

referred to as 'to counter-penetrate the western civilisation'. It refers to an attempt to conduct research and understand the theory behind most traditional indigenous knowledge and technologies, so that they become a world knowledge; hence, allowing it to feature the education mainstream. Most traditional technologies remain at the peripheral not only due to the colonial mindset of Eurocentricity but also due to little research committed on it. As result there is less theorisation leaving the traditional African knowledge and technologies without profound theory; and sending a message that the African practice is based on experience not on scientific theories. One way of researching is the use of action research in adult education. Adult education programmes could deliberately encourage local knowledge and technologies, and then observe and document and use them in the context of training.

The second issue is holistiness of education. Education in pre-colonial Africa was not rigidly compartmentalized as is the case in the contemporary system today. According to Kaya and Seleti (2013), there has been lack of understanding of the holistic nature of African traditional education that has led the radical shift in the locus of power and control over learning from children, families, and communities to centralised systems of authority. What it means is that the power to educate was no longer within the family and the community: it was commissioned to a third party, with the third party's philosophy and *modus operandi*. Educating people became an exclusive job for a few. Another infamous issue is that colonial education had a clear separation of theory from practice; and indeed, theory was glorified. Nyerere (1967) for example, questioned the role of education in developing a country when skills are taught in isolation. Eventually, of recently, educators are beginning to talk about universities without walls (European Universities Association, 2021), schools without classes (Partridge & Bath, 2019) and subjects without grades (McMorran, et al, 2017). These are inherent features of non-western education systems.

The third issue that comes out in the post-colonial literature is the liberating role of education. Nyerere (1967) advocated for education for liberation as opposed to maintaining status quo. One of the worst evils the colonial education brought was divorcing the recipients of education from their major roles. The major role of the day was to produce in order to survive. Ideally, education should have enabled recipients to improve their ways of production and quality of their lives in general.

Instead, colonial education had a goal of training cheap labour, to be employed in the colonial industrial system. The ‘educated’ were powerlessly controlled by the employers. Otherwise, education is not for training some working machines; it is rather for liberation from the chains of ignorance; from socio-political limitations that impede making informed decisions; from arrogance emanating from having acquired the western education; and from economic dependence.

The literature also refers to the liberating role as empowerment (UNESCO, 2016) as well as active citizenship (UNESCO, 2016). For example, UNESCO (2016) advocates for an adult education that “empowers people to actively engage with social issues such as poverty, gender, intergenerational solidarity, social mobility, justice, equity, exclusion, violence, unemployment, environmental protection and climate change; (as well as that which) enables people to lead a decent life, in terms of health and well-being, culture, spirituality and in all other ways that contribute to personal development and dignity”. According to Eyben (2011), empowerment happens when individuals and organised groups are able to imagine their world differently and to realize that vision by changing the relations of power that have kept them in poverty, restricted their voice and deprived them of their autonomy. The position recognises that empowerment happens within the poor when they are able to get a new perspective of the world, and start to deal with the power that has held them to poverty; kept them voiceless, or kept them under dependence. Mollel (2019) concluded that adult literacy was very effective in transforming the lives of the Masai in terms of economic, social, cultural and political development. Empowerment in this context could be on empowering the marginalised in the context of education for active citizenship; economic empowerment through skills development for production and income generation (Sklias & Chatzimichailidou, 2016); or empowerment by access to modernity such as literacy and modern communication skills; or empowerment through acquisition of freedom from arrogance emanating from modernity.

The fourth issue is on participation. Colonial education has this characteristic of lacking inclusiveness. It is either limited access or discriminatory access according to social-class, region, or gender. For example, according to Aboagye (2021) throughout the colonial era, northern Ghana trailed behind the south in terms of number of schools, total enrolment, and educational attainment of its population; and that there were also significant gender gaps in enrolment rates throughout

the colonial era such that 35% of boys, and only 12% of girls were enrolled in primary school (Akyeampong & Fofack (2014). What is disturbing is the fact that these regional differences and gender gaps in access to education have persisted until today in most African education systems. It is within this context that CONFITEA VI resolved that 'There can be no exclusion arising from age, gender, ethnicity, migrant status, language, religion, disability, rurality, sexual identity, poverty, displacement or imprisonment (UIL, 2010, p. 8). In the context of adult education, participation also refers to the role of the learner in the process of problem identification, programme designing, learning process and in the choice of how and where and at what time they should learn. Colonial adult education was a predetermined curriculum for all; mostly the learning of literacy skills (Mino & Heto, 2020).

The final issue is flexibility within the curricula. Robert-Joan (2013) considered flexibility as a new phenomenon, and associated flexible learning with change of student profiles in schools and colleges. However, flexibility as a principle, dates back to the traditional education systems. Education was not a fixed curriculum to be attained in school. According to Nyerere (1967) education is not something which must be done in the classrooms rather, it is a kind of learning from others and from past experience including past success or failures. UNESCO (2022) makes a very bold statement on how adult education ought to get out of the shackles of school:

Even today, adult education is sometimes still framed as an extension of school. For decades, UNESCO has promoted approaches that 'deschool' adult education, to respect the autonomy of adults, their lived experiences and the learning that occurs outside formal frameworks. Increasingly viewed within the perspective of lifelong learning, ALE today takes place in an environment in which adults enjoy countless educational opportunities through culture, work, social media and the internet, all of which need to be valued and better understood (p. 16).

The reviewed literature covers some basic debates on post-colonial education. The review has deliberately related the issues of the debates to adult education and found out that although the literature is vast in this topic much of it is on formal higher education. As such, it remains narrowly known with regard to adherence

of adult education programmes to the principles of glocalisation, holisticness, participation, empowerment, participation and flexibility; in a manner that such programmes will empower the learners and free them from colonial mentalities.

Conceptual Framework

This paper adopts a guiding conceptual framework based on Nyerere’s ideals on post-colonial education. Indeed, the ideals apply to education in general whether formal or non-formal; or whether education for children or for adults. Nyerere’s ideals remain valid and applicable to-date (Mukhungulu, et al, 2017), and they summarize most of the post-colonial education issues. With regard to adult education, Nyerere’s ideals can be summarized as follows:

- i) Adult education is for liberation and development (principle of empowerment)
- ii) Adult education is not about teaching literacy skills only (principle of holisticness)
- iii) Education should not divorce the recipient from their society (principle of glocalisation)
- iv) Development, including adult education, is of people and by the people (principle of participation)
- v) Adult education is not a fixed programme of study taught in a classroom (principle of flexibility)

In this study, the five key points are adopted and used to form the five principles of post-colonial adult education, as presented in Figure 1.

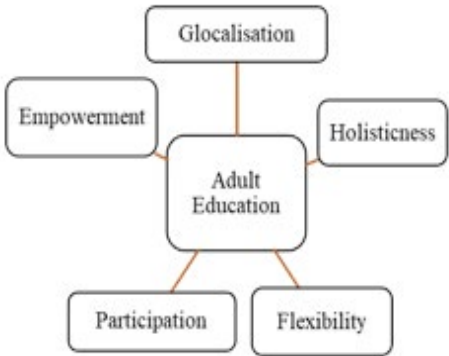


Figure 1: Principles of Post-Colonial Adult Education
Source: Author 2022

Materials and Methods

The study used documentary analysis as the research method. Documentary analysis is a systematic procedure for reviewing or evaluating documents (Dalglish et al., 2020). Usually, depending on research questions, documentary analysis can be used in combination with different types of interviews (Berner-Rodoreda et al., 2018), observation (Harvey, 2018), and quantitative analyses, among other common methods in policy research. However, documentary analysis can be used as a standalone method (Dalglish et al., 2020). Three programme documents were analysed in the light of post-colonial education theorisation. As shown in Table 1, the analysed programmes were the Integrated Community Adult Education (ICBAE), the Integrated Programme for Out of School Adolescents (IPOSA) and the Integrated Post Primary Education (IPPE).

Table 1: Documents, Sources and Information Sought

Document	Source	Information
(1) Tanzania: Integrated Community-Based Adult Education	UNESCO (2021b) Integrated approaches to literacy and skills development (p.67-74)	Programme objectives, target population, content coverage, methodology, programme flexibility, community engagement, and language of instruction
(2) Mtaala wa Elimu Changamani kwa Vijana Walio Nje ya Shule (Integrated Programme for Out of School Adolescents)	Taasisi ya Elimu ya Watu Wazima (2019)	Programme objectives, target population, content coverage, methodology, programme flexibility, community engagement, and language of instruction
(3) Curriculum Framework for Integrated Post-Primary Education	Institute of Adult Education (2022)	Programme objectives, target population, content coverage, methodology, programme flexibility, community engagement, and language of instruction

Source: Author 2022

The study used content analysis to analyse the content of the programme documents. The five principles of post-colonial adult education guided the analysis. Analysis sought to gather evidence from the intended curricula in terms of objectives, target population, content coverage, methodology, programme flexibility, community engagement, and language of instruction; on whether and how the post-colonial principles are stipulated in the documents. The principles are glocalisation, empowerment, holisticness, participation, and flexibility. Codes were provided to highlight the elements of glocalisation, participation, empowerment, holisticness and flexibility within the programme documents. For a more systematic analysis, these codes (as presented in Table 2) were pre-determined categories,

as were adopted from literature. The pre-determined categorisation is opposed to the grounded theory that requires categories to emanate from the text. The coding decision based on implication of the text, and not on exact words required in the respective categories. Table 2 shows the elements of principles and the codes used.

Table 2: Elements of Principles of Post-Colonial Adult Education and their Codes

Principle	Codes
Glocalisation	Globalisation (GG)
	Indigenisation (GI)
	Diversification (GD)
	Theorisation of traditional practice (DT)
	Language of instruction (GLOI)
Holisticness	Integrating theory and practice (HTP)
	Integrating the cognitive, psychomotor and affective domains of learning (HID)
	Integrating traditional and modern approaches to learning (HTM)
Empowerment	Active citizenship (EAC)
	Freedom from colonial mentalities e.g., white collar jobs (EFCM)
	Economic independence (EEI)
Participation	Diversity (PD)
	Inclusiveness (PI)
	Community involvement (PCI)
	Learner participation (PLP)
Flexibility	De-schooling adult education (FD)
	Life and work experience (FWE)
	Social media and the internet (FSM)
	Learner autonomy (FLA)

Source: Author 2022

Results

This study was conducted with an objective to analyse three adult education programmes in Tanzania. The assumption was that a post-colonial adult education programme would adhere to the principles of glocalisation, empowerment,

holisticness, community participation and programme flexibility. For reference purposes, it was assumed that adult education programmes would have empowerment as their goal; they would have glocalisation principles as a reference point in programme designing; they would be holistic; they would involve the community; and they would be flexible. Table 3 summarizes the coded features of the three programmes, in terms of programme objectives, target population, content, programme flexibility, methodology, community engagement and language of instruction.

Table 3: AE Programmes and Coded Features

	ICBAE	IPOSA	IPPE
Intended Objective	To promote equitable access to quality basic education for acquiring literacy, vocational and life skills, which help to improve livelihoods (EAC, EFCM, EEI, EFCM)	To facilitate acquisition of self-employability skills among out of school adolescents (EFCM, EEI)	To address the challenge of unemployment through skills training (EFCM, EEI)
Content Coverage	Literacy skills, Vocational skills & Life skills (GD, EAC, HID)	Skills for self-employment: vocational, entrepreneurial, life, and literacy/numeracy skills (GD, EAC, HID)	Fundamental skills; Generic skills and pre-vocational skills (GD, EAC, HID)
Programme Flexibility	Approach is flexible, learner-centred, and adaptable to the needs of the learners and the communities (GI, GD, FLA, PD)	It provides learners with flexibility in terms of time, course choices, and learning spaces (FLA, PD)	Flexible programmes from short-term to long-term; Choice between fulltime and distance learning delivery modes (FLA, PD)
Methodology	Use of the REFLECT (Regenerated Freirean Literacy through Empowering Community Techniques) methodology (GI, GD, FLA, PLP)	Learning by doing through IPOSA empowerment clubs that eventually grow into income generating groups (HTP, GI, GD, FLA, FD, FWE)	Use of apprenticeship (HTM, FD, FWE)
Community Engagement	Use of paid volunteers Provision of the revolving loan fund (PCI)	Integrated within government systems for sustainability. Capital through the start-up kit and cash transfers (PCI)	Link to relevant formal and informal sectors (PCI)
Language of Instruction	Kiswahili (GLOI)	Kiswahili (GLOI)	Kiswahili for all short courses; and Kiswahili and English for long term courses (GLOI)
Target Population	Young people and adults (PI)	Adolescents and young adults (PI)	Anyone who has at least a primary education (PI)

Source: Author 2022

Discussion

The Principle of Glocalisation

The first guiding question was on how the programmes are grounded on the glocalisation principle of education. Glocalisation can be discussed as indigenisation, diversification and theorisation of indigenous knowledge. The three programmes provide for a variety of skills ranging from literacy, pre-vocational, life skills and entrepreneurial skills that could have relevance to the community. This is most encouraging due to the fact that knowledge becomes of little value unless it has a practical value (Metz, 2009). It is until reading and writing ability solves problems in the community; it is until pre-vocational skills start solving simple hands-on fixing problems; and it is until life and entrepreneurial skills begin benefiting the recipients, when the community realises the value of such skills. Skills ought to ensure food security, improved health, and better schooling of the children; as a result of acquiring adult education. Remarkably, all the three programmes use Kiswahili as the language of instruction. Particularly, the IPPE programme has deliberately abandoned use of English and allowed Kiswahili for all short courses and at the same time diversify language of instruction for the long-term programmes.

Results indicate that there are many other aspects to be addressed by the programmes, as far as glocalisation is concerned. While ICBAE encourages needs identification and resource mapping within the community, IPOSA and IPPE rely mostly on formal, established trades on pre-vocational training, as a reference point. There is little in the programmes that can be attributed to inclusion of indigenous knowledge. There is also a need to involve the local sages in the facilitation process, as much as we attempt to re-discover indigenous knowledges and technologies. Essentially, this is the right moment to save the remaining local technologies kept in the oral tradition. As far as the oral tradition is concerned, assessment has to be more oral and more practical. African principles of assessment are more oral and practical. It does not matter how good one writes it is about making a convincing argument and demonstrating it that makes one knowledgeable. Global issues such as sustainable environment, global citizenship, and sustainable development can also be looked at and be integrated in the curricula.

The Principle of Holisticness

The second question was on how holistic the adult education programmes are. Holisticness reveals itself in three ways. The first is integration of theory and practice. Indeed, the analysed programmes do not separate practice from theory. This is in alignment with the fact that most African cultures do not perceive knowledge as something valuable in itself; rather knowledge has value only if it has instrumental value (Metz, 2009). According to Mosweunyane (2013) traditional African education combined both intellectual and manual labour which made the 'teachers' to impart skills that were put to immediate use. Hence, knowledge and information acquired was to enable its recipients to understand the reality of the world. Integration of theory and practice is what is referred to by Freire (1970) as praxis. Freirean strategy of praxis involves: problem identification; problem analysis; creation of a plan of action to address the problem; implementation of the plan; analysis and evaluation of the action (Duncan-Andrade & Morrell, 2008). In this way praxis not only integrates theory and practice but both get improved as a result of action research and reflection.

The second is going beyond the cognitive domain (Bloom et al; 1956). The three adult education programmes enable development of skills related to all the domains of learning objectives: cognitive, psychomotor and affective. The three programmes are designed to enable the adult to acquire vocational, entrepreneurial, life and literacy skills; to practice production and income generating activities; and to effectively relate with the relevant people in the process of production and income generation.

The third is integration of the traditional and modern educational techniques and technologies. There is evidence of use of traditional educational methods like apprenticeship; although much inclusion could be done through use of oral traditional knowledge, and use of practical and oral assignments, as part of the modern teaching and training techniques that could benefit the learners more than relying on the modern sources, which may, at times, become irrelevant. According to Assefa and Mohamed (2022) it is possible to integrate indigenous knowledge with adult education through modelling, guided practice, and application approaches. The point is that it could be valuable to seek to discover indigenous forms of knowledge given the fact that there is still vast of knowledge reservoir in the oral setting waiting to be discovered and documented.

The Principle of Empowerment

The third question was on how the adult education programmes are designed for empowerment. The three programmes have a range of skills training on that regard, with literacy, numeracy, health, civic education, gender and environment being covered. Essentially, this is to liberate the mind from the shackles of illiteracy and misinformation, as well as promoting critical thinking; which is also related to active citizenship education (UNESCO, 2016). Likewise, the three programmes have a deliberate aim of enhancing economic empowerment by promoting skills for livelihood and for income generation (Sklias & Chatzimichailidou, 2016). This is in recognition of the fact that informal sector is the main form of livelihood and income generation (ILO, 2021). Indeed, the programmes are less concerned about preparing the learners into job seeking. In countries dominated by the informal sector, it is of little use to prepare learners for formal employment. Learners have to develop enough skills and resources to be able to operate as self-employees. One of the best moments to learn it is during the training itself when they learn the skills, cooperation among themselves through groups, get access to seed money, and then proceed as income generating groups or micro-industries, after graduation. At theory level, it has to be well articulated that these programmes have to have income generation targets. Since work is imbedded within the context of training, the work has to be costed effectively. Otherwise, work will remain for subsistence use instead of income generation if there are no targets on the amount of wealth to be generated. At practice level, groups will need to have income generation targets and be evaluated against the targets.

The Principle of Participation

The three programmes demonstrate that the field of adult education requires participation of different players. Adult education programmes are not only andragogical in nature; they also have to deal with questions of funding, quality management and standardisation (Egetenmeyer et al, 2019). Programme designing in the three programmes ensure access and engagement of learners in the process of designing as well as in the learning process. The programmes also consider participation of volunteers as facilitators and resource contributors. They further allow participation of local governments, development partners, the business community and the relevant government organs, including business regulators. The three programmes provide evidence of community participation

in identifying needs, programme designing, implementation and evaluation of the programme. ICBAE was designed to use the REFLECT methodology that requires the learners to take control of their learning and the teacher is facilitator of the learning process. IPOSA encourages skills identification by the learners and the skills ought to be relevant to the community. IPPE has a variety of courses that have diverse range of skills from which learners would choose for enhancing their income generation endeavours. The obvious community participation is in terms of needs assessment, contribution to start up kits and seed money, and links for practical learning. Indeed, more could be done to ensure participation in teaching since skills are in different aspects. The inclusion of indigenous knowledge sages cannot be overemphasized.

The Principle of Flexibility

Flexibility is a feature that is achieved through programme designing. In the three programmes it is achieved through the use of curriculum frameworks, structuredness, and entry and exit points. The three programmes use curricula frameworks as opposed to fixed curricula so as to allow adaptations in the context of the community. This makes the programmes much learner-friendly than otherwise subjecting learners to a fixed curriculum content. The analysed programmes are designed to be flexible at different levels. IPPE has a range of different short courses of three to six months from which learners can opt, anytime. There are also some twelve months long courses for some occupational training. IPPE learners are also free to choose to learn in either a traditional classroom setting or through an open and distance learning mode. Likewise, ICBAE is designed to enhance learners' priorities in terms of content, methodologies, duration and space. IPOSA is also flexible in that learners have a choice of what to study, where and when. Indeed, the three programmes are less structured and therefore more flexible in terms of access, objectives, content, methodology, assessment, duration, place and pace. The programmes are designed to allow multiple entries and exits (Moore, 1997; Kassandrinou, & Angelaki, 2014).

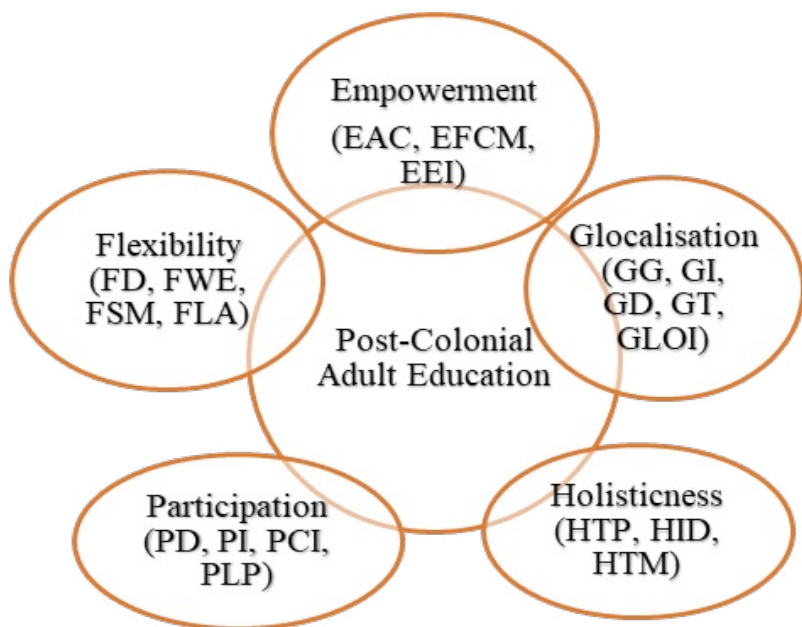


Figure 2: Elements in the Principles of Post-Colonial Adult Education

Source: Author 2022

In summary, as presented in Figure 2, there are about 19 key elements to consider when designing adult education programmes in the context of post-colonial education, across the five principles. Ideally, a good programme will adhere to these ideals because they are all necessary for an effective adult education programme. The findings reveal that the programmes have evidence of having considered these principles, although there is still room for improvement. There are deliberate attempts to 'glocalise' the programmes, like use of Kiswahili as the language of instruction. There is also attempt to improve the learning process by use of apprenticeship. We find also attempt to improve learning assessment through the use of some more oral and practical observational rubrics.

Evidence in the three programmes of the empowerment agenda is that it is possible to fight illiteracy, ill-health and poverty. It is also possible to develop critical thinking and be in a position to make informed decisions. The programmes have the potential to enable learners develop prevocational, entrepreneurial and life skills, all of which are essential for livelihood improvement and employability. Generally, there is a deliberate attempt to underscore on skills training and material support for self-employment.

However, the case programmes have shown various areas of concern. Under globalisation, the areas are little integration of global issues (e.g., global citizenship, sustainable development); little integration of indigenous knowledge and technologies; little theorisation of traditional practice; and little integration of traditional and modern approaches to learning. The recommendation made is that the globalisation agenda has to consider benefitting from the indigenous knowledge database kept in the heads of the traditional experts, in an oral tradition setting. There is no assurance that learners will get the best knowledge package if oral (unwritten) knowledge is not made part of the curricula. With regard to empowerment, there is a need to consolidate the economics of adult education projects during training. There are concerns with participation as well, including involvement of local sages, and consideration for special needs. With regard to flexibility, the case programmes fall short of involvement of local sages and artisans, and recognition of prior learning; and little integration of skills-training for information and computer literacy.

The study makes three recommendations: firstly, there is need to benchmark programme designs with principles of adult education; and the principles and elements analysed in this study could be one of the reference points. Secondly, there is a need to review adult education programmes from time to time, in order to align the programmes with principles; although, given the nature of adult education programmes, improvements could be accommodated within the existing curricula frameworks. Thirdly, and lastly, the principles analysed in the study should trigger more thinking on post-colonial education, and on adult education. The principles and corresponding elements analysed in this study (Figure 2) could be regarded as the major contribution of the study.

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