THE VITALITY OF UNDERSTANDING AFRICANISM, ADULT EDUCATION, AND

COUNSELING PSYCHOLOGY

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THE VITALITY OF UNDERSTANDING AFRICANISM, ADULT EDUCATION, AND

COUNSELING PSYCHOLOGY

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Abstract

The Vitality of Understanding Africanism, Adult Education, and Counseling Psychology

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Informed by the Alkebulan learning Paradigm, this conceptual piece looked through explicit highlights to the meaning of adult education, how adult education was being defined, forms of adult education, and methods utilized in native Alkebulan when instructing scholars up to 2016, goals, and purposes of adult education. Valuable information on cultural identity of the African autochthonous people was reviewed along with their interaction with counseling psychology and the true African Paradigm. However, adult education in contemporary Africa faces a range of predicaments too, this paper attempted to stimulate some level of debate around the progress of adult learning with an infusion of the psychotherapy world of counseling in Africanism.

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CHAPTER 1

INTRODUCTION

Adult education in Alkebulan dated back to the ancient African society where it was utilized to secure the survival of the community, enveloped in the survival drive were communities, values, morality, skill acquisition and various forms of training. More importantly, adult education then was a life-long process that was used by traditional institutions of higher education to ensure that each communal village always created and preserved its class of philosopher kings.

Like the rest of traditional education, which included family therapy where there was a need of psychotherapy and deep psychoanalysis, all was within the family structure of Africanism. Mature education was essentially culture propelled and community based; it was an important bridge between the past and the present with a shuttle to the future.

It is in this concept that one can describe it as being a tradition. Colonial values were mingled in with Alkebulan adult education and modern psychotherapy.

Colonialism, slavery, neo reconquering, globalization of certain services like social media, trade, media, politics, organized religion, International Monetary Fund (IMF) loans were designed to control and keep developing nations in servitude and subservient mode. This resulted in dubious foreign values creating a set-back in Africa's contemporary learning. These initial levels of adaptations mingled into a generalized concept of adult education, which were later expanded to include correspondence colleges, extra mural, and in-service training. These foreign European values were what almost, if not wholly, dictated the pace of development and modernity in contemporary times.

The truth of this was boldly underlined by realities of technology and science that subsisted in globalization and had become ubiquitous. Part of the very essential and lucrative features of science and technology were the absence of authoritarianism, freedom of expression and enquiry, and almost inestimable values of oligarchical "demon-cracy."

Consequently, for any nation to be able to keep pace with the demands of modernity, which was dictated by globalization, embracing the values, languages, and intellectual mannerism of some acknowledged, so called superior cultures, became an imperative. Yet no adult education programs, aimed at social justice and complete empowerment, could take root outside the immediate beneficiaries, dialects, and culture. The elements of culture and language are to human beings what natural water is to aquatics. Without doubt a crisis identity existed at almost at every level of human endeavor in Alkebulan, the main concept revolved around language and culture–which were essential for investigating and defining adult learning.

This research study explored the possibility of two likely trends of argument. The first analysis surrounded the traditional perspective of defining an adult approach to learning in Alkebulan in relation to precolonial culture; the second analysis was from the colonial supremacists that disrupted Africa's civilization and progress to the future.

Statement of the Problem

The native African black, took adult learning and modern counseling psychology with a generalized mentality of suspicion and was very dismissive of the two concepts. For this reason, current societal expectations regarding normative life trajectories in the early to mid-20s, which normally included being done with education, marrying, moving into a professional setting, and adjusting to life as a parent, did not seem fully applicable to emerging adults in most industrialized nations at the time of this study. Clarke (1994) described emerging adulthood as a

period of feeling *in between*; this period of life often included demographic and colonial instabilities, changes in subjective self-perceptions, and extended periods of identity testing.

White colonial supremacism impacted Alkebulan on all levels, especially academics. Miseducation of Africans was orchestrated by the global supremacists to undermine Alkebulan (Woodson,1933). Through Woodson's research and devotion, which became a crusade to Western Europe, an effort was made to open new avenues for recreating and writing of the black man's past. This was in line with Woodson's basic charges against the omission by most notable Alkebulan's redefinition of such a vital part of the black man's past. According to Woodson, miseducation as noted was a vicious circle that resulted from under-educating individuals who graduated, then proceeded to teach and mis-educate others. The author revealed deep seated insecurities, intra racial antagonism, the neglect of black studies, which created a generalized mentality with African Blacks to dismiss White education based on the aggressive protracting relationship of the white European with the Black African starting from the year 1500.

Woodson (1933) continued that Black people had been robbed of a knowledge of self, and this author strongly suggested that blacks ought to hold their own heritage, education, civilization, psychology, science, business, politics, and technology. Woodson emphasized that Alkebulan individuals ought to study intelligently and from their own point of view concepts such as the slave trade, slavery, reconstruction, imperialism, neo colonialism, and the perpetual indirect brainwashing of scholars with text books that did not reflect the true perspective of a black learner. Due to this, Woodson concluded that miseducation in perpetuity was why Africans were dismissive of modern education and counseling psychology as a propaganda tactic to enslave them indirectly.

Jackson (1970) in his book, *Introduction to African Civilization*, stated a too often forgotten fact that after Europeans began to extend themselves into the broader world of Africa and Asia during the 15th and 16th centuries, they went on to colonize most of mankind. Later they would colonize world scholarship, mainly the writing of history. History was then written or rewritten to show or imply that Europeans were the only creators of what could be called a civilization. In order to accomplish this, the Europeans had to forget, or pretend to forget, all they previously knew about Alkebulan. However, the mindset of black autochthonous of Alkebulan, learned from the broken past, was not to ever rely on foreign aggression and intervention.

In regard to counseling psychology in the African continent, a reluctance existed as to the attitudes and beliefs of psychotherapists, psychotherapy, and critical barriers to treatment to use focus groups to explore certain concepts including the following:

- Lack of knowledge

- Lack of affordability

- Lack of trust

- Lack of personal service

- Lack of cultural understanding (Jackson, 1970)

However, Wilson (1993) was of the view that psychologists were insensitive to African experience and history. In his book, *The Falsification of Afrikan Consciousness*, Wilson focused on the alleged mental and behavioral maladaptiveness of oppressed African people as a political-economic necessity for the maintenance of white domination and imperialism.

Purpose of the Study

The purpose of this study was to explore the present understanding of African people regarding adult literacy and its relationship to counseling psychology in an urban setting. The

impact of research on persuasion and attitude change was vital and hads clear implications for the analysis of the impact of adult literacy. Adult literacy was properly viewed as an institutionalized mechanism for attempted attitude and value change in newly emerging academically independent societies of Alkebulan.

Adult literacy provided a second chance of formal learning to men and women outside the formal public schooling system in villages or in extra mural study centers. This kind of education targeted the youth, indigent, and socially disadvantaged of the masses in Alkebulan.

Adult education might be seen as a problem-solving concept to progress, which had several notions such as lifelong learning, continued learning, adult non formal education, adult basic literacy, and (for the purpose of adult education, which was understood in this way by the African) as a transmission process of general, technical, or vocational knowledge, as well as skills, values, and attitudes that took place outside the formal educational system with a view to remedying early education inadequacies of mature people or equipping them with the knowledge and cultural elements required for self-fulfillment and active participation in the social economic and political life of their societies.

In his book, *My Life in Search of Africa,* Clarke (1994) emphasized the concept that information is power, not necessarily education. Africans as in the past used informal methods to reach out to the masses and spread the word of knowledge. Information that used to be passed on orally was at the time of this study well documented by African writers and was referenced in African correspondence. A deep understanding existed within the vast continent and its scattered population regarding the need for adult literacy as an opportunity for those that desired or had missed education at a younger age.

Blacks had a benign understanding of urban counseling psychology, stemming from a concept that it began in the family structure with father and mother being the primary mental therapists within the family. If this failed, the last resort would be the elders within the extended family. It was not unusual to find modern African individuals engaged in urban counseling, although there was still a distrust of counseling as an invasion of privacy to mankind.

All humans are situated in a historical paradigm, as well as a cultural process. With emphasis to Africans, any understanding of Africans was predicted on an understanding of black history and culture; this meant that counseling approaches had to be based on an understanding of and the sensitivity to the personal history of Africans. Young African scholars in contemporary society faced many challenges that had an impact on academic progress, one of which might have been manhood itself. Manhood historically had not been a birthright for the African, being emotionally inexpressive of the true nature of the African nature, which commanded the need and the adaptation of modern counseling psychology.

Significance of the Study

The significance of this study was related to how adult education and counseling psychology were critical to the vitality of the African paradigm of standards. Education and psychology had experienced a comeback following the post-independence period and continued to increase. The prosperity of many African realms was related to creating a paved way for many African scholars to embark on developing new approaches to education and psychology. This research offered a critical understanding and appreciation of adult learning to the autochthonous Alkebulan.

Africans were a people with a complex history. Most of the critical information in the past was orally passed on to generations, and so did they in return. Research like this was

expected to pave the way for the natives of Alkebulan to appreciate their heritage and to have information stored in modern books and contemporary literature.

In addition to strong African beliefs, years of slavery through colonization led to a sense of unison and common struggle in Alkebulan realms. Unity brought cultural sensibility and documentation of events; collaboration and cooperation had been key elements guiding Africans. This researcher endeavored through the compilation of this paper to forward this agenda.

Another significance of this study was that it surveyed documents that were written in native dialects and were translated into English to facilitate the progress of this paper. In so doing, all the four corridors of Africa were covered and well documented. Therefore, the significance of this study was to reaffirm and promise Africans in all four quadrants that they were not alone.

Adult education through contemporary writing and research like this proposed study might waken the spirit of the adult learner, posing a significant challenge to young program scholars not only to be successful but to yearn for more knowledge.

Assumptions of the Study

One assumption of this research was that it could have a positive impact on increasing awareness of the availability of learning tools available to the adult scholar. African learners in particular, could refer to this research paper for reference because it was enriched with a diversity of knowledge directly detailing academic and psychological Africanism.

A second assumption of this study was that African outsiders had promulgated a myth that had kept Africans from reading any kind of literature. Related to this was the assumption that local readers would have a special interest to digest information when it came from African

learners, writers, or researchers that respectfully presented information elaborating about the people of Africa.

The critique of adult education into counseling psychology was a concept very much alive in the African realms. To even those who would immediately reject these ideas as extreme, the views were still often unconsciously influenced by fashionable but questionable assumptions about the nature and adaptation of education and psychology to the common non literate people, which determined their attitude to the study of African adult education.

A final assumption of this study was that a survey of this literature would create an insight to influence and accept the concepts of adult literacy and modern psychology in the African realms.

Method of Approach

The basis of this research was material from ancestral, tribal, and scholarly learners in autochthonous dialects of Alkebulan. Such material in the western diaspora was referred to as unpublished material because it had not been translated into English.

Direct research was performed in ancestral African chieftainship and royal archives with an accolade for African affairs and existence with permission to translate.

Extensive works of African researchers and scholars that were relevant to this study were included in this study. Works of scholars such as John H Clarke, Amos Wilson, Walter Rodney, Joy DeGruy, Bongoko, Amutabi, Fafunwa, Umar Johnson, and Muwalimu J Nyerere were sought.

The review of literature also included some European researchers such as Brockett and Merriam, Brookfield, and Stevenson who had traveled to Alkebulan, did related inquiry on this topic, and published research summaries and conclusions.

Based on this review of literature, summary and conclusions were written. Recommendations for further study and action were made.

Definition of Terms

Definitions of these key terms were located and translated using a search of recognized lexicographers; the words of Black Scholars were very critical from the perspective of African Universities.

African Union: (AU) The successor of the Organization of African Union (OAU) founded in
  Addis Ababa, Ethiopia, in 1963 to bring all independent realms together to promote
  peace, stability, economic reforms, and political surveillance from invasion on the
  continent.

Alkebulan: The oldest and original autochthonous name for Africa, used by all major tribes of
  Africa–Nubians, Numidians, Haddans, Ethiopians, Kemits–Africa, the current name
  adopted by almost everyone today, was a conquest name given to the continent by the
  white European Roman invader, Louis Africanus.

Autochthonous: Reference to the original, indigenous natives of the continent of Alkebulan,
  rather than those descended from migrants or colonial imperialists.

Colonial Africa: Period between 1884 and 1887 that saw the division or partition of Alkebulan
  by white supremacists who came in the name of help. The last nation on the African
  continent to acquire independence from the white Dutch colonialists was South Africa in
  1994, obtaining its first black president Mandela Madiba and abolishment of apartheid.

Colonialism: The use of force or covert diplomacy to bring foreign people under the rule of a
  dominant supremacist power and to subdue the majority with tyranny.

Continuing Education: A branch of adult education that aims to link needs and goals of individuals who have been part of a school system with educational activities that will develop full potential.

Imperialism: The desire by a military and economically stronger country to conquer and exploit another nation directly or indirectly.

Indigenous Literacy: Education that is passed on from parents to children outside formal schooling, part of indigenous knowledge systems is wider survival and coping mechanisms of a community.

Learner's Experiences: Individual differences that learners bring to specific areas like work or school that include interests, backgrounds, goals, and learning styles.

Life- long Learning: The idea of individuals engaged in learning throughout the life span in order to cope with life issues.

Neo-colonialism: A form of indirect control and domination exercised over former colonial territories by their so called rule masters and white supremacist powers, often subtle and covert in it is operation.

Pre-colonial Alkebulan (Africa): Describes the continent before contact with the external world, especially imperial powers, and before influence by outsiders partitioned Alkebulan.

Self- directed Learners: motivated scholars with an interest in learning and who seek information through research. The identity of the African individual is shaped by the tendency for African traditional culture to encourage the interdependence of individuals on each other for the development and fulfilment of those powers that are recognized in the black native thought.

Self-concept: An individual's perception of who he/she is.

CHAPTER 2

REVIEW OF LITERATURE

Introduction

Perspectives on adult education. Observation that this new venture called adult education, not because it is confined to adults but because adulthood and maturity defines its limits, suggest that adult education could be explored from five basic and overlapping perspectives. These include the following:

1) The work of certain institutions

2) A special kind of relationship

3) A profession or scientific discipline

4) A historical identification with spontaneous social movements

5) Uniqueness to other kinds of education because of its goals and functions

Detailed explanations of these five perspectives from within the African context, as they existed in 2016, are provided below (Brookfield, 1986).

The work of certain institutions and organizations. In Africa what was referred to as adult education was shaped by activities of key organization such as people's trade unions of mine workers in the People's Republic of South Africa referred to in Sesotho as "KHOTLA EA BATSEBETSI."

In east Africa referred to in Swahili as "MAENDELEO YA WANAWAKE, the Organization and Commission for Human Rights Bureaus existed as they did in nearly all African realms. Adult education was what these, which represented different interest groups, did.

A special kind of relationship. Adult education could be compared to the type of learning that was part of everyday life. It was the relationship between adults in which a conscious effort was taken by the adult to learn something. This could be in formal settings, such as a school or an informal setting such as a community development workshop.

A profession or a scientific discipline. Here the focus was embedded in two attributes of a profession, an emphasis was on training preparation and the notion of a specialized body of knowledge underpinning training and preparation; nonetheless, based on this view the way in which adults were encouraged to learn and aided in that learning was the single most significant ingredient of adult education as a profession, for example, when teaching an adult education course (Brookfield, 1986). The best way to encourage learners to learn was to provide them with projects related to the real world of work, in order to encourage them to learn. Flexible schedules should be designed to allow adult students to work while attending school.

The University of Johannesburg in South Africa designed adult education programs in gender studies, governance, and international relationships (Witwatersrand, 1995). The programs were offered in time scheduling that enabled work and class. Adults or diplomats, the Premiere of Johannesburg and members of the South African Congress could enroll in these programs as adult learner's flexibility in scheduling was a very common element in course offerings at many leading universities throughout the world.

A historical identification with spontaneous social movements. In Alkebulan as in many other nations around the earth, adult education could be seen as a result of unionism, political parties, political movements, anti-post-colonial sects, women's social affiliation, so on and so forth.

Uniqueness in comparison to other kinds of education because of its goals and functions. This was the most obvious way to differentiate adult education from other forms of education. Darkenwald and Merriam (1982) stated that adult education was concerned not with preparing people for life but rather with helping people to live more successfully. This is the most obvious way of differentiating adult education from other forms of education. If there is to be an over-arching function of the adult education franchise, it is to assist adults to increase competence or negotiate transitions in their social roles (pensioners, parents, workers) to help them gain greater fulfilment in their personal lives and to assist them to solve community and personal calamities.

When looking at those five perspectives of adult education, clearly adult education was concerned with working with adults to provide them with education essential for their lives. However, as a profession, adult education could involve equipping youths who were in the process of growing with skills and knowledge that would be relevant to their lives. In traditional African societies, as children grew, they were taught life and work skills from adults. In contemporary African societies, unemployed youths might learn entrepreneurial skills from training institutions to help them become self-employed entrepreneurs.

Definition of adult education. Having looked at what adult education involved, the term itself will now be defined. Merriam and Brocket observed that one key to defining adult education lay with the notion of adult (1997).

In the Alkebulan tradition, adulthood as a stage of life was an antiquity concept–every male or female had to be initiated into adulthood before being considered or accepted by societies as a grown adult.   To date in most of Africa–South Africa, Lesotho, Swaziland, Ethiopia, Kenya, Zambia, Ghana, Uganda, Nigeria, Chad, Zaire, Burundi, Tunisia, Mauritania,

and Djibouti–initiation rites ceremonies performed several purposes. Initiation marks, circumcision, fierce animal hunting, and others were some of the valiant initiation markups into adulthood. It also joined the initiated with all those who had gone before throughout the history of the groups. The initiated was then able to take part in the rituals of society, that is, matrimony and accept its obligations within the community.

The initiation ceremonies also bound communities in unison for the paramount purpose of welcoming young people into their midst. In most of south African religion and east African religion (COMESA), the circumcision of both males and females, especially males among Bantu sects, was to date still utilized as an initiation right. It was mandatory to circumcise every male as a way of adult initiation (an example was Lesotho Libolong Morija initiation ceremonies).

Adulthood in Alkebulan was also based on fulfilling certain social functions such as pottery, hunting, farming, blacksmithing, sculpture, and bonfires. Adults were expected to marry, raise children, and be present providers. This was still a norm at the time of this research in African societies; therefore, adulthood was concerned with fulfilling certain social cultural roles. The concept of adulthood has changed, however, due to foreign invasion concepts.

In contemporary African society in 2016, adulthood was based on existing laws. Nonetheless, in many profound sovereign Alkebulan states, one was considered an adult from age 20 onwards–using the concept of chronological age to define adults in African societies was, however, inadequate. Adulthood was considered also to be a biological issue.

Many African villages considered puberty as the focal entry into adulthood. When all is said and done, adults were older than children and were expected by their society to hold themselves in a specific manner (Paterson, 1997).

In traditional African societies, if one was already an adult by age but had not been initiated into adulthood through circumcision, for instance; then the individual was never considered an adult and could not be allowed to perform certain roles in society.

In contemporary societies in 2016, the definition was closer to the definition prescribed below. Therefore, the meaning of an adult could be looked to as a biological state, legal issue, psychological concept–expected form of behavior and set of social roles–only adults in ancient Alkebulan societies would be allowed to participate in such social functions.

Scholars in the field of adult education have defined it several ways; the definition given by Merriam and Brockett (2013) will be considered to be the most appropriate. They defined adult education as "activities intentionally designed for the purpose of bringing about learning among those whose age, social roles, or self-perception define them as adults. This definition of adult education captured what it means to be an adult as seen previously in this presentation.

For purposes of this paper, the term adult education denotes the entire body of organized education processes, whatever the content level or method, whether formal or otherwise, or perhaps prolongs or replaces initial education in school. In schools, colleges, and universities as well as in apprenticeships, persons regarded as adult by the society to which they belong develop their abilities, enrich their knowledge, improve their technical professional qualifications, or turn in a new direction. Adult education brings changes in attitudes in a twofold perspective of full personal development and participation in balanced and independent social economic views and cultural developments.

Although this definition is broader, it is vital to point out that adult education must be considered not as a separate learning experience but as an integral part of lifelong education; and learning must play a central role. Youngman (2001) observed that the necessity for people to

learn throughout their lives derived from the needs created by the different phases of life cycles. Its contemporary urgency was based on the extent and rapidity of the changes taking place in all areas of society.

   Forms of adult education. In Alkebulan (Africa) and for the rest of blacks in the diaspora, several terms and concepts had been used interchangeably with regard to the concept of adult education. These, however, should not replace the important definition of adult education as stated above with the term continuing education. Tahir (2000) defined continuing education as "the subset of adult education that seeks to positively link the needs and aspirations of individuals with educational activities for the full development of their potentialities and for the socioeconomic and political development of a nation state." He further stated that continuing education implied that the learners have had some contact with the school system and were striving to build onto the knowledge, skills, and ideas already acquired (Tahir, 1985). Youngman (1998) provided a very good summary of various terms that had been used to refer to adult education in Africa–some terms included the following: agricultural extension, in-service training, literacy, out of school education, audiovisual education for adults, mass media education, in-service personal training, community development, and cooperative education.

   Adult education practices in Africa included evening classes, library research services, extra services, extra mural education, trade unions tutorials, secretarial training, and popular theater. Other terms used interchangeably with adult education included the following: parallel degree programs, self-sponsored degree programs, mature entry programs, privately sponsored degree programs, prison and jail literacy, non-formal education, distant literacy, human resource development, and herbal and birth attendant education. All these forms of adult education reflect the diversity of adult education in Alkebulan.

Goals and purposes of adult education. The goals of adult education were articulated during the Organization of African Unity (OAU) on Education Conference held in South Africa in 2014 did observe the aims of adult education in Africa and the world over should be contributing to the following:

- Promoting work for peace, global understanding, and cooperation.

- Developing a critical understanding of major contemporary problems and social changes with a view to achieving social justice.

- Promoting increased awareness of the relationship between people and their physical and cultural environment and to respect nature, the common heritage, and public property.

- Creating understanding and respect for the diversity of customs and cultures and developing solidarity at the family, local, national, regional, and international levels.

- Acquiring, either individually, in groups, or in the context of an educational establishment, new knowledge, qualification, attitude, or forms of behavior conducive to the full maturity of the personality.

- Ensuring the individual's conscious and effective incorporation into working life by providing men and women with an advanced technical and vocational education so as to develop the ability to create, individually or in groups, new material goods and new spiritual or aesthetic values.

- Developing an understanding of the problems involved in the upbringing of children.

- Developing a critical understanding of major contemporary calamities and social changes with a view to achieving social justice.

- Promoting increased awareness of the relationship between people and their physical and cultural environment and to respect nature, the common heritage, and public property.

- Creating understanding and respect and respect for diversity of customs and cultures and developing solidarity at family, local, national, regional, and international levels.

- Developing an aptitude for learning and how to learn.

The goals and purposes of adult education in Africa have a historical relevance. In traditional African societies education's purpose was to enable the individual to play societal roles. Both the individual and society were at the center of learning. The coming of foreign white colonialists and church missionaries, on the other hand, provided educational diversity and conquest salvation agendas. All over the world two general purposes of adult education, namely, individual improvement and societal development, as identified by Merriam had remained the central focus of the field of adult education (Merriam and Brockett, 2013).

Adult education would become an agency of progress, if its brief goal of self-improvement could be made compatible with a long term experiment. Knowles (1980), on the other hand, wrote that the mission of adult education was to satisfy the needs of individuals, institutions, and society. Adult educators had the responsibility of helping individuals satisfy their needs and achieve their goals.

Although institutions that offered adult education programs had the need to improve the ability to operate effectively and establish public understanding and involvement, the overall development of society required urgent programs to equip adults with core competencies that could enable them to perform in certain and changing work environments (Knowles,1980).

In summary, the goal and purposes of adult education in contemporary African society, as in many other societies the world over, should include the need to meet civic and social responsibilities and political aspects; to facilitate change and enhance personal, social improvement; to promote individual and organizational productivity, career development, remedial, and scholastic support; and to maintain good social skills and attitudes. The university of Botswana's subsidiary of adult education provided the below examples of where adult education knowledge, skills, and attitudes could be applied, for instance:

- The training officer developing human resources in the work place

- The instructor teaching computer skills in a vocational center

- The non-governmental organization project officer

- The extension worker helping farmers in the increase of productivity

- The community development worker promoting economic projects

- The literacy worker teaching adults to read and write

- The instructional designer producing distant learning materials (Botswana, 2002)

The six adult learning principles. The five assumptions of the theory of andragogy were later developed into six core adult learning principles which included:

- The need to know

- The learner's self-concept

- The role of the learner's experiences

- Readiness to learn

- The orientation to learning

- Motivation (Knowles and Swanson, 1998).

The six adult learning principles were based on the psychological definition of what it means to be an adult. As adults, self-direction and responsibilities are necessities.

History of Adult Education in Alkebulan

In this chapter the history of adult literacy was discussed by focusing on some selected areas. Several issues relative to the scope of the history of adult education were explored by examining the potential benefits that could be derived from an understanding of the field's development in Africa. The traditional adult education in Africa before the arrival of foreign invaders was examined. This chapter confirmed that Africa had distinguished cultures of learning influenced by rich heritages and that modern adult education programs were founded and built on such concepts. The role of African indigenous knowledge systems, traditions, and religion in adult education were explained. The impact of imperialism and colonialism, white organized religion and missionary enforcements and its envoys, and neo colonialism on adult education in Africa were assessed. Finally, the role of the continent's police watch, the African Union (A.U.), in the development of adult education was tabulated.

African culture of adult learning. Africa had distinguished cultures of learning influenced by rich heritages on which modern adult education programs were founded. Major concepts on which adult learning was built are listed below:

- Acquiring either individually, in groups, or in the context of an educational establishment new knowledge, qualification, attitudes, or forms of behavior conducive to the full maturity of personality

- Ensuring the individual's conscious and effective incorporation into working life by providing men and women with advanced technical and vocational education so as to

develop the ability to create individually, new material goods, and new spiritual aesthetic values.

- Developing an understanding of problems involved in the upbringing of children

- Developing an attitude whereby leisure is utilized creatively for acquiring any necessary values

- Developing the ability to critically use the mass communication media–in particular television, cinema, radio, Internet, and press–so as to be able to interpret various messages addressed to modern gender by society

- Developing an aptitude for learning how to learn (Wangoola, 1996)

The goals and purposes of adult education in Africa had a historical relevance; and in traditional African realms, education purpose was to enable an individual to play societal roles. Both the society and individual were at the center of learning; but with the arrival of colonial conquest, the goals and purposes of education changed.

Historical developments and vitality. History tells about past strengths and weakness, thereby, giving the opportunity to improve. History functions like a collective mirror to society, pointing out areas of weakness and areas that require attention. People with no knowledge of the past are not likely to know weakness and strength and instead of improving will most likely stagnate because they have no gauge against which to measure past performance. Knowledge of history corrects decisions and avoid past mistakes. Studying the history of adult education and learning in Africa is necessary if performance is to improve. Such study can aid significantly in planning any future course for action. This is because like other forms of scholarships, history is not neutral, every historian has a pure a purpose in writing a particular history. Whenever history is read the question needs to be asked–whose story is being told, and whose is being sidelined?

Why is it being told at this time and not now? Why use this voice and not another? Whose voice is getting silenced? Most importantly, why is there an interest in the past and from whose perspective?

Whose stories are told including local emotions, needs, and wants in the language that people understand and with a deep sense of identity and pride–using this approach could inspire and encourage listeners. Personal narratives such as these from insiders tend to focus more on strength; whereas, when told by outsiders–they might focus more on weakness (Wangoola, 1996).

What value does the understanding of history hold for adult education? Whipple suggested two major aims for making history a part of the study of adult education. First, historical research had contributed to the knowledge base of adult education; and second, history could be used as a tool to improve its practice. Whipple pointed out that history could provide the adult educator with a useful supplementary discipline or tool that could contribute to more efficient practice (1964). Commentating on the history of education in Africa, Fafunwa reiterated that the significance of history to the people is what memory is to the individual. People with no knowledge of the past would suffer from collective amnesia, groping blindly into the future without guideposts of precedence to shape their course. Only a thorough awareness of their heritage allows them to make their public decisions. (1974). It is the belief that knowledge of the past could indeed serve a useful guide–post to contemporary society. Awareness of people's heritage increases societal cohesion, identity, and pride, which are vital for peace and Africa's survival.

Continuing with the significance of history for adult education, Long argued that a knowledge of history had two types of practical significance for adult education. The first was

concerned with experience, where a sense of history helped in the development of the principles that extended beyond mere impressions of current facts, and it improved practice before–why it did or did not work–and suggested options or alternatives for consideration (Long, 1990). Allison's comments on the importance of history resonated with and connected very strongly to the African experience, especially when he said that the point was that who people are as humans, their very concept of reality, was determined by their histories, by what the past had handed down to them. Those who were most ignorant of their history were the most controlled by it because they were the least likely to understand the sources of their beliefs. They were the most likely to produce their inherited prejudice with truth (Allison, 1995) Therefore, for African people, folklore about their history gives perspectives on the present, which can help people to understand that adult education was not developed in an empty space without people. Instead it needs to be understood that the history of adult education in Africa goes back thousands of many years, where its origins were to be found embedded in the life of various African cultures. It makes people realize that this history was inextricably bound to the history of African societies at large, documenting successes and failures. History tells how society dealt with challenges from the environment and often with adult education itself in addressing iniquities and injustices that had been a very real part of the African experience. The historical narrative is laden simultaneously with excitement, joy, pain, victory, defeat, glory, struggle, and triumph. It reveals to people where they stand compared to the rest of the world.

   Education in pre-colonial Alkebulan. Ki-Zerbo captured this triumphant mood when he pointed out that organized learning started in Africa. Possibly many Africans had not been told this, believing that learning started elsewhere. He said that Africa was the first continent to know literacy and institute a school system thousands of years before the Greek letters alpha and beta.

The roots of the world alphabet were invented before the use of Italian-Roman Latin word scholarship from which the word *school* derives. The scribes of ancient Kemit (Egypt that used to include the Nile Valley that began in Lake Nalubaale/Victoria) wrote, read, administered, philosophized, and contemplated.

Adult education was not originated from the West–African people had gone beyond that time. They already had invented the concept of writing on papyrus using hieroglyphics (Ki-Zerbo, 1990). If the validity of this statement is accepted, one can go further and state that adult education in Africa is very ancient and that Africans should be proud of their great past. Michael Omolewa is, therefore, correct in stating that adult and continuing education in Africa began with the creation of man (sic) on the continent (Omolewa, 2000). This is because Africa had well-developed knowledge and educational systems founded in its past. It had knowledge systems before contact with external cultures in many disciplinary areas such as history, geography, and mathematics.

A survey of the historical records of adult education in Africa revealed that in some countries, pre-colonial adult education was not given much prominence; whereas, in others adult education appeared to have experienced rigid growth during the colonial period and even after independence. Yet in others, it experienced decline and suffered from neglect in all periods (Shu, 1982), meaning that scholars were not quite agreed on the origins of adult education in Africa. The emergence of Indigenous Knowledge Systems (IKS) as a genre in African studies in the recent past, and the emotions that this evoked, reignited interest and might likely clear some previous misunderstanding on chronology. It is, therefore, appropriate at this time to fault chronologies that seek to set adult education in Africa as beginning with the arrival of the White European presence in Black Africa. Chronologies that placed the west in the center of literacy

production did Africa a huge injustice for failing to recognize and acknowledge her contributions. There should be a determined effort to find a much earlier presence of adult learning and education in Africa, as well as a much richer Africa-oriented chronology where Africans were at the center of the action.

Here Fafunwa argued that no study of education was complete or meaningful without adequate knowledge of indigenous education prevalent in Africa prior to the introduction of western Asia Islam and White Christianity. Fafunwa said in old Africa, the warrior, the hunter, the nobleman, the man who combined good character with specific skills was adjudged to be a well-educated and well-integrated citizen of the community. Fafunwa further pointed out that education in Africa was a means to an end, not an end itself. Education was generally for an immediate introduction into society and preparation for adulthood, and emphasized social responsibility, job orientation, political participation, and spiritual and moral values (1982). Omolewa who pursued aspects that represent Africa's adult education in the past, echoed Fafunwa's perception. He discussed these pertinent aspects in African education structures by pointing out that apprenticeship training programs provided an opportunity for the preparation of herbalists, hunters, food gatherers, security operatives, rulers, military soldiers, traders, and so on (1998) However, as Ki-Zerbo (1990) noted, the role of adult education in Africa obviously went beyond these survival skills and included more sophistically as well as scientifically and technologically advanced pursuits. It traversed a whole array of disciples including science, technology, social science, and the humanities, such as philosophy, astrology, astronomy, music, mathematics, anatomy, physiology, sexuality, demography, geomorphology, climatology, geology, medicine, farming, and environment among others. Fafunwa correctly stated that the aim of traditionally African education was multilateral, and the end objective was to produce an

individual who was honest, respectable, skilled, cooperative, and who confirmed the societal order of the day (1974).

The knowledge of these sciences were contained in written forms in Ethiopia and the Nile valley, and the oral forms and narratives in the rest of the continent. The best known examples of these geniuses of creative ingenuity are the pyramids of Egyptian mummies and their mummification, the great palatial buildings of Meroe and Aksum from Ethiopia, as well as walled cities such as the great wall of Zimbabwe. Cheikh and Diop (1974) addressed most of these issues in the book, *The African Origin of Civilization*, in which they discussed the modern falsification of history. Diop pointed out that the rest of the world later borrowed science and technology from black Egyptians. He asserted that throughout antiquity Egypt would remain the classic land where the Mediterranean people went to pilgrimages to drink at the fountain of scientific, religious, moral, and social knowledge, the most ancient knowledge that mankind has acquired (1974, p. 10). In his four volume work, *Black Athena*, an American scholar Martin Bernal (1987), confirmed what Diop reiterated and what ancient Greeks conceded, that Greek religion, philosophy, and science were borrowed from the African world through ancient Egypt and Ethiopia. On this subject, Nabudere also stated that many of the Greek philosophers and first scientists such as Solon, Thales, Hecate (Hecataeus), Democritus (Democraitus), Herodotus, Plato, and Eudoxus studied in Ethiopia and Egypt (1996). Results of such research leads one to conclude that adult education in Africa has a rich independent and diverse historical past.

Africa had other centers of learning apart from Egypt and Ethiopia. These included Gao and Timbuktu noted for their learning (Fafunwa, 1967). Many practices in African societies were linked to adult learning as an integral part of life. They developed into a rich knowledge of discourses, such as those experienced at the world's first university at Timbuktu, which in its

golden age, 260 BC to 627 AD, boasted not only the impressive libraries of the University of

Sankore and places of worship, but also a wealth of private libraries, which must have provided

opportunities for education to many (Abun-Nasr, 1975) .This was a time when Europe was still

in medieval primitiveness and backwardness and was immersed in superstition and idol worship.

For centuries, local families, local officials, and scholars in Timbuktu gathered and preserved

texts (Djait, 1981). Possibly the most precious legacy of Timbuktu were the surviving

manuscripts from its ancient libraries (Levtzion, 1971). Therefore, forms of adult learning were

already in place in ancient Alkebulan; and any chronological overview of adult education in

Africa would be incomplete without reference to these ancient sites of knowledge production. In

fact, much of what referenced in Africa today as western education only came full circle after

having been incubated in Ethiopia, Egypt, and Timbuktu centuries ago (Ki-Zerbo, 1990;

Nabudere, 1996).

Beginning in the 17th century, however, for the reasons connected to internal upheavals

caused by invasions and attacks from abroad (the most serious of all being the human

caging/slave trading), the school based education system in Africa was almost totally destroyed.

In the pre-colonial period, the educational institutions in the Africa were schools unenclosed by

walls. The school in effect was intimately and intricately intertwined with the family and the

village. It was the village itself that was sacked in times of upheavals and with the arrival of

invaders, the inhabitants were scattered and driven away, which destroyed long standing

kingdoms and chiefdoms. New structures and institutions were created in the education sector,

mainly to serve imperial projects in Africa.

Historical influences on adult education. Historical influences on the African paradigm of adult education resulted in some setbacks and some advancements. Due to interactions with other cultures various changes were made to adult education.

Imperialism. Imperialism represented the covert or overt intentions of one nation to control and manipulate another country. These designs were usually either direct or through proxies. Imperialism in Africa began with the 9th century Arab and Persian conquest, which was confined to coastal enclaves and did not penetrate to the interior of Africa.

The Persians (Western Asia) invaded and introduced Arab Islamic culture as a religion and study. This occurred in the 15th century prior to white invaders who annexed and introduced colonized religion and a mentality of slave trade. This continued to be exercised by white European realms such as Britain, Portugal, France, Belgium, Spain, Dutch, Italy, German, so on

All these new conquest white nations invaded with white religion and introduced foreign education based on control and brain washing the natives of Africa. The white invader nations also spread their conquest rivalry to Western Indo Asia and Latin America, Australia, New Zealand, and autochthonous North America, which is present Canada, Mexico, and U.S.A

The collapse of global education, especially African, was completely due to colonial domination. European whites indulged in the onslaught of African adult education by replacing the native learning ways to conquest ways to mold the captured into evangelized subservience in order to meet their imperial objectives.

Pre-colonial Alkebulan. Western education was non indigenous, introduced under the diabolic disguise of Christianity by colonial imperialists/so called covert missionaries. Ethiopia was one example that resisted White European rule. As a point of reference, Christian based colonialists were never interested in rule under organized religion. More than anything else, it

was for the establishment of colonial rule that conquest governments began an interest in African education (Bogonko, 2000). This kind of indoctrination provided a colonial change to Africans in clerical and divine work. To many blacks in the region, European white education disrupted and interfered with the native way of life. That explains why in these times many see adult education as a way to promote a positive aspect while discouraging negative practices of miseducation.

The colonial period. Perhaps what was vital was that Africa maintained great diversity as it immerged from foreign conquest, which included centralized learning and the native dialects, churches, mosques, schools, and institutions of higher learning, all infused with the native ways of life.

Post-independence Alkebulan. It was often argued that, even after independence, Africa never totally escaped post neo-independence of colonial objectives of white Europe realms conquest, which were to date carried out indirectly through economic manipulation and control. Infrastructure was still funded by White nations to fund their causes, utilizing organized societies such as the International Monetary Fund and the World Bank, charitable non-profit services, and foreign aid.

Many African universities like the ones in Liberia and Sierra Leone offered degrees in 1876 and led the way in western type education. Other examples include the University of Cape Town in South Africa in 1952 through extra mural studies other nations in southern Africa followed like Lesotho, Swaziland, and Botswana.

Indigenous education. What would constitute an indigenous education system (IES) in Africa was traditional learning and knowledge production from native education. Fafunwa ably demonstrated the vitality of native education in pre-colonial Africa before it encountered white

infiltration and influence. He said that African education emphasized social responsibility, job orientation, political participation, and spiritual and moral values (1982). Moumouni in his book, *Education in Africa*, provided one of the earliest attempts at conceptualizing what amounts to an African native/native system of education. He summarized it as involving the following four strands:

First, great importance was attached to education in society, especially to its collective social nature, meaning that it was holistic or all encompassing. Second, it was intimately tied to the social life of the people, both in a material and spiritual sense. Third, it was multivalent in character, both in terms of its goals and the means it employed. Fourth, it was gradual and progressive in its achievements and in conformity with the successive stages of the physical, emotional and mental development of the learner.

Native education system referred to education developed by and for the population and used exclusively among them and were disseminated at different stages of growth in the life of an individual. In many realms of Africa, this knowledge was shared among adults orally and is today preserved for eternity and for the benefit of the large society. The thrust was in native interaction with nature and at times with the inner self. In most African universities there was an emphasis and indirect approach to teaching natives with direct knowledge including translations of foreign books like divinity bible books, atlases, biology textbooks, and so on. All these mediums aid enhancing literacy in native dialects; for example, meaning development of African scripts such as the Kiswahili script (East Africa inclusive of Tanzania, Uganda, Kenya, Burundi, Rwanda, Sudan, Ethiopia); the Beamon script (West Africa inclusive of Cameroon and Central Republic); and the Via script Liberia Ki ka ku (Sierra Leone). These were significant contributions made by Africans to the literacy efforts of the continent. Many linguistic experts in

African dialects have recognized the vital role that these scripts have made to the study and development of literacy and knowledge in native dialects (Fafunwa, 1982).

    Colonialism and missionaries. Colonialism is the process of subjugation, control and domination by a powerful realm over a less powerful realm often resulting in the imposition of structures of control and domination. Colonialism was exploitative and manipulative and influenced economic, social, political, and cultural sectors. Colonialism in Africa was a system of domination and administration of conquest that was mainly externally operated and served external interests. Whether they were European British or French, German, Portuguese, Belgian, or Italian their objectives were similar in regard and only differed in minor details (Ki-Zerbo, 1990).

    Colonialism made it possible for linguistic domination to take root to the extent that very few countries encouraged education in African dialects and Africa was often still suffering mental enslavement. Africa was divided into foreign euro dialects of Francophone (French speakers), Anglophone (English speaking), and Lusophone (Portuguese speakers). At the time of this study, very few nations in Alkebulan except Somalia, Tanzania, and Kenya had yet to demonstrate the concept and practice that literacy, even at primary/middle school level did not necessarily mean knowing how to read and write in white languages (Blaut, 1993; Fafunwa,1989; Nyamnjoh, 2010). Knowledge of fluency in European white dialects earned one high status and privilege in colonial hierarchy, and adult education was the medium through which this was obtained. Ethnic, regional, and other sectional and sectoral rivalries were developed through colonial conquest, especially indirect rule such as in Uganda and Nigeria. This legacy was still visible in Africa as a result artificial boundaries being set between the Hausas and the Yoruba and Fulani, between French and English speakers, the Masai divided

between Kenya and Tanzania, the Luo between Uganda and Kenya, the Oromo between Ethiopia and Kenya, and Somalia disrupted and disbursed into four nations (Somalia, Kenya, Ethiopia, Djibouti). All this made it obdurate and virtually rough to share knowledge across boundaries, and this led to intellectual isolation of some areas. A high rate of obsolescence of education and contemporary technology was created as a result of dependency forced upon African nations by colonial conquest.

   The Organization of African Unity (AU). The Organization of African Unity (OAU) was founded in 1963 in Addis Ababa, Ethiopia. This continental body provided the forum in which newly independent realms of Africa could meet and discuss problems in common. It should be noted that most African states gained their independence from European colonizers in the 1960s after varying years of domination and exploitation. A few nations such as Ghana and Sudan gained it earlier in between 1956 and 1957 respectively. Ethiopia was the only African nation that never fell under conquest and white supremacy rule. One would not forget where African civilization was found, Axum and Meroe. Under Emperor Haile Selassie in 1960, Ethiopia was unanimously seen and chosen as the natural leader for the rest of Africa; hence the choice of A.U. headquarters was placed there. The change of African Union (AU) from OAU took place in Durban, South Africa, in 2000, when African premiers felt there was a need to revamp and revisit the objectives and functions of this body. Julius Nyerere, founding father of Tanzania and founder of OAU.; Kenneth Kaunda of Zambia; and Kwame Nkrumah of Ghana were the leading visionaries for Africa's liberation strategies. Nyerere loved and had a passion for adult education. Popular education became the center of mobilization throughout his presidency in Tanzania. Nyerere viewed education as a tool to be utilized for improving not only people's physical

capacity and potential, but also their mental freedom. In order to increase their discipline over

their lives and their environment in which they resided. Nyerere stated the following:

> The ideas imparted by education or released in the mind through education should
> therefore be liberating ideas, the skills acquired by education should be liberating skills.
> Nothing else can properly be called education. Teaching which induces a slave mentality
> or a sense of impotence is not education at all. (1976, original document in Swahili
> dialect)

Nyerere established a strong liberation army under the auspices of the OAU, complete with a

fund to liberate, to which African leaders contributed generously throughout the years. Nyerere

incorporated many adult education principles and methods first, in the Tanzania liberation

movement and second, into the developmental strategies used after countries in the region had

been under the grip of colonial conquest. Many African heroes such as Samora Machel, Oliver

Tambo, Edwardo Mondlane, Agostino Neto, Joshua Nkomo, Robert Mugabe, Kagame P,

Museveni Y and Kabila J as adults all went back to the Tanzanian school of liberation struggle,

studying political science with educator Nyerere.

With his disciples, including Issa Shivji, Ernest Wamba dia wamba, and Dani Nabudere,

Walter Rodney taught at the University of Dar-Es-Salaam and was one of the leading

contributors to the dependency debate of the 1970s. His book, , *How Europe Underdeveloped

Alkebulan,* published in 1972 by Bogle-L'Ouverture, written during his residency in Tanzania,

became a classic and mandatory literature in many universities across the globe.

Another influence on adult education was the birth of regional departments such as the

Economic Community of West African States (ECOWAS), Southern African Development

Community (SADC), and East African community (EAC). Attributes like those mentioned above were achieved more with adult education and self-reliance.

Philosophy and Adult Education

Adult learners keep asking themselves these questions: What does philosophy mean to us? With what is the discipline of philosophy concerned? What are the various branches of philosophy? Who are the great philosophers in Alkebulan? The term philosophy originated from the Greek word *philosophia*, which is made up of two words, Phileo (love) and Sophia (wisdom), therefore, meaning *love of wisdom* (Aggarwal, 1985; Chukwu, 2002). A love of wisdom is the essence of any philosophic discussion and investigation. In fact, philosophy has come to refer to systems of thought, the academic study of such thought, and also particular techniques of study and analysis.

Philosophy also suggests a concern for questions and problems that are behind the empirical or experienced world (Lawson, 1991). At a lower level, it could be stated that most people have a philosophy in the sense that they have a set of beliefs and values that govern the way they think, behave, and make judgements. A person's philosophy is a description, explanation, and evaluation of the world as seen from one's own perspective and is shaped by the past and contemporary events and experiences.

Social groups based philosophy on values and their knowledge and interpretations of courses (Ornestein et al., 1998). These became principals for guiding their actions. Pythagoras, a Greek intellectual who lived between 580-500 BC, is acknowledged as the first person to have uses the term philosophy and have described self as a philosopher (Chukwa, 2002).

Disciplines within Philosophy. Philosophy, as a discipline, has five branches that are listed here and explained below: Metaphysics, Epistemology, Ethics, Logic, and Aesthetics (White 1970).

Metaphysics. The term *Metaphysics* means beyond physics or after physics. It is a branch of philosophy that comes after natural science. It is not concerned with physical being but rather with the study of being or existence (Chukwa, 2000). Metaphysics is the philosophical study of the nature of reality such as the existence of God, the existence of the external world, and of the things that can be touched, felt, tasted and heard as well as thought. According to White (1970), it is, therefore, concerned with the answers to questions such as the following: What is real? How does one distinguish between appearance and what actually is? What is the nature of the universe?

Epistemology. The word *Epistemology* is derived from the Greek word *episteme*, which means *knowledge in the true and certain sense*. This is a branch of philosophy that is concerned with the study of knowledge, what cognition is, its basis and problems, and the process of knowing (Chukwu, 2002) The concern of Epistemology is with nature and the possibility of knowledge and according to App (1973) focuses on answering questions such as these: How do people know? What is knowledge? What are the sources of knowledge? (

Ethics. The branch of philosophy named Ethics deals with what one ought to do and what one ought not to do (Chukwa, 2002). Some scholars sometimes refer to this branch of philosophy as moral philosophy. Ethics is concerned according to Apps (1973) with basic questions such as the following: What is value? How does one decide what is right and wrong? What is good and bad? (Ethical statements are expressions of value judgments in which such terms as good, bad, right, wrong, obligation, righteousness, or wickedness are used.

Logic. Logic, simply the science of reasoning, has much to do with mathematics (Chukwa, 2002). It is the science that studies forms of thinking, such as concepts, judgements, and proof with regard to their structure. Aristotle is regarded as the founder of formal logic. Logic is relevant and useful in any discipline as well as any facet of life because human action is based on reason.

Aesthetics. Aesthetics is the study of general principles of people's attitude to beauty and values, especially in art. Chukwa (2002) associated the following questions with aesthetic philosophy: What is beauty? What is aesthetic expression and symbolism?

Contributions of philosophy. The field of philosophy has made a tremendous contribution to the adult education process; for example, philosophy helps one think clearly and present arguments with clarity; it helps one to be able to distinguish between sound arguments and faulty arguments; it helps one understand there are different ways of perceiving truth and reality and that these can have implications for adult education. Philosophy specifically assists in distinguishing that which is real from that which is not real; it also helps identify knowledge that is appropriate and relevant to adult learners as well as their methods of knowing. It assists in differentiating between what is right from wrong, or good and bad and in this way helps to clarify moral issues in adult education programs. Logic is useful because, when adult educators interact with their adult learners, they should employ systematic reasoning that learners are expected to internalize and develop. The aesthetic branch of philosophy is vital to adult educators in terms of demonstrating through explanations what constitutes beauty or ugliness

Philosophy influences decision making, more with issues such as establishing teaching/learning objectives, selecting instructional content, selecting or developing instructional materials, choosing teaching/learning methods, and evaluating learning outcomes (Zinn, 2010).

This applies to all phases and types of education including adult education–in the field where the teacher is the facilitator of learning, the Socratic method of teaching has been found to be vital.

Eurocentric philosophies. Eurocentric philosophies refer to the European centered, many of which influenced the field of adult education. However, for purposes of discussion in this dossier, only the more influential philosophies were outlined. These included liberal education philosophy, progressivism, humanism, behaviorism, critical philosophy, and eclecticism.

Liberalism. Liberal education/classical humanism is one of the oldest educational philosophy in western societies (Brockett & Merriam, 2007) According to this philosophy, the aim of education is to produce intelligent, informed, cultured, and moral citizens. In fact, at the time of this study, there was still evidence of liberal education in college liberal arts curricula and continuing education programs sponsored by museums, libraries, and institutions of higher education. Liberal education is relevant to adult education, since the basic argument is that adult literacy aims at producing individuals who will make a positive contribution to society.

Humanism. Many philosophers were excited by things that lie inactive in human beings and which were revived by education. Plato (427-347 BC) called it a vision of truth and goodness, Rousseau (1712-1778 AD) referred to it as natural goodness and inner light of conscience, while Kant (1724-1804 AD) perceived it as rational nature of man (Lmbo, 1998). From this perspective, to be educated is to be initiated into a new way of life. Humanism is concerned with answering questions such as why and how with a view to understanding human needs and behavior in the process of education. In dealing with these questions, humanistic philosophy is based on the assumption that humanity is naturally good and free, filled with unique individuality and potential, creating positive differences among people. Humanistic adult

education, therefore, supported liberation, freedom, independence, trust, participatory practice, and self -guided learning. It also concerned itself with the emotional and affective domains of learning and highlighted ethical values.

Behaviorism. This concept borrowed from a number of philosophical systems, especially logical positivism; the main characteristic of this philosophy is the notion that reality exists external to the knower. According to this philosophy, human actions are a result of past conditioning and the environment. It is associated with works of psychologists such as Pavlov, Watson, Thorndike, and Skinner. Behaviorism considers that human emotions, feelings, and intellect are the means by which human beings rationalize their response to environmental stimuli. Thus, in psychologist Skinner's work, a carefully designed educational system that controls environment in which learning takes place is the key to human survival. The methodology to be used in learning includes drilling, repetition, and memorization. According to this philosophy adult learners come to the learning scene with knowledge of what they prefer and an idea of what they are going to achieve.

Critical philosophy. Critical philosophy can be traced to the work of Paulo Freire and Ivan Illich in the late 1960s and 1970s. Sociopolitical movements such as Marxism (superiority of communism), anarchism (no need for nation survival), and left wing Neo-Freudianism (alternate beliefs to Freud's ideas) laid the foundation for critical philosophy. According to these social political movements, adult education is viewed as a means for changing society. This philosophy requires that adult learners are the focus when designing programs with regards to selection of content, material, and identification of functional methods as well as designing evaluation tools; teachers in this situation work hand in hand with adult learners.

Eclecticism. This philosophy has clear prescriptions as to the character of adult education. These prescriptions, though likely to impact on adult education, may not be possible. A combination from a variety of philosophical standpoints is for some what could reasonably be practical (Lawson, 1991).

In this approach the adult educator is encouraged to carefully select practical positive elements of liberalism, progressivism, humanism, behaviorism, and critical philosophy that will be functional in a given adult education situation for a benefit to learners.

African philosophies. There has been a debate among scholars as to whether African philosophers do or do not exist (Letseka, 2000; Chukwa, 2010). However, African philosophers do exist since all people have a philosophy that guides the way they live, their perception of others, and the decisions and choices they make about every aspect of their lives (Letseke, 2010). African philosophies present themselves both in recorded and unrecorded forms. The unrecorded form of African philosophy resides in the memories of senior members of communities; in so doing the recording imbeds itself in the minds of the elders All that information is portrayed at occasions such as funerals and initiation ceremonies. This is reflected in the African communal way of life expressed in Ubuntu (the humanness inherent in people) as noted in Chapter 1 of this research paper. The recorded form of African philosophies could be traced in the works of African philosophers such as Hountondji, Odera, Oruka, J. Nyerere, and many others. Africa is surrounded by philosophical material embedded in proverbs, myths, folktales, folksongs, rituals, beliefs, customs, and native traditions of the people (Gyekye in Letseka, Year).

According to Oruka (1990), there were four trends in contemporary African philosophy; that is, Ethnophilosophy, Nationalistic-ideological philosophy, Professional philosophy, and Philosophical Sagacity. There is much that these trends in African philosophy have in common

in the sense that they are all based on the African way of life with an emphasis on communal harmony. A good example can be seen in the contrast between ethnophilosophy and philosophic sagacity. While ethnophilosophy focuses on the basic principles or forces behind African behavior, beliefs, and customs as they apply to the peoples of specific African communities, philosophic sagacity relates to individual philosophic capacity as it applies to the way of life of a particular African community and can be trapped as long as the people of the community live. The central issue emphasized in these two trends is the way of life of the African society.

As regards the application of African philosophies in adult education, common elements could be identified in the planning, implementing and appraisal of adult education programs. The following section examined those men with such philosophies and their influence in adult education.

Ethnophilosophy. Ethnophilosophy referred to the view expressed in written texts and oral literature that considered the folktales, communal world views, and etiquettes of African communities as well as philosophies of people such as the Bantu philosophies. Some of the proponents of this school of African philosophy included Tempels, Mbiti, Kagame, and Ochieng-odhiambo among others (Oruka, 1990).

According to this school of thought African philosophy was made up of the basic principles that underlie African behavior, beliefs, and customs and that govern Africans in their day to day lives (Ochieng & Odhiambo, 1997). It centered on people in their social context. The individual was meaningful only as part of the whole society.

Nationalistic-ideological philosophy. The Nationalistic ideology emerged as a sociopolitical ideology that was formulated to reflect the vital norms in the culture of traditional Africans that were employed during their campaign for political independence from colonial

regimes (Chukwa, 2002). Some of the political visionaries affirmed communalism as the key ethical principle in African culture, upon which African social and political organizations served for political liberation. Some of the well-known African philosophers included Kwame Nkrumah (Consciencism), William Abraham (the mind of Africa), J. Nyerere (Ujamaa), K. Kaunda-Lusaka-(Humanism). Also, in the works of Leopold Senghor, Oginga Odinga, and Abel Nasser, Nationalistic-ideological philosophy was similar to ethnophilosophy as both accentuated and centered on African culture prior to white colonial supremacy.

Professional philosophy. Professional philosophy referred briefly to the works of African professionals trained in western philosophy who argued that African philosophy ought to be acknowledged from an academic point of view. They were of the opinion that philosophy the world over should be perceived from the western point of view, allowing minor differentiations when discussing philosophy as it related to the African continent. Some of the eminent proponents of the Professional approach to African philosophy included Kwasi Wiredu, Paulin Hountondji, and Peter Bodunrin. These professionals advocated an integration of all original philosophical works done by Africans from all branches of philosophy.

Philosophical sagacity. Philosophical sagacity had its roots in the works of Odera Oruka who asserted that traditional and modern Africans without the privilege of western education were people without acumen (Chukwa, 2012). This approach was a reflective enterprise that re-evaluated cultural philosophy without the benefit of writing or contact with the west. This philosophy focused on the ideas of individual Africans.

Equality. Equality is the state in which every individual is on a par with all others. With regard to adult education programs, each learner is equal to another learner in that they all report to the learning situation with their own purposes and expectations, hoping to benefit as a result of

attending instructions. This means that mature educators need to be aware of this and ought to strive to make the adult/mature learner's experiences worth the resource of investment.

Freedom. Freedom means the liberty for an individual to do what they desire. However, there can never be total freedom because individuals might feel like engaging in activities that could arbitrarily abrogate human life, and this is not acceptable. In relation to adult education, this question must be asked. Are teachers free to do anything in the teaching scenario? Adult learners have aims that motivate them to attend educational programs; and for these purposes to be realized, it is vital that they adhere to the requirements of a classroom learning atmosphere. The freedom to pursue their interests is governed by desirable choices to facilitate the achievement of objectives.

Respect for personal community. This concept relates to the attitude towards others in which people were perceived as wrong beings. This concept applied whether referring to the teachers' attitude towards students or vice versa.

Impact of the Environment on Adult Education

In the African concept, one would argue the role of social, cultural, political, and economic environments in shaping the direction of adult education. It is vital to remember that adult learners are members of various African societies and that these societies play a major role of in the way adult education is conducted. For example, a society that values education would invest more resources in the educational sector. Therefore, the social cultural, political and economic environments prevailing in a given country could help promote adult education. The term environment is used to refer to the social, cultural, political, and economic activities that take place in the African context and how they impact on adult education. The use of the term

differs from the manner in which it is used when referring to the natural environment. Cervro and Wilson (2010) stated so themselves in the following:

In one direction, the environmental aspect included the social, cultural, political, economic, racial, and gender power.

Relations that structure all actions in the world are played out in adult education. These systems of power are almost always asymmetrical, privileging some people and withholding from others. This is true of any policy, program, or practice of adult education in regards to its institutional and social locations or the ideological character of its content. In this chapter the main concern was understanding how social, cultural, political, and economic activities taking place in Africa affected adult education. One could not talk about social, cultural, political and economic activities without mentioning the role of various African countries and their governments. In many African countries the governments collect taxes and determine how tax revenue will be utilized in the implementation of government policies, for example, government policies that include provisions of education for adults. Governments ought to prioritize education and play the leading role in promoting partnership among various organizations engaged in adult education and lifelong learning. However, Africa's experience in the recent past has shown that the power of the government has been declining (Amutabi, 2010). This is due to three major factors:

First, an increased focus exists on market economies and their main characteristics of privatization, liberalism, and globalization. These forces have weakened African governments and their roles as mediators for conflicting national interests between social and economic classes between ethnic rivals. The government, which is supposed to deal with legitimizing all

types of interests and distributing resources equitably, is often unable to establish a recognizable presence or lack adequate influence and resources (Amutabi, 2010).

Second, African governments were challenged through the emergence of civil societies as an alternative area of power and influence in the 1990s through non-governmental organizations (NGOs), especially in rural development. Adult education contributed to civil society and was particularly active in advocacy, lobbying, civic education, interest articulation and income generation (Wangoola, 1995). Community based organizations (CBOs) and local NGOs whose office bearers were mainly literate adults, carried out the work of civil society in many African countries. The number of civil society groups rose as more people were educated and well informed about their rights and obligations, as informed about their rights and obligation as informed members of nation states. Women groups for example were challenging some past cultural practices such as female circumcision, the place of women in society, and spousal abuse, and were demanding equal treatment and rights with regard to the inheritance of property, among other things.

Third, African governments were further weakened by the introduction of structural adjustment programs (SAP), which led to reduction in spending on social services such as health and education (Mkandawire & Soludo, 2010). Left with limited financial resources, many governments concentrated their energies on basic formal education, catering mainly to children. Adults and adult education were ignored and continued to suffer marginalization in Alkebulan. Non-profits and the rest of civil society were raised and expanded.

In Africa, as elsewhere, governments were supposed to create opportunities for negotiating and sharing of resources amicably among sectors including education (Poggeler, 2000). Using a political economic approach, Youngman argued that reciprocity of meaning and

purpose existed between adult education and the various development spheres of a nation such as the economic, political, and social ones. Youngman (2005) stated that adult education programs could contribute to the social, economic, and political dimensions of development. The first president of Tanzania, J. Nyerere, was opposed to class enhancing, elitist education. He observed that the most central thing about education being provided in the early 21st century was that it wass basically an elitist education designed to meet interests and needs of a very small proportions of those who enter the school system (Nyerere, 1970) The inequality in formal basic education led Nyerere to favor adult education as a balancing sector.

Social environment. The social environment in Africa was made rich by various African norms such as extended family systems, which were still very strong in rural areas. The social environment was often created out of societal norms and practices or from groupings that were generated by social processes such as relatives and friends, workmates, peer, and professional prescriptions. The rich social environment in Africa was also a result of the Ubuntu concept of life. Also, in Africa social and economic classes were not as distinguished as in the west. Government policies should be designed with the main objective of minimizing class differences, but this was not easily achieved in reality. Some countries had done this through balancing out social classes by enacting egalitarian constitutions; by avoiding or reducing conflicts that could lead to the elimination of subordinated classes; and by checking the influence of new class structures such as elitism, cartels, secret societies, and African versions of mafia. Mudarika recorded how adult education was used as a government tool for controlling the masses before and after independence in Zimbabwe. He demonstrated how polices were formulated in the early years of independence and especially how progressive policies were stifled at the very top (2000). In some African nations, specific ethnic minorities felt neglected

and persecuted by the current governments; for example, the Okiek in Kenya, the Ogoni in

Nigeria, the Anyuak in Ogaden, Somalians in Ethiopia, Issas in Djibouti, the Toposa in Sudan,

the Jie in Uganda, and the Ndebleles in Zimbabwe among others. At other times, ethnic

minorities also dominated majority groups such as the Tutsis in Rwanda; in Sierra Leone it was

claimed that Creoles had always dominated the hinterland ethnic groups such as the Mende,

Temme, Limba, Koranko, Soso, Kissi, Loko, Mandingo, and Vai. In some other countries, two

major ethnic groups contended for dominance, as in the case of the Nyanga and Bemba in

Zambia, the Mbochi and Ewe in Togo, the Lari and Kabari in the Congo (Brazzaville), and the

Zulus and Xhosa of South Africa (Amutabi, 2000). Statistics showed that in Botswana adults

from minority ethnic groups mainly fell among the unemployed groups, the low income strata

and less educated, educated, especially cattle pastoralists (Youngman, 2000; Datta & Murray,

2000). These characteristics were correlated with low rates of participation in organized adult

education programs (Amutabi, 2000). Besides problems of ethnicity, it is perhaps Africa's

population growth that has been the most outstanding and long lasting social problem in Africa.

This situation was so because demographically Africa was changing very fast, making

demographics a social reality shaping adult education in contemporary African society. Despite

rapid population growth in the past, which the AIDS pandemic was almost undermining, Africa

had a relatively sparse population compared to its land resources at the time of this study.

Cultural environment. Cultural environment affected adult education in different ways.

This occurred because African culture involved taboos, practices, habits, mores and values that

guide the cultural environment in which adult education operates. Cultural practices persisted

from traditional African societies to contemporary societies; some of these practices were

predominately patriarchal-based in places where elders were on top of the hierarchy with

children at the bottom. A further cultural practice was related to the stages of societal transition–birth, initiation, matrimony, and death–which were dominated by ceremonies (Ki-Zerbo, 2000). These stages carried with them different kinds of rituals with different implications for the individuals in society. The elders set the rules and power structures within which every member of society was supposed to operate with penalties for violations; these rules were respected and carried out by the vast members of Africa. Crime and other behaviors that many African governments regarded as deviant such as alcohol inebriation, drugs, smoking, prostitution, homosexuality and lesbianism, and un-African imported culture were becoming and had been more pronounced in the rest of major African communities. Ki-Zerbo (2000) noted that atomization was a major problem that seemed to be spreading fast in Alkebulan. The separation of African children from their grandparents was a link that had dealt the African family and, therefore, the social cultural fabric, a severe blow. The back and forth between urban and rural areas had distanced children from wisdom of their elders; it was important for adult educators who sought to retain the wisdom from African grandparents to collect proverbs and wise saying and to write them in books for African posterity (Clarke, 1999). The Council for the Development of Social Science Research in Africa (CODESRIA) based in Darkar, Senegal, launched a program that documented all the noble saying of African scholars and sages. Some African dialects had been positively used to promote national development; for example, in East Africa Kiswahili had been used to rally nationalism and national cohesion. On the vitality of maintaining cultural identity in this era of globalization, Naisbitt and Aburdene (2010) observed that as outer worlds grew more similar, unmistakable signs of a powerful countertrend began: backlash against uniformity, desire to assert the uniqueness of one's cultural language, and outbreaks of cultural nationalism were happening in every corner of the globe.

A look at the impact of cultural dynamics on adult education could not be complete without examining the positive position of women in adult education in Africa. Women constitute over half the population; they produced 80% of food consumed in that continent and 75% of domestic labor in many countries. In addition, in the 1990s women became significant participants in job related training in Africa. In adult education programs in Kenya or Uganda, women represented large minorities in literacy, promotional, demonstration, and outreach programs (Naisbitt & Aburdene, 2010).

Political environment. Africa's post-colonial environment had been unstable with ethnic and politically motivated wars in countries such as Sudan, Somalia, Ethiopia, Uganda, Sierra Leone, and so many more. A number of African realms experienced major political transitions in the past 50 years after decolonization. Politics and adult education interacted at various levels since politicians made and implemented policies (Jarvis, 2000). Adult education was a vital avenue for creating a conscious citizenry. Knowledge could be utilized to promote, enfranchise, and even liberate the individual by furthering individual self-interest or by enhancing individual voice in matters of local and national policy. Adult education could have a liberating rather than a confining role, if used to empower people to make well-informed decisions, especially in politics when it came to choosing leaders. African nations had long embraced bureaucracies based on an educated elite; this did not, however, diminish the role of the use of traditional authority structures and institutions that still played a vital role in day-to-day administration. For example, the Kenyan government since 1963 entrusted residual local power to clan and family elders who preside over local disputes and kerfuffle.

At national level many African governments were negatively affecting adult education. In the past many of these regimes were oppressive and dictatorial causing many incarcerations.

Unfortunately, the prison industry in Africa was not the priority and was, thus, underdeveloped; inmates were rarely given full potential to develop their education levels.

Economic environment. Africa witnessed economic decline since the 1970s. Ki-Zerbo (2000) noted that Africa nations during the 1960s were economically stable as were per capita income and GNP. The role of adult education especially work training had an important role in the midst of any economic environment. Some recent union contracts focused more on job security and job training than wage increments. All job categories associated with computers such as engineers, finance, accountancy, medical, operators, and all teachers experienced growth; and this created increase in demand for training and other forms of continuing education in many African nations.

In Africa as in many nations in the world, education was used as a ladder for upward social mobility; but in the 1970s economic growth of many nations became negative. In addition, the huge external burden, economic instability, and corruption experienced in most realms led to economic stagnation. The economic burden was a blow for many African nations, which had to spend more on servicing debts than providing basic social services. For example, in 1990 Africa's total debt stock stood at $349 million or 68% of the GDP. The liberalization and privatization of African economies had a significant impact on workers; government sectors have reduced employees. Many private companies merged with large corporations; thousands retrenched or laid off to acquire new skills.

Opportunities and Access for Adult Learners

Opportunities were available to adult learners in Africa; however, various factors limited and hindered adult learners from accessing these opportunities. African elected governments played a role to advance adult education. Subsidiaries of education, community development,

health and agriculture were identified as vital providers of adult education. Other departments

that played a vital in adult education were commerce, industry, cooperatives, tourism and

information; in addition, tertiary schools like technical training schools, universities, and

polytechnics, and other sincere non-profits also had a role in adult education.

Prosser (1967) identified four main avenues through which adult learners were provided

with adult opportunities for learning; that is, formal adult education, fundamental/basic adult

education, liberal adult education, and technical and in-service training adult education.

Adekambi/Modise (2005) observed that adult education in Africa could be formal, non-formal

and informal. Formal adult education takes place in formal institutions of learning such as

schools and colleges. Contrary to this, non formal adult education comprises out-of-school

activities that involve various forms of learning such as literacy education, remedial education

for drop outs, extension services, health education, and community development. However,

informal adult learning takes place throughout an individual's life. For the purposes of this

discussion, focus was placed on the categories of formal and non-formal adult education and the

opportunities that existed for adult learners in Alkebulan.

Formal adult education. Various channels through which adult learners could formally

access adult education existed in sub-Saharan African realms. Some adults did not have the

opportunity as children to undergo the formal education system. Such adult learners could join

the appropriate levels of the main-stream formal education system and follow the syllabi for the

various levels at which they were registered such as primary/middle, secondary/junior, and high

school to tertiary level. This happened in Kenya following the government's concept to provide

free and compulsory education in 2002. However, it was noted that this type of mainstreaming in

Africa, for the most part, was restricted by the vulnerability of facilities and resources as well as

the sociocultural factors that distinguish the young from adults. Some other adults attained sufficient academic certificates in formal education but still had a positive interest in pursuing learning. These people wished to gain knowledge from the noble self-satisfaction that comes from a greater understanding of the world in which they live and the people with which they share it. Self-fulfilment and the extension of the learner's powers to the utmost act as incentives for further disciplined study. This section of society that held the culture of dynamism, experimentation, adaptation, and understanding. Important educational issues to be included in the curriculum for this category of the adult learner might include leadership skills to facilitate the exercise of sound judgement and implementation at all levels. These adult learners attain certificates signifying achievements in various disciplines that are offered at institution of higher learning in many African nations. Some adults are employed formally or through self-employment and wish to become more proficient technically in basic methods of their own special craft, trade, or industry. In the contemporary dynamic of the early 21st century, new knowledge, skills and technics in specialized fields were vital to keep abreast of changes. With these changes technical education must grow, and opportunities should be offered for acquisition of new technics. In this regard opportunities for adult learners were found at many national polytechnics, institutes of technology, and technical training institutes in Africa; for example, in Kenya the College of Education and Extramural Studies (CEES) of the University of Nairobi and the Mombasa Polytechnic. In addition, a number of other such institutes existed throughout Africa in various realms. In Lesotho adult education organizations that provided continuing education through in-service training included the Institute of Extra Mural Studies of Maseru, the National Teacher Training College, the Ministry of Education, the Institute of Development Management (IDM) and the Lesotho Institute of Public Administration (Mantholo, 2010). In

Namibia, the Rossing Foundation Adult Education Center and Ehafo Vocational Skills Center played a key role in providing adult education opportunities.

Other adults whose interest lay in adult basic education were illiterate and semi illiterate. Adult basic education is concerned with basic technics of reading, writing, and arithmetic, which are important for enhancing personal and community development through participation in economic activities.

Non-formal adult education. Non-formal education programs are those that bring adult learners together depending on their interests in certain knowledge and skills. Adult learners may be functionally literate and may or may not have academic certificates in formal education. They were interested in acquiring knowledge and skills in certain fields for their day-to-day functions such as music, entrepreneurship, computer skills, designing and tailoring, agricultural skills, carpentry, and many more. These adult educational programs were offered by government institutions such as agricultural extension centers; non-profit civics found in many parts of Africa and at times provide opportunities for adult learners. Private training centers also provided musical training, hair design and dressing, and tailoring schools.

Limiting factors. It was emphasized in the A.U. conference in Uganda-Kampala in 2006 that the key to sustainable development in the 21st century and a means to bringing about justice, peace, and solidarity around the African continent was adult education and learning. The agenda was formulated, but adult education has not yet received the attention warranted. There were a number of factors that limit adult learners' access to adult education programs. These factors may be categorized as program-based factors, community-based factors, and learner-based factors.

Program-based factors. A number of factors relating to adult education programs might contribute to limiting accessibility to adult learners. One of these factors relates to the nature of the program developed for adult learners. Is the program formal or non-formal? Is the target group of adult learners attending the appropriate program? If the right group of adult learners is in the right program, then there will be interest in the program as well as sustainable attendance.

On the other hand, if the reverse is credible, then the adult learner will have limited access. Accessibility will also be limited by the mode of instruction. This has to do with whether the program is residential based in which case there is direct teacher instruction or distance based in which communication technologies have to be used. The residential programs require an adult learner to have time and the facilities to attend the program. This condition limits students in the African settings who come from indigent backgrounds and are denied opportunities to enroll in adult education when they can't afford the direct and indirect costs of the programs. Many adults in most realms on the continent are limited due to insufficient resources.

Community-based factors. If the adult education program is located far from the target learner, accessibility will be a predicament because sacrifice will have to be made on the part of the scholar in order to attend the adult planner program. At other times if there are no materials for learners to utilize, they become discouraged and attendance diminishes. Insufficient scholastic materials such as books, journals, computers, Internet connectivity and enough writing pads may draw a setback, and these factors may determine the destiny of mature learners in Africa. Other equally important factors affecting adult education program include the nature of learners, their literacy levels, and non-pecuniary returns from enrollment in the program. Teachers need to be very tactful in the use of instructional procedures; learners need encouragement and a basis for them to stay on the agenda of study until it ceases. Students may

be limited depending on the region where various African languages are utilized and translations

are available upon request like in Tanzania where the medium of teaching dialect is Kiswahili

not any colonial dialects. African male learners often fail to adjust if taught by a female educator,

thus changing courses or transferring credits is a cultural more. Wars and conflicts have derailed

the continent's future learners. Survival has been the basic need instead of education due to

conflicts on the continent in places like Nigeria, Sudan, Uganda, Somalia, Chad, Burundi,

Congo, Libya, and Egypt.

Learner-based factors. Learner-based factors also tend to limit access to adult education

concepts; adults have unique characteristics which adult educators need to recognize in order for

them to succeed. A factor such as the nature of adult attenders of mature education is vital in

determining motivation. Other factors that limit this kind of education are marital status, the

stage in the life span, size of the family, family pecuniary obstacles. A married female student

will often need permission from the husband as a prerequisite before attending, African families

tend to have big detailed extended families with several children; these kind of responsibilities

tend to place pressure on adult learners.

Furthermore, the occupation and financial status of prospective adult learners determine

their destiny to be or not to access adult learning enrollment. Lack of government policies that

encourage individual students to enroll in adult education programs may also affect enrollment.

Promotion of Adult Education

The role of governments. The major role of governments is to improve conditions and

the quality of adult education programs. Providing adult education programs was well articulated

in the OAU declaration from the meeting in Zambia Lusaka in 1990.

African governments made a pledge to promote adult education, those who favored this initiative included guest speakers from Botswana, South Africa, Kenya, Namibia, Mauritania, Central Republic, Rwanda, and Djibouti. The declaration was a reminder to empower citizens of Africa through adult education, which was also a theme in the 1960s during the era of Africa's movement to de-conquest and achieve freedom and independence.

Departments of education and planning. The main responsibility of the subsidiaries of education is child education or formal types of education that begin with nursery school and end with tertiary level clearance. The issues and responsibilities to which these ministries must attend are universal and include free education. In addition, the same departments of education do offer adult learning, especially to those students willing to join mainstream formal educational at appropriate levels.

Ministries of community development. These departments bear different names in various African countries which include ministry of social development, ministry of community development, ministry of culture and social services, ministry of gender and social services, ministry of housing and social services. The basic function of these organs is fostering social well-being and encouraging growth of a common culture enriched by numerous cultural groupings in existence in African countries. These departments are also tasked with self-help projects that are based on the concept of African socialism.

The role of universities and other agencies. In most African universities, especially in English-speaking ones, there are programs designed for adult learners in most African realms (Omolewa, 2000), which provide learners in Anglophone Africa with liberal and formal education. Some universities provide degrees and higher diplomas (associates) by

correspondence/distant learning, evening part time studies, or school based/holiday programs. Distant education is common now throughout the continent.

The role of non-profit organizations. Non-profit societies/NGOs have become vast in numbers and are somewhat active in adult education. These include churches with religion-based workers, medical volunteers, monetary relief lenders, free lancers to charity with an intent to saving the indigent, and orphan adopters (Omolewa, 2005). Besides helping in education and church, they have also set up societies for the abused, depressed, rotary clubs, saving plans, and travel and adoption clubs with clearance from respective governments. All these play a vital role in providing adult learning programs to members of the general public.

Gender and Development in Adult Education

Various individuals and groups of individuals have attempted to interpret the term *gender* in various ways. The types of education offered at different stages in the development of Africa have influenced gender roles. The following questions were part of the discussion: How could gender be defined? How are gender relationships built and nurtured in Alkebulan communities? What roles should adult education play in promoting gender relations and the development of Africa?

The concept of belonging to a certain gender, male or female, has certain accompanying qualitative characteristics assigned to each by their cultural community. These characteristics constitute gender; to some gender is, therefore, the qualitative and interdependent character of a man's or woman's position in a community (Ostergard, 2000). From the outset, relations are built and nurtured on the basis of biological functions; related roles and responsibilities such as human capacity for love, affection, sexual pleasure, and mutual respect are included. In an African context these relations translate into power and dominance, where men like in any part

of the world are considered supreme and women below them. However, in other realms of the continent, women own property and are considered equal to men, if not above. The male gender is associated with masculinity, leadership, decision making, and control of economic resources such as land, finance, property, and production.

On the other hand, the female carries the expectation of femininity, guidance (mostly by males), and subordination and focuses on economically unaccounted for duties: domestic chores, giving birth, nurturing children. Gender divisions of labor are rooted in the condition of production and reproduction that are reinforced by cultural, organized religion, and ideological concepts prevailing in a given society. However, in some parts of Africa, women are more advantaged due to historical occurrences. For example, men continue to suffer the agony of gender work-related humiliation; for instance, when women were favored by their white privileged employers in South Africa, Namibia, and Zimbabwe as compared to men who were considered a threat, during imperial-missionary times. In addition, males were considered foes during the revolution; and men comprised the most political captives due to clandestine covert activities aimed at dismantling white privileged supremacy that overruled Africans who were labeled as ignorant.

Adult education and gender. The African continent forms what is termed as a *developing world* by those that regard themselves as the developed world. Historically, ex-colonies are termed by former imperial realms as less developed, underprivileged, poor nations; and the newly freed nations of the South are considered low income states. All these terms connote material deprivation and technological underdevelopment. The major problems in these nations termed as indigent by the West are illiteracy, disease, poverty, famine, and dictatorship

(Alemayehu, 1988). Of all the listed calamities, illiteracy appears to be the gravest issue as it largely determines how each of the other problems could be approached or dealt with.

In situations where there is widespread illiteracy there are usually widespread problems of exploitation and oppression (Alemayehu, 1988). Therefore, true education ought to be addressed to eliminate some of Africa's problems. Adult education does help to eliminate gender disparities and gender related social problems such as violence against the weaker gender, the elderly, or children; female mutilation; sexual abuse; and substance dependency disorder (Wagner, 2000). It is a fact that adult illiteracy is much higher in underprivileged parts of Alkebulan. Due to lack of resources, basic literacy costs are exorbitant. Adult males in households are culturally designed as heads of households and are expected to make decisions. When there is lack of education, families are disabled and their decisions are affected; and if the females in the household are illiterate, the situation escalates. Subsequently, if both family heads are illiterate, the children would suffer equally in the environment outside the home. The situation is the same for families headed by illiterate females. On the other hand, it would have been better if one of the spouses were literate, in which case informed decisions that benefit the entire household could be made. In most parts of Africa, statistics are higher for females with lack of proper and adequate education than for those of males (Ngobirm,2000). An example is Kenya and South Africa where men were confined in labor mines and factories.

Patriarchy. Most African matrimonies and families are patrilineal, meaning when female spouses are married they live and take up their husband's name. This arrangement from the onset means that the man is superior compared to a woman. Paternalism is a husband-wife relationship in which a man is extra powerful to an extent that a married woman is supposed to be paid a bride price (dowry) and be domiciled at the husband's home. Patriarchy is paternalism in as

much as the former is a set of social relations between men. Usually men are independent and in control over women.

In antiquity an Alkebulan woman owned productive resources through the husband, father, or brothers, sons, or other male relatives. Women's wealth was subsumed under the patriarchal concept.

Children raised in this patriarchal environment, learned and internalized gender roles. In households men were and still are expected to be providers, whereas women were expected to do child rearing. This traditional concept of families brought conflict of interest to women in Africa in adult education as compared to their husbands. At the time of this study, the culture of families has changed so that men and women are both expected to be providers to their families.

Matriarchy. Under matriarchy, the form of social organization in which women are the heads of families or societies through education, wealth, descent, or kingship at times traced through bloodline, the oldest female family member is the authority. These forms of family structure existed in the early 21st century in many Alkebulan realms; for example, the Ashantis of Ghana, Kikuyus of Kenya, the Bembas of Zambia and Malawi, and the Sesothos of Lesotho. In an elaborate example, girls and women are expected to take leadership roles while children were considered as belonging to women; and, ironically, men were just *baby daddies,* a concept similar to the Western world.

Gender and life-long learning. Literally, it is the right of every human being to access education (Alemayehu, 2001). Effective participation of every gender in all spheres of life is needed if humanity is to thrive and meet the challenges of the future. Adult education is not necessary, but preserving useful old values and knowledge is necessary. Mature education is vital for the fostering of harmonious peaceful living and the maintenance of a healthy

environment as well as in gender relations. Alkebulan has a rich cultural diversity and complexity of adult life makes it difficult to have a common tool for estimating success. However, the success of adult education tutorials can be quantified in terms of positive change in attitude for adult members of society. This is evident in the approach to human tragedies such as pollution, addiction, disease epidemics, genocide, race inequalities, gun violence, and human slavery. All these among many other man-made predicaments that interfere with human survival impact gender in many ways.

Adaptation of Counseling Psychology With the Autochthonous People

For 500 hundred years, the world was ruled by white traumatic nationalism–it was set in motion by a new world order. Certain characteristics that came out of Europe never manifested themselves the same way in other people. The present is always the past; and the past is always the present. Psychological history is always with us, and always history psychology is a current event. Whatever happened, continues to happen. Clarke (1993) questioned what set in motion differences between black Africa and white Europe in terms of genuine education and holistic psychology.

The intent of this research was to explore the reasoning behind why autochthonous black cultures were reluctant to enter into counseling therapy. While the number of black natives who entered therapy continued to rise, persistent stigmas still existed that made psychological therapy a taboo for solving predicaments. The goal of this study of psychological therapy was to identify the following:

1) Was there unanimous evidence of hesitation in attendance in black culture?

2) Why were native black people reluctant?

3) What were the inevitable stigmas, if any, regarding mental health and therapy from the perspective of African participation/statistics?

4) What were solutions and remedies to abrogate barriers to professional help seeking?

Wilson (1993) in his book *The Falsification of Afrikan Consciousness*, stated/revealed that most blacks were reluctant to enroll in counseling therapy and seek professional treatment because of cultural norms that had been propagated into the mindset of Afrikan People. Fear of being discriminative was identified as a factor, but race was not a factor that prevented black natives from seeking counseling.

The origin of modern school psychology with native Afrikans was revealed to light with the commencement of Dr. Francis Sumner, the first native African scholar in USA to receive a PhD in Psychology in 1920. Nearly 100 years have passed; since then a number of notable all global world psychologists, therapists, social workers, and mental health professionals have helped the field to evolve tremendously.

The need for mental health treatment rocketed just as sharply, while the field rose in importance significantly. Dr. Wilson further stated that a need still existed for cultural diversity within the field and the influence of European psycho academic influence. In his book Dr. Wilson (1993) stated that every Eurocentric social institution conspired with Eurocentric psychology to handcuff and incarcerate Afrikan consciousness in order to justify and facilitate the subordination and exploitation of Afrikan people. One such institution was the Eurocentric mental health establishment.

A product and functionary of European imperialism, this establishment promulgated explanatory systems, diagnostic technics, labelling and treatment regimes, which obscured the origins of Afrikan mental diseases and maladaptive vices. This could be the reason why Afrikans

were reluctant to participate in what Dr. Wilson termed the Eurocentric mental health establishment, a beneficiary of white supremacy and domination of Afrikan people. Many Afrikan people sought to forget their history and abhorred confronting their psychological past due to anxiety, anger, fear of shame, and the guilt felt when they were bound to come to terms with aspects of mental health, psychotherapy and African experience; hence individuals often stayed away from it.

Wilson (1993) argued that the psychological ideology–and most of it is being written by white nationalistic mentality, thus the absence of transparency and the uneven balancing of academic equality–rationalized the status quo and removed responsibility from social structures developed by Europeans and removed responsibility from the structure and from bringing about the conditions inherent in the African community and in individuals. This was also designed to drive people insane; the concept was merely a means to rationalize the status quo and also a projective means of creating an abnormal state of mind.

Dr. Wilson (1993) further stated that when an individual was provoked to strive (as an example) and had his leg broken at the same time and was told that it was his fault, the individual's self-respect was threatened. The individual's identity was abrogated; the individual's self-concept and self-esteem were washed out. Once the victim accepted the ideology of individualism, he or she was then set (when he failed to make it within the system) and was socialized to blame himself in a very destructive sort of way. Self-hatred was not only an individual's reaction; it became part of a social system. For this the reason an individual who abhorred self, hated other people who reminded him of himself.

In addition, Wilson further said and attempted to rectify the concept of Africans being fearful of modern counseling due to miscounseling concepts–white washed in counseling

literature and some modern practices, if not all present therapy. He further elaborated how on

that account Africans were skeptical to embrace such ideology of man-made psychology of

pecuniary and human control.

Clarke (1999) in his book, *My Life in Search of Africa*, lamented that counseling, on the

other hand, was a concept that had existed for thousands of years in Alkebulan realms. Africans

had sought through ages to understand themselves, had offered counsel, and developed their

potential, became aware of opportunities, and in general helped themselves in ways associated

with a holistic psychological approach. In most Alkebulan communities, there had been and

there still was a deeply embedded conviction that under proper convictions of holistic therapy,

people could assist others with their problems. Some people helped others find ways to deal with

solving or transcending predicaments.

In schools where there is a collaboration between teachers and learners; and mutuality is

copacetic; scholars learn in a practical way. Young people develop a degree of freedom in their

lives as they become aware of positive options and take advantage of them. Helping enables

individuals to throw off chains of burden and manage life's situations effectively.

Clarke (1999) further stated that unprecedented economic and social changes had over

the years changed the approach in which native people manage their lives; consequently, not all

lessons of the past could effectively deal with the challenges of modern times. Potent counseling,

especially with African institutions of learning, has become more necessary than ever before.

Boys, girls, young men, and young women ought to be guided in relationships between

health and the environment, earning skills and knowledge, and knowledge and behavioral

attitudes that lead to success or failure in life. The need for counseling psychology has become

paramount with the autochthonous child of Africa; and in his book, *My Life in Search of Africa*,

Dr.Clarke (1999) was led to this inescapable conclusion. Further Clarke spoke of effective therapy, which improves self-image of individuals and facilitates achievements in life's task. However, in the African society Clarke (1993) stated how societies in native Africa had been held together by these unique elements of cultural psychology:

a) The extended family system including the clan and tribe

b) Chieftaincy

c) Taboos

d) Close association with ancestors and elders

In conclusion, Dr.Clarke said that the village is/was the focal point of society; chiefs and kings served as guidance and guiding therapists with power; and elders served more from the family perspective as psychotherapists with an intensive holistic approach.

A quote, "when one controls a man's thinking, you don't have to worry about his actions" (DeGruy, 2005), elaborates how people like Haller in the book, *Outcasts From Evolution,* detailed how blacks (*Homo afer*) were described as phlegmatic, cunning, indolent, lustful, careless, and governed by caprice. Dr. DeGruy found it hard to figure out whom Haller was describing.

In the book, *Post Traumatic Slave Syndrome*, DeGruy (2005) asked if chattel slavery, descendants of slavery, and its designers had been unscathed. Could individuals who suffer from the post traumatic slave syndrome turn searing pain into self-loathing? DeGruy further said how modern counseling skills were designed to help individuals with minor problems ranging from addiction, family predicaments, and mental illness to major problems for which rapists and murderers seek therapy.

According to DeGruy (2005), the slave ship named Jesus, which sailed from Europe to Africa to capture black people into slavery, was bound for North America in 1780 with a contingent of 400 to 500 plus captives in a 28-30-meter ship was a vicious atrocity against humanity. How would one afford counseling services directly to those affected or the generation that grew off chattel enslavement without ever being afforded psychological counseling by the perpetrators? DeGruy reminded readers how the United States (nation), which walked out of the United Nations World Conference Against Slavery, Racism, Reparations and Systematic Discrimination in August 2001–a conference that declared the U.S. chattel slavery as a the most remembered genocide in world history as a crime against humanity–only served to highlight the largest recipient of slave labor of all nations on earth.

To this day the United States of America refuses to acknowledge this period in her own past–the Transatlantic exploitation, referred to by Alkebulan natives as a Maafa (Black Holocaust)–that deprived many stolen generations and growth of Africa through the legacy of abducted people that were first brought to the USA in 1619 almost 400 years ago. Life in bondage cannot be cured in counseling therapy after all these years of denial. DeGruy (2005) argued that African natives to date languish, suffer, struggle from the aftermath of the chattel slavery legacy; Africans in the diaspora as well suffer from the same consequences.

Many methods were used to manipulate, subjugate, and demoralize such as charity donations in bad faith, monetary loans with heavy interests, human trafficking through adoptions from least industrialized realms, intoxicating genetically modified foods to sluggishly kill the masses in a slow death that give rise to bad faith pharmacology and infested immunization, and population control through contraception. The same tactics according to DeGruy weare still ways

of practical genocide and control that are orchestrated by racial haters and aimed at native blacks wherever they are concentrated.

Abdullah-Johnson in his book, *Dismantling the Matrix Serenity for the Surveilled* revealed the legacy of blacks' suffrage; exceptional pain was directly linked to white nationalism from this direct quote from the 26th leader of the United States, Theodore Roosevelt:

> I wish very much that the wrong people could be prevented entirely from breeding and when the evil nature of these people is sufficiently flagrant this should be done. Criminals should be sterilized and feebleminded persons forbidden to leave off springs behind them. (2010)

Abdullah-Johnson revealed that special education, the diagnosing of disruptive vice disorders, and the prescribing of psychotropic pharmacology were quite often to the detriment of the Black race. Statements like those of Theodore Roosevelt demonstrated the deep hatred of a particular group of people to another opposite group of people. This author further spoke of the anatomy of misdiagnosing in psychiatry and miseducation in Black realms as a pipeline for failure, which could not be remedied by counseling psychotherapy alone.

How Europe Underdeveloped Africa

Rodney (1973) in his book defined underdevelopment not being the absence of development because every people have developed in one way or another and to a greater or lesser extent. Underdevelopment made sense only as a means of comparing levels of development. It was very much tied to the fact that human social development has been uneven; and from strictly an economic viewpoint, some human groups have advanced further by producing more and becoming more wealthy.

The moment one group appeared to be more elite in wealth than others, some inquiry was bound to take place as to the reason for the disparity. After Britain had begun to move ahead of the rest of Europe in the 18th century, famous U.K. economist Adam Smith felt the necessity to question the causes behind the wealth of nations. During all that duration, many Russians were very concerned about the fact that their nation was probably backward in comparison with England, France, and Germany.

Further Rodney (1973) stated that the ideologies that brought Africa into greedy capitalist market systems were global trade, colonial domination, and capitalist investment. At the social and cultural level, many features existed, which aid keeping underdeveloped realms of Africa integrated into the capitalist system and at the same time hanging onto the apron strings of metropoles.

The Christian church had always been a major instrument for cultural penetration and dominance. Africans too sought to set up independent churches, equally vital to the role of education in producing educated Africans to serve the capitalist system and subscribe to its values without creating their own businesses but instead to serve western corporations.

Basic language had come to serve as one of the mechanisms of independence and integration. English and French were the popularly utilized dialects in Alkebulan, more for African communication with foreigners, fakers, and exploiters than for African with African.

During colonial nationalism the forms of political subordination in Africa were obvious; there were governors, imperial officials, police, and military guards. In politically independent African states, the metropolitan capitalists had to insure favorable political decisions by remote control; so they set up their political puppets in many realms of Africa. Political instability was

also manifesting itself in Africa as a chronic symptom of the underdevelopment of political life within the imperialist context.

Military coups had followed one after the other usually meaning nothing to the masses of the people. Covert funding of coup d'état in Africa by the U.S. (CIA), Britain (MI6), and France (Direction Generale de la 'Securite Exterieure–DGSE) were a common means to disrupt and pledge financial loans.

Gigantic interests to such growing nations or communities boiled down to greed and control by borrowing from bad faith nations. Aid offered too was in bad faith to African nations. Rodney (1973) questioned how western nations could be so good to Africa or black people without being good to themselves first. Rodney, posed a query, Are Afrikan people not underdeveloped now because they have been colonized, taken into slavery, killed, raped, had mineral resources taken for free, worked for no pay, and brain drained labor for almost nothing? Finally, the inevitable conclusion was that foreign investment did not only help to undermine African economy by extracting enormous profits, but it encouraged it.

Summary

The vitality of Alkebulan and its approach to diversify adult education is a life-long investment to the uplifting of literacy. To all that missed the chance in school, adult education brings hope to the masses that need it.

This research indicated the implication that the obligation existed for Afrikans to read and consider critical thinking of Alkebulan writers in African dialect articles. Concepts included in this paper were adapted from original Alkebulan writings and were used as direct translation, interpretation, and usage of such material, which was helpful to this research to bridge the gap of stasis in the Alkebulan past.

CHAPTER 3

CONCLUSIONS AND RECOMMENDATIONS

Introduction

This is an extremely vital research, certainly based on the colonial nationalism on the Alkebulan Black, especially the Adult education and counseling psychology. This researcher has done an exclusive and an investigative job looking, comparing, and analyzing related research to which led him inescapably to draw conclusions. Some material in the references is from direct lingual archives, unpublished journals, and direct translation of dialects of interest for the specific purpose of this fact finding inquiry.

Summary

This researcher, very presumptuous that based on the study, it is indicated that colonialism, neo imperial influence, tentative to adult education and counseling psychology in black Alkebulan, actually had negative influences. Scholars like DeGruy in her book, *Post Traumatic Slave Syndrome;* Rodney in his book, *How Europe Underdeveloped Africa;* Oruka in his native masterpiece data entitled, *Indigenous Philosophy and African Heroes;* and many more all ran parallel to explaining the views expressed in this research dossier.

Conclusions and Recommendations

From this study this researcher believes that all conflicts with foreign influences are in the name of power, and religion was used to justify their case.

The history of adult education in Alkebulan needs to be told afresh by Blacks/Africans and from their own perspective. A historical perspective on the development of adult education in Alkebulan provides information that will facilitate the understanding of who the African

people are and where they fit into the maze that is contemporary adult education. We are literally being forced to be self-reflective and self-critical.

The following questions remain to be answered. What are historians of adult education actually doing? What are we choosing to write about? What kind of stories are we telling? To what use are we putting our stories? Further to the issue, how does history of mature education help us confront contemporary problems that face a particular sector? How does this help the African continent in general? These are very critical queries, but they are too gigantic and beyond the scope of this chapter in cease. While it would be tempting to review the historical development of adult education and counseling therapy in all Alkebulan realms, it would be onerous and malarkey to do justice to such a broad topic in a single chapter.

Literature in the African territories was passed on in parables, folk tales and through inheritance. Times have changed from then that Africans are now having their hidden knowledge in cyber space in their dialects, not being trustful of foreign dialects.

Alkebulan stands a futuristic chance to lead the world as it was in the olden times that, civilization commenced in Africa; this again has to be more practical in these modern times of man.

Those readers who seek a comprehensive history of the field of adult education should examine other sources such as Draper, 1998 and Wangoola/Youngman, 1996.

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