

Philosophical Principles of Adult Education

AEU 07101

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Institute of Adult Education

Bachelor of Adult and Continuing Education – Through ODL

P. O. Box 20679,
Dar es Salaam,
Bibi Titi Mohamed Street,
Tel: +255 22 2150838
Email: info@iae.ac.tz
Website: www.iae.ac.tz

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Dr. Julius Chaligha:	Head, Adult and Continuing Education Studies Department
Dr. Julius Chaligha:	Institute of Adult Education (Writer)
Aristarick Lekule:	Institute of Adult Education (Reviewer)
Eric Samba:	Institute of Adult Education (Editor)

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

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About this module

This module has been produced by the Institute of Adult Education. All modules are structured in the same way, as outlined below.

How this module is structured?

The module overview:

The module overview gives you a general introduction to the module. Information contained in the module overview will help you determine:

- If the module is suitable for you
- What you already need to know
- What you can expect from the module
- How much time you will need to invest to complete the module

The overview also provides guidance on:

- Study skills
- Where to get help
- Module assignments and assessments
- Activity icons
- Units

We strongly recommend that you read the overview *carefully* before starting your learning.

Module content:

The module is broken down into units. Each unit comprises:

- An introduction to the unit content
- Unit objectives
- Unit outcomes
- New terminology
- Core content of the unit with a variety of learning activities
- A unit summary



- Assignments and/or assessments, as applicable
- Answers to assignments and/or assessments, as applicable

Resources:

For those interested in learning more on this subject, we provide you with a list of additional resources at the end of this MODULE.

Your comments:

When reading this module, we would appreciate it if you would make a few comments to give us your feedback on any aspect of this module. Your feedback might include comments on:

- Module content and structure
- Module reading materials and resources
- Module assignments
- Module assessments
- Module duration
- Module support (assigned tutors, technical help, and others).

Your feedback will help us to improve this module.



Module overview

Welcome to this module

Dear learner, as an adult education facilitator in the making, you will learn the philosophy of adult education. The module will enable you to gain philosophical and analytical skills, which is vital for you to perform your duties as an adult education facilitator. This module is structured into three units. In unit one we shall discuss importance of philosophy in adult education. Unit two familiarize you with the historical development of adult education in Tanzania. Unit three presents branches of philosophy and philosophical ideas for effective facilitation. We hope you will enjoy studying this module. Welcome!

General competence



After completing this module, you should be able to gain knowledge, analytical skills and understanding of philosophy of adult education. It will also enable to apply philosophical principles to facilitate learning in adult education classrooms. The module will enable you to fulfil your duties and responsibilities as a learner and future adult education facilitator.

Study skills



Essentially, you will be taking control of your learning environment. As a result, you will need to consider performance issues related to time management, goal setting, stress management, etc. Perhaps you will also need to acquaint yourself with areas such as essay planning, coping with exams, and using the web as a learning resource.

Your most significant considerations will be time and space, i.e., the time you dedicate to your learning and the environment in which you engage in that learning.

Need help?



Dear learner, in the course of your study, you may need help with various issues such as the location of and how to get support from resource centres, clarification of various issues pertaining to your study materials, i.e., modules, and so on. If this happens, you are advised to ask for help from your centre coordinator or facilitator. You can also visit the website of the Institute of Adult Education, which is www.iae.ac.tz, or call +255 22 2150838 and ask for help.

Module assessment



After each unit, you will be required to attempt one-unit assignment. This is not meant for submission, rather, for reflection on what you have learned in the whole module. You will also do tests and assignments for submission as guided by your module facilitator. Finally, you will sit for semester examinations to accomplish your assessment.











Getting around this module

Margin icons

While working through this module, you will notice the frequent use of margin icons. These icons serve to "signpost" a particular piece of text, a new task, or a change in activity. They have been included to help you find your way around the module.

A complete icon set is shown below. We suggest that you familiarize yourself with them and their meaning before starting your study.

 Reflection	 Assessment	 Assignment	 Help
 Learning Outcomes	 Module Outcome	 Help	 Reflection

Unit 1

Importance of Philosophy in Adult Education

Introduction

Dear learner, do you know what is philosophy, adult education, pedagogy or andragogy? Have ever heard about forms of adult education or adult education principles? We hope after completing this unit, you will be able to answer all aforesaid questions. Welcome.

Learning Outcomes



Dear learner, upon completion of this unit, you should be able to:

- Define various terms such as philosophy, adult education, pedagogy and andragogy;
- Describe forms of adult education; and
- Describe adult learning principles.

Definition of Concepts

(a) Philosophy

The term **philosophy** has been defined differently. Philosophy means the love of or pursuit of wisdom'. The term "Philosophy" has its roots in the Greek word *Philosophia*, which is a combination of the words '*phileó*' (love) and *sophia* (wisdom). Therefore, in its literary definition, philosophy is defined as the love of wisdom. Nafuko *et al.* (2005) define philosophy as the systems of thought, the academic study of such thought, and systematic techniques of study and analysis.

To understand the meaning of philosophy, there is a need to look at it from the three viewpoints of an activity, a set of attitudes, and a body of knowledge. As an activity, philosophy focuses on what the philosopher does, especially their ability to synthesise, speculate, prescribe, and analyze.



Philosophy as an attitude involves features such as awareness of biases, a desire for completeness, and openness to learning. Awareness of biases helps us understand our position on the matter under scrutiny. It is a matter of being honest with ourselves and understanding our personal biases, assumptions, and prejudices. It enables us to evaluate ourselves, understand our predisposition, and be able to make a rational judgment of the matter under scrutiny before reaching conclusions.

Philosophy as content (a body of knowledge) focuses on the question it asks. Such questions are based on answering some questions. In fact, it helps provide answers sought in the realms of nature, reality, truth, values, and correct reasoning. Philosophical content covers four clusters of questions, including those on reality, truth, value, and reasoning. Such philosophic questions include ‘what is real?’, ‘what is truth?’, ‘what is value?’ and ‘what is rational?’ A critical evaluation of these clusters of questions leads to the four branches of philosophy. These include metaphysics (the study of reality); epistemology (the nature of truth and knowledge and how they are attained); axiology (questions of value, including ethics and aesthetics); and logic (the rational use of language).

Dear learners, you are now in a position to explain the meaning and define the term philosophy. Let us focus on the discussion of adult education.

(b) Adult education

Dear learner, Adult education refers to the activities designed for the purpose of bringing about learning among those whose age, social roles, and self-perception define them as adults. It may also refer to those practices that engage adults in systematic and sustained self-education activities in order to gain new forms of knowledge, skills, attitudes, or values.

More importantly, adult education reflects a specific philosophy about learning and teaching based on the assumption that adults can and want to learn, that they are able and willing to take responsibility for the learning, and that the learning itself should respond to their needs.



Dear Learner, a critical evaluation of these definitions arouses the need to understand how adults learn. It also stimulates the need to differentiate between the children's learning process (**pedagogy**) and adult learning (**andragogy**).

(c) Pedagogy

	Andragogical	Pedagogical
The learner	<ul style="list-style-type: none"> • The learner is self-directed • The learner is responsible for his/her own learning • Self-evaluation is characteristic of this approach 	<ul style="list-style-type: none"> • The learner is dependent upon the instructor for all learning. • The teacher/instructor assumes full responsibility for what is taught and how it is learned. • The teacher/instructor evaluates learning
The role of the learner's experience	<ul style="list-style-type: none"> • The learner brings a greater volume and quality of experience • Adults are rich resources for one another • Different experiences assure diversity in groups of adults. • Experience becomes the source of self-identity. 	<ul style="list-style-type: none"> • The learner comes to the activity with little experience that could be tapped as a resource for learning • The experience of the instructor is most influential
Readiness to learn	<ul style="list-style-type: none"> • Any change is likely to trigger a readiness to learn • The need to know in order to perform more effectively in some aspect of one's life is important • Ability to assess gaps between where one is 	<ul style="list-style-type: none"> • Students are told what they have to learn in order to advance to their next level of mastery



	now and where on wants and needs to be	
Orientation to learning	<ul style="list-style-type: none"> • Learners want to perform a task, solve a problem, live in a more satisfying way • Learning must have relevance to the real-life tasks • Learning is organised around life/work situations rather than subject matter units 	<ul style="list-style-type: none"> • Learning is a process of acquiring prescribed subject matter • Content units are sequenced according to the logic of the subject matter
Motivation for learning	<ul style="list-style-type: none"> • Internal motivators: self-esteem, recognition, better quality of life, self-confidence, self-actualization 	<ul style="list-style-type: none"> • Primarily motivated by external pressures, competition for grades, and the consequences of failure

Dear learner, Pedagogy is a term that refers to the method by which teachers teach in theory and practice. It is the outcome of the educators' teaching beliefs and concerns the interplay between culture and different ways to learn. It focuses on helping students build on prior learning and the existence of classroom relationships. Pedagogy has four features, i.e., **social** (education as supporting social development), **critical** (deconstructing normative perspectives), **culturally responsive** (encouraging the sharing of diverse backgrounds and experiences), and **Socratic** (developing intellectual and social skills to live in a democratic society).

(d) Andragogy

Dear learner, the term andragogy refers to the art and science of helping adults learn whereby the teacher facilitates the learning process. Knowles developed andragogy in the 1970s. According to Knowles, andragogy is a prescription recipe for teachers' behaviour in the process of education and learning. It helps adult educators develop their professional identities separate from children's education and establishes a knowledge base unique to adult learners.

Dear learner, the difference between andragogy and pedagogy emanates from the role of the learner, the learner's experience,



readiness to learn, and orientation to learning. The difference between andragogy and pedagogy is summarized in the following table.

The difference between andragogy and pedagogy:

Source: Adopted and modified from: www.educatorstechnology.com

Forms of Adult Education

Dear learner, adult education takes many forms, such as lifelong learning and continuing education.

(i) Lifelong learning

Lifelong learning is a form of self-motivated education that is focused on personal development. It is learning that occurs outside of a formal educational institution, such as a school, college, or university. It is voluntary, with the purpose of achieving personal fulfilment. Essentially, lifelong learning is voluntary, self-motivated, or self-initiated; it does not always require a cost; it is often informal, self-taught, or instruction that is sought; motivation is out of personal interest or personal development. Therefore, lifelong learning has different dimensions, including 'lifelong, i.e., learning from cradle to grave; 'life wide, i.e., recognizing the interplay of informal, non-formal, and formal learning in different life domains; and 'life deep, i.e., the depth of knowledge. It should incorporate the religious, moral, ethical, and social dimensions that shape human expression.

(ii) Continuing education

Continuing education is a programme of study designed to accommodate adult learners at the college or university level. It can help adult learners update their knowledge and skills in any professional field. Continuing education has a number of potential benefits, including the possibility of increasing one's chances for promotion, improving one's salary, and providing a chance for an employee to increase their chances for a career transition. It can also help employees improve their image and marketability, improve their lifestyle, and increase their personal development. Therefore,



continuing education is important for career growth and development.

Types of Adult Education

Types of adult education can be classified as follows:

- Education for vocational, technical, and professional competence. This type of adult education focuses on preparing an adult for a first job or a new job, or it may aim at keeping him up to date on new developments in his occupation or profession.
- Education for health, welfare, and family living. This type of adult education includes all kinds of education in health, family relations, consumer buying, planned parenthood, hygiene, childcare, and the like.
- Education for civic, political, and community competence This type of adult education comprises all kinds of education relating to government, community development, public and international affairs, voting and political participation, and so forth.
- Education for "self-fulfilment." This type of adult education embraces all kinds of liberal education programs: education in music, the arts, dance, theatre, literature, arts, and crafts, whether brief or long-term. These programs aim primarily at learning for the sake of learning rather than achieving the aims included in the other categories.
- Remedial education: fundamental and literacy education This category of adult education is obviously a prerequisite for all other kinds of adult education, and thus, as a category, it stands somewhat apart from the other types of adult education.

Adult Learning Principles

Dear learner, adult learning principles include:

1. Adults are internally motivated and self-directed.
2. Adults bring life experiences and knowledge to learning experiences;
3. Adults are goal-oriented;
4. Adults are relevance-oriented;



5. Adults are practical, and
6. Adult learners like to be respected.

Unit Reflection

After the completion of this unit, reflect on the following:

1. The meaning of adult education from your own perspective.
2. Relevance of philosophy.
3. Categories of adult education.
4. The difference between adult learning and children's learning.

Unit Assignment

Do the following questions, and remember to put your work in your portfolio:

1. In your own words, explain the meaning and importance of studying philosophy.
2. Children and adults are in one way or another involved in the process of learning. By using your experience as an adult learner, outline the difference between andragogy and pedagogy.
3. Philosophy can best be described as an activity, a set of attitudes, and a body of knowledge. Discuss.
4. Speculation is all about the ability to think systematically, critically, and rationally. Explain how you can benefit from speculation.
5. Adult education can be classified into different categories. Identify these categories and give a practical example of each category in Tanzania today.

Unit 2

Historical Development of Adult Education in Tanzania

Dear learner, welcome to unit two. This unit will enable you to become an expert in the historical development of adult education in Tanzania. It gives you an innovative understanding of how African society developed and coped with its social and cultural context over time. Welcome!

Learning Outcomes



Upon completion of this unit, you should be able to:

- Examine the historical development of adult education in Tanzania;
- Analyse historical development of adult education in Africa;
- Explain the importance of learning about the historical development of adult education in Africa; and
- Compare the development of adult education systems (pre-colonial, colonial, and post-colonial periods) in Africa.

The Historical Development of Adult Education in Tanzania

Adult education in Tanzania has evolved over time. It was the outcome of the social and cultural practices within the social community. It bases itself on the practices within the locality that enable the community to survive. This practice was passed from one generation to another orally for ages. It is as old as the African tribes are. Its origin is to be found in the unique processes of African cultures.

Generally, independent African societies have attained certain levels of development long before colonialism. Their level of development differs from one communal society to another. Evidence suggests that society struggled against nature and against other men to get access to the available resources (Kweka, 2007). In this process,



members of the society worked hard, educating each other on how best they could survive.

Adult education in Tanzania existed even before the coming of the German colonialists. Adult education practices vary from society to society. It was influenced by the social and cultural practices governing the society, the level of economic practices, and the leadership setup. Economic practices along the coast of Tanzania, which were carried out by the Arabs and Indian merchants in the 16th and 17th centuries, changed the thinking of the natives along the coast and in some parts of the interior mainland. The Arabs and Indian merchants established trade links with the interior of East Africa and the outside world, especially Asia and Europe. It was during this time that famous religious practices such as Islam and, later, Christianity were introduced along the coast.

A new religion comes with the force of making new converts, interpreters, and domestic workers and improving trade links within and outside. It is during this time that elements of formal schooling are introduced. The focus was to train domestic workers, simple clerks, and interpreters. Its impact was far-reaching, affecting the individual, the community, and the whole society. It marked the decline of our social and cultural practices because of upheaval in the society.

For example, Nafuko et al. (2005) made it clear that it was the village itself that was sacked in the times of upheavals, and with the arrival of invaders, the inhabitants were scattered and driven away, which destroyed longstanding kingdoms and chiefdoms. New structures and institutions were created in the education sector, mainly to serve imperial projects in Africa.

As Nafuko and his colleague noted, social cultural practices in Africa in which elements of adult education are observed were declared harmful. Social practices such as Jando and Unyago, which passed vital educational issues from one generation to another, degraded slowly. This is an indication of the fact that foreigners (Europeans) despise what we cherish most. They forced our elders to join their western practices, which marked the spreading of Christianity in Tanzania, East Africa, and Africa.



According to Mushi and Bwatwa, 1860 is the starting point of formal adult education in Tanzania. During the 1860s, Christian missions established literacy classes to enable their nuns to read religious literature. Colonial penetration in Tanganyika (Tanzania today) marked the beginning of formal adult education in Tanzania. Many scholars do not acknowledge that Tanzania had a sophisticated adult education system before the advent of European missionaries. They forget basic facts, such as how African society survived for ages. What kind of medicine were they using? What kind of technology were they using? How were their innovations carried out from one generation to another? The answer to these questions is a clear indication that there were some forms of adult education carried over from one generation to another.

During the colonial era, adult education in Tanzania focused on enabling the natives to know the basics of the colonial government. They focus on how best they can train and make the natives part of their administration. It was during this time that some adult Tanzanians were trained as bureaucrats for the new administration. For example, Kweka (2007) denotes that, in line with their policy of direct rule, they trained Swahili speakers from the coast as clerks, "akidas", interpreters, and artisans. This form of education covered a number of areas, which would enable the learners to know something about the German government and what it stood for. The "akidas" became very useful to the administration as they collected taxes, judged cases among the peasants, and communicated government policy to the people under their jurisdiction.

The British colonial government come up with approach, which was more sophisticated on how best adult education can benefit them. They carried out a detailed study, popularly known as the Phelps-Stokes Commission. According to Kweka (2007), this commission focuses on how best they can utilize local competencies and eliminate all misconceptions about Africa, which have a negative impact on investment in industry and agriculture. These misconceptions were in the fields of the wealth of Africa, health conditions, the African people, and the contributions of Europeans and Americans to the people of Africa. Furthermore, the British colonial government continues to receive instructions from Britain. In 1935, they received a memorandum emphasizing the use of adult



education because the school alone could not bring about substantial changes in the community. It was during this time that personnel from voluntary agencies were used as agents of social change. The British colonial government used education (adult education) as a tool for assisting the improvement of the economy. As a result, the rural community was used for agricultural production.

The aftermath of the Second World War forced the British colonial government to reshape its approach to colonial administration. It was during this time that adult literacy campaigns aimed at planning educational projects according to the needs of the local community were introduced. Furthermore, literacy classes specifically designed for war veterans were organized. During this time, adult classes focusing on teaching war veteran's literacy and some productive skills were organized. The emphasis here was on increasing production for export so as to meet the industrial demands of the United Kingdom. Moreover, toward independence, the colonial government in Tanganyika placed emphasis on educating rural communities. As a result, the colonial government places emphasis on community development and restricts it to focusing on literacy, women's education, and community self-help projects.

During and after independence, adult education in Tanzania focuses on how best education can be used for nation-building (nationhood). It is a tool for national development that enables adults to understand their social roles, participate effectively in the social and economic development of their nation, and understand the changes that took place in Africa.

Adult education in Tanzania as a field practice gained momentum during Mwalimu Julius Nyerere's early years in power. According to Nyerere (1978), adult education has two functions: first, as an instrument for change that enables people to understand that change is possible, and second, to help people make their own decisions for themselves. During the enactment of the first five-year development plan, Nyerere spoke of the need to educate adults because they have an immediate impact on the economy.

First, we must educate adults. Our children will not have an impact on our economic development for another five, ten, or even twenty years. The teaching of Nyerere focuses on changing the attitude of



Tanzanians toward education and how it can be used to liberate them. During the Second Five-Year Development Plan, 1969–74, Nyerere incorporated the contribution of teachers in enabling sustainable adult education in the country. Adult education was used as an instrument that can help bring about changes and engage the community in the implementation of education for self-reliance. The second five-year plan entrusts adult education to become an instrument that helps bring substantial improvement to rural development. The policy insists on ‘simple training in agriculture techniques, craftsmanship, health education, housecraft, simple economics, and the responsibilities of the citizens. The practices of adult education followed various guidelines issued to improve rural communities and bring about changes in society. It was geared toward the implementation of socialism and self-reliance in Tanzania.

Dear learner, before we proceed to our discussion on the historical development of adult education in Africa, there is a need to reflect on the following:

1. Do you think Jando and Unyago, as adult education practices, hold the same relevance today as they used to before the coming of western practices?
2. How can you prove that adult education existed before the introduction of western culture?
3. Are there any traditional practices that prove the existence of adult education outside the formal system today?

Historical Development of Adult Education in Africa

Dear learner, as we have noted in the discussion on adult education in Tanzania, there is vital proof that adult education existed long before Islam and Christianity came to Africa. These proofs exist and can be identified in parts of Africa. It outshines misconceptions about the existence of adult education in Africa before colonialism and its aftermath.

It is an undisputable fact that formal adult education was introduced by the missionaries. Yet, it is not wise to ignore the fact that Native Africans had their own social, economic, and cultural practices that were passed from one generation to another. For example, ancient



Egypt (used here to include the Nile Valley that begins in Lake Victoria) wrote and read using that first aid to writing, papyrus. This is convincing evidence that adult education and its related practices are as old as the Africans themselves.

Moreover, the presence of the pyramids in Egypt and the local knowledge of mummification are indications of existing sophisticated local technology passed from one generation to another. Other examples include the great palatial buildings of Meroe and Aksum, both in Ethiopia, and the great Zimbabwe. Other centres of learning in Africa were Gao and Timbuktu. This is a clear indicator that forms of adult learning were already present in ancient Africa.

The wealth of African history, its rich rudiments, and its civilization were destroyed in the 17th century because of upheaval caused by invasions from abroad at the commencement of the slave trade. The invasion robbed Africans of their wealth and rich culture; our history was destroyed; and it paved the way for the adoption of foreign cultural practices and forms of worship.

Importance of Learning the Historical Development of Adult Education in Africa

Dear learner, learning about the historical development of adult education in Africa provides a vital understanding of the evolution of adult education in Africa. It helps us understand the strengths and weaknesses of adult education in Africa. Knowledge of the history of adult education in Africa gives a correct understanding of cultural areas that need improvement.

Generally, learning the history of adult education in Africa facilitates our understanding of the following:

- a) It provides information that facilitates the understanding of the African people, their social and cultural practices, their evolution, and what can be done to improve the community.
- b) It gives us an opportunity to reflect on who we are and where we are going.
- c) It enables us to understand the problems we are facing in the field of adult education and how we can address the emerging



challenges. It gives traction to the realities of African history, their strengths and weaknesses, as well as what can be done to improve it and make life better.

- d) It provides a clear understanding of what the African has been doing, what has been successful, what has not been successful, and what can be done to improve the situation. It helps us understand our African heritage and how we can improve societal cohesion, identity, and pride.
- e) It enables us to understand that adult education is not the outcome of empty space; it is the outcome of diverse social, cultural, and economic activities within a given locality. It tells the reality of what has happened in the past of African societies: what was their origin, what were their successes and failures, and what did we learn from them? It illustrates how African society dealt with various challenges from within and outside their own community.

Development of Adult Education Systems (Pre-Colonial, Colonial, and Postcolonial Periods) in Africa

Dear learner, the system of adult education in Africa has evolved over time. It is as old as the African community is. Therefore, to understand the development of adult education in Africa, there is a need to look critically at what was happening in Africa before colonialism, during colonialism, and after colonialism.

(a) Adult Education in Pre-Colonial Africa

Adult education in pre-colonial Africa portrays African history before colonialism. It is a depiction of social and cultural practices in all parts of the African continent. It is part of the natural learning process that enables Africans to cope with natural settings for their survival. It was organized in a particular social setting in the locality for the communal benefits. The training process depends much on the social setting in a particular locality. The experienced older generations of mature adults trained the younger members of their community or group about the knowledge and skills that they needed and were deemed fit to be passed on.



In preliterate societies (before the invention of the written, standardized, and codified script), much of the knowledge and skills were transmitted by using two methods, including oral means and through imitation. Later on, written scripts were developed. As a result, the preservation and transmission of knowledge become highly structured. This process of transmission of knowledge and skills gave rise to society, culture, and institutions.

The history of adult education in Africa goes back many thousands of years, where its origins are embedded in the lives of various African cultures. This history is linked to the history of African societies, documenting its successes and failures. It tells us about how society has dealt with challenges from within and outside the environment. In some cases, adult education addressed inequalities and injustices that have been a very real part of the African experience. It reveals to us where we stand compared to the rest of the world.

The foundation of adult education in Africa is structured toward immediate consumption. Ideally, it was for inducting new members of a family or extended family into the community. It was designed for specific purposes such as preparation for adulthood, the assumption of social responsibilities in the community, job orientations such as hunting and blacksmithing, political preparation, and the development of spiritual and moral values. The apprenticeship mode of training was used in the preparation of individuals selected to assume specific responsibilities in the society. Oral tradition is another technique used. This kind of training helps produce respective professionals who are honest, respectable, skilled, cooperative, and conform to the societal order of the day.

(b) Adult Education during Colonial Africa

Dear learner, after a thorough discussion on the status of pre-colonial adult education in Africa, it is time to focus on adult education during the colonial era. Nevertheless, it is vitally important to note that many African countries had traditional forms of adult education before the coming of Christians and Muslims.



The discourse on adult education in Africa indicates that African scholars have diverse views on the commencement of adult education in Africa. Evidence suggests that formal adult education started in 1787 in Ghana, 1900 in Nigeria, 1827 in Sierra Leone, 1931 in Botswana, and 1860 in Tanzania.

Essentially, formal adult education in Africa emanates from the coming of the missionaries (Christian and Islamic). Their efforts to increase followers, domestic workers, and interpreters had a devastating effect on the social and cultural practices of Africa. It marked the decline of African adult education.

The purpose of adult education during the colonial era focused on the acquisition of skills, knowledge, and technique required for job performance. They managed to dilute the purely religious education offered by the missionaries and introduce secular education for the sake of serving their imperial powers. Colonialism brought adult education programs, especially those that prepared the underserved (sick), out of school population, for a departure through in-service evening classes and correspondence courses. Their main purpose was to train the natives to fit in with their social and economic demands. They focused on the preparation of cheap labour for maximization of profits. This injustice persisted until independence.

(d) Adult Education in Post-Colonial Africa

Dear learner, you have studied the genesis of adult education in Africa, which was followed by discussion on adult education during the colonial era. Let us look at postcolonial adult education. The core question here is what happens to the practice of adult education in Africa after independence.

Adult education in Africa today is a recognized sector placed in the ministry of education. It has proved to have a significant contribution to the nation's development, especially in the supply of qualified human resources working within and outside the educational sector. This is an indication that the adult education sector will help the nation minimize dependence on expatriates from outside Africa.



Unit Reflection

I hope you have successfully learned from this unit. Before proceeding to the next unit, assess yourself by answering the following reflective questions:

1. In your own words, explain the essence of learning adult education before, during, and after colonialism.
2. Describe adult education in your community.
3. Make a summary of adult education in pre-colonial Africa.

Unit Assignment

Attempt the following questions and put your work in your portfolio.

1. Discuss the historical development of adult education in Tanzania.
2. Explain the contribution of indigenous education systems and traditions to the development of adult education in Africa.
3. Describe the impact of western cultures on adult education in Africa.
4. Explain the contribution of adult education to national development after independence.
5. Adult education and lifelong learning are two sides of the same coin. Discuss.

Unit 3

Philosophical Ideas in Adult Education

Introduction

Dear learner, welcome to unit three. In this unit, you will learn about the major branches of philosophy, great philosophers, and the contributions of philosophical ideas in adult education. Welcome!

Learning Outcomes



Dear learner, after the completion of this unit you should be able to:

- to identify major branches of philosophy;
- identify great philosophers;
- explain the contribution of philosophical ideas to adult education; and
- analyse philosophical approach to adult education.

Major Branches of Philosophy

Dear learner, before you proceed with discussion on the major branches of philosophy, you have to reflect on the importance of philosophy. This reflective study needs your attention. Pay attention, remain focused, and enjoy your study.

Why do we need to know philosophy? We need to know philosophy in order to be able to answer philosophical questions and gain critical, interpretive, and evaluative skills. Philosophy may be considered to be of greatest value and the philosophy behind our actions or ideas because:

- It helps us understand different ways of thinking, evaluate their relevance, and determine their applicability.
- It also helps us to develop our own way of thinking and analysing, free from any kind of dependence on somebody else's principles and ideology.



As such, the branches of philosophy include metaphysics, epistemology, axiology, and logic, as discussed hereunder:

Metaphysics

The word "metaphysics" comes from two Greek words that, together, literally mean after or behind. Meta means after or beyond, and physics stands for material reality. Metaphysics is therefore interested in matters that are beyond or transcend material reality. It is the systematic study of the ultimate nature of reality. Hence, metaphysics is the study of the nature of reality. In a broad context, it gives us a chance to question what exists in the world, what it is like, and how it is ordered. As philosophers in the making, we are wrestling with a number of fundamental questions concerning our existence and the existence of God. This is a complex and challenging matter that requires deep understanding of the social and cultural context. When raising such questions, there is a need to make sure that our thinking and discussion do not offend others.

The question of "**truth**" is another hot topic in metaphysics. The notion of '**what is truth**', gives us a sharp edge, questioning the credibility of anything we come across. Such a question as "is there any truth about the matter under scrutiny?" "Where can we find the truth? Does it exist? Where does it come from? Who might benefit from it? This question does not have direct and simple answers. It requires critical evaluation and careful analysis of the facts presented before reaching any conclusions about the matter under scrutiny. Other vital questions that do not have a simple answer include: What is a person? What makes a person the same throughout time? Do people have minds? If so, how is the mind related to the body? Do people have free wills? Is the world strictly composed of matter? What does it mean for one event to cause another?

The application of metaphysics in adult education enables us to:

- Identify the real situation and needs of learners, students, or community members in order to prepare development programs that meet the needs of the students or community members.
- Establish the causes and reasons leading to the existing problem before taking any action.



- Establish a sound training programme that can enhance the social wellbeing of the community.
- Have a direct impact upon educational issues such as the content of the curriculum, what educational systems should attempt to do for both individuals and societies, the role of the teacher as he or she relates to the learner, and our perception of the individual to be educated.

(b) Epistemology

Epistemology is a Greek word, which means episteme, which stands for knowledge or truth, and logos, which stands for the study or theory of knowledge. Epistemology enables us to study the nature, source, and validity of knowledge. It is primarily concerned with what we can know about the world and establishing mechanisms that can help us know it better. It gives traction to the question and an understanding of the nature of reality. Epistemology seeks to answer questions such as:

1. What is knowledge?
2. Do we know anything at all?
3. How do we know what we know?
4. Can we be justified in claiming to know certain things?
5. What does it mean to know?
6. What are the sources of knowledge?
7. What is the truth?
8. How do we come to know?

The major sources of knowledge

There are generally four sources of knowledge, namely (i) intuition, (ii) authority, (iii) rational induction, and (iv) empiricism, as discussed below.

1. Intuitive knowledge is derived from instances of intuition. It is based on feelings, beliefs, or gut instinct. Intuition is knowledge that is gained through a feeling or thought that might turn out to be true. Intuition involves an instance of knowing without having gone through the formal process of reasoning or an



intermediate stage of thinking or sensory perception. Intuition occurs beyond consciousness.

2. Authoritative knowledge is the kind of information that originates from experts or has been made authoritative over time by tradition. It is based on a credible source. The importance of authoritative knowledge is that it brings knowledge to all without each of us going out to search for that same information and to verify the knowledge claimed. Authority is a source of knowledge that you gain from your parents or a book that tells you that this is the way things are
3. Rational induction is a source of knowledge obtained through reasoning and proofs. This type of knowledge comes about by supporting one thing and then giving a proof of it, or any other way you want to do a proof. Rational knowledge comes from reasoning or logic. The rationalist emphasizes man's power of thought and what the mind contributes to knowledge.
4. Empiricism is knowledge gained through careful observation, manipulation of variables through the scientific method, repeating research designs, and taking data to interpret. It is derived from the five major sources: hearing, feeling, smelling, testing, and seeing.

(c) Axiology

Axiology is a branch of philosophy that deals with the dynamics of values, relative flexibility, norms, standards, and validity. It gives us a chance to answer a number of questions concerning values. Such a question includes, what is value? Are values within the object, or are they made in the mind? What are the criteria by which we select and rank values? As human beings, we are always involved in comparing and judging between two or among several objects, individuals, or options.

The importance of axiology in education

Axiology helps an adult education expert achieve the following (applications and implications):



1. To review educational policies and programs to suit the needs at hand.
2. To avoid rigidity in performing management activities
3. To set clear circulars, policies, standards, and regulations in order to guide the implementations.
4. To set clear objectives to be achieved Human beings cannot live without their values.

Dear learner, you may agree with me that it is impossible to avoid the appearance or discussion of value issues in the classroom.

Ethics, a sub branch of axiology, becomes essentially of concern if we are to live in a moral and morally responsible world. Some of the problems brought about by the bad use of science and technology can be avoided if individuals are or were adequately enlightened on moral matters.

Aesthetics is also a sub-branch of axiology, which is concerned with the study of beauty, especially in art and literature. Teaching of aesthetics can't be avoided in a school, particularly in areas related to art, music, and literature with regard to school compound design, classroom features that encourage effective learning, school uniform design, and the physical environment and its attractiveness to outsiders.

(d) Logic

Logic is a branch of philosophy involves critical analysis evaluation/assessment, proper choice of language /words. It is the study of good reasoning through valid inference and demonstration. Logic is being defined as the science of reasoning, proof, thinking, or inference. It is also the study of the principles and methods of correct reasoning or valid inference. The interest is in examining the correctness of the product of reasoning and the ground on which it rests.

The basic aim of logic as a subject is to teach us to reason:

1. To present our thoughts and statements correctly. Reasoning is the process of collecting evidence, weighing it, and drawing conclusions on the basis of those activities.



2. Logic concerns itself with the justification of ideas and statements.
3. Logic aims at helping people improve their thought patterns.
4. Logic is also interested in matters of validity and truth.

Logic and education

The goals of logic analysis are to improve our understanding of issues by clearing them of their ambiguities.

1. By examining educational principles and policies, logic as a discipline helps us to clarify language, concepts, assumptions, and evidence so as to appraise the task of educating effectively.
2. Conducting evaluation and assessment of educational programmes and student performance.
3. The use of proper language in delivering speeches and conducting advocacy and publicity for programmes for awareness creation.
4. Proper ways of preparing a progress report for learners.
5. Making rational decisions or plans.
6. Setting performance indicators for weighing out workers' performance in an organization.

The Great Philosophers

Dear learner, now you are familiar with the branches of philosophy, sources of knowledge, and their relevance and application in the field of adult education. Before you proceed with the discussion on the great philosophers, you are obliged to think critically about the sources of their thinking. In other words, what shaped their thinking and why. The environment in which they were living and its subsequent social and cultural context at the time shaped their thinking. Therefore, you are obliged to remain focused. Pay attention to the ancient Greek philosophers such as Socrates, Plato, and Aristotle, as well as contemporary philosophers such as Paulo Freire and Julius Nyerere.

(a) Socrates, 470–399 BC

Socrates was a Greek philosopher from Athens who is credited as the founder of Western philosophy. He is the first moral philosopher of the Western ethical tradition of thought. An enigmatic figure, Socrates authored no texts and is known mainly through the posthumous accounts of classical writers, particularly his students Plato and Xenophon. He believed in a method of guiding men to knowledge through clear thought and arguments; to him, much of the subject matter worth thinking and arguing clearly about was ethics and politics in society.

Most of what we knew came from the writings of his disciples, Xenophon and Plato. He lived during the period of transition in the Greek empire, and later on, he was tried, convicted, and executed for corrupting the youth. The methods used by Socrates to pursue clarity of thought were dialogue, questioning, and answering. e.g., ‘What is piety? (goodness). Asking questions to get the best out of his students and colleagues. One of the most important things in life is the moral character of the soul; search for moral ideas like justice and recognize that knowledge is good and ignorance is evil. To lead men to the truth; he is the world’s first martyr of truth.

Socrates wrote nothing but was engaged in a dialogue (the Socratic method) with his colleague. His motto was that "the unexamined life is not worth living". His ultimate goal was to engage people to devote their lives to considering how to live morally. He collided with the political leadership; he was accused of corrupting the youth and was condemned to death. He was the first philosopher to make a clear distinction between body and soul and to place a higher value on the soul. His examination of moral ideas such as piety and courage represents an important first attempt to arrive at a universal definition of terms. He believed that a person must have knowledge of moral ideas to act morally.

The Socratic Method is a form of dialogue using short questions and answers. It is a mode of questioning epitomized by those Platonic texts. Socrates and his interlocutors examine various aspects of an issue or an abstract meaning. Usually relating to one of the virtues, they find themselves completely unable to define what they thought they understood. Socrates is known for proclaiming his total



ignorance. He used to say that the only thing he was aware of was his ignorance, seeking to imply that the realization of our ignorance is the first step in philosophizing.

(b) Plato (427–347 BC)

Plato was an Athenian philosopher during the Classical period in ancient Greece. He was the founder of the Platonist school of thought and the Academy, the first institution of higher learning in the Western world.

He was concerned with building an ideal society—a strong and just society—hence a republic. Plato argued that, to build such a society, there must be a sound political system as well as a sound education system that would selectively prepare the younger generation for future roles according to their responsibilities.

Plato admits that his account of the ideal state is only an artistic construction. He states that the republic is nowhere to be found on earth, but its pattern is found in heaven. According to Plato, there are three classes of citizens in the state, which correspond to three parts in the individual.

1. The reasons represent wise men who form the rules or guardians of the state. The rules are sometimes called the philosopher's kings. They are bright and intelligent.
2. The high spirit—soldiers (helpers).
3. The appetites: money-makers, artisans, and traders.

The three classes are determined by the legislators, and later on, they breed according to their natures. The classes are not hereditary. Some children born of educated parents fall short of the requirements of wise men, and in the same way, some children of warriors and traders may rise to the talents of the rulers. Rising through the ranks depends on individual capabilities. Plato identified three categories, ranking the youth according to their abilities. These categories include the golden boys—the bright ones who are expected to be trained to hold future positions such as philosopher kings (rulers, policymakers, planners). The second category is the silver boys, who are less bright and are to be trained to become defenders of the public (soldiers). The third category are the dull—the iron boys. These



youth (both girls and boys) are less capable academically. They are to be trained in less demanding vocations such as manual labor, menial work, and similar occupations.

The selections are made on the basis of education and constant testing; each class has to be educated to perform tasks assigned to it according to its nature. Each man must perform his social service in the state to which his nature is best adapted. If one does one's business, then justice in the state results. Hence, justice in the state is the outcome of working according to one's capacity.

Plato on Education

Plato's contributions to philosophy were in the areas of metaphysics, epistemology, and political thought.

- The aim of education is that the child may be educated on the right lines concerning pleasure, pain, and dislike so that a correct habit may be formed with regard to what he will learn about.
- Education has to be determined by judges and conducted by experts.
- Education has to be made compulsory for every child in the womb. It relies on a lifelong process.
- Plato recommends the same education be provided to both male and female children. Women should be involved and participate in all affairs, even in war.
- The principle of education is a sound mind in a sound body," so early education begins with the "exercises of body and the discipline of mind."
- Plato also recommends education through gymnastics for the body and music for the soul.
- Early education for children has to be given through play.
- At every level of education, a test for higher education should be done.
- Plato maintained that learning is really relearning or recollection property, with no individual ownership of anything.

Plato and the principle of egalitarianism

Egalitarianism refers to the notion that men and women have the same education and the same tests for all types of responsibilities.



Egalitarianism is a philosophy based on the notion of equality, namely, that all people are equal and deserve equal treatment in all things.

According to Plato, the differences, which did exist between the sexes, were not sufficient to bar women of guardian calibre from equal training with men so that the best talent could be selected for philosophic leadership. This is an indication that some women are as naturally equipped as some men to be guardians of the state. His arguments are in favour of gender equality.

For him, the soul is immortal, and morality is the universal knowledge of good.

The most important class is that of the counsellors.

The counsellors have to set their vision on their souls and fix their gaze on the good, which sheds light on all things. The counsellors or philosopher kings, had to toil hard in the service of the state and to educate others to become like themselves.

Women in the Republic

The women as rulers had the same task and vision.

Their chief task will be the promotion of justice in the state. Women have to remain servants and ministers of the law. They have to acquire knowledge of the good.

Plato and curriculum

Adult education from 20 to 30 years Learners should concentrate on mathematics, science, geometry, arithmetic, astronomy, and harmonics (i.e., the higher note produced when a note is played that has a fixed relation to it). This was a mixture of study and an internship in public affairs. From 30 to 35 years: Those selected (the wise) were earmarked as future statesmen and took five years' study of dialectic (philosophy), the "science of good." From 35–50 years: entailed an internship in public affairs. These graduated as veritable elites (guardians of the state) at fifty.



(c) Aristotle (384–322 BC)

Aristotle was one of the greatest philosophers who ever lived and the first genuine scientist in history. He made pioneering contributions to all fields of philosophy and science; he invented the field of formal logic; and he identified the various scientific disciplines and explored their relationships to each other.

Aristotle was born in 384 BC in Stageira. At the age of 17, he was enrolled in Plato's Academy (Aristotle, 384–322 B.C.E.). He made different visits, lecturing in nearby cities and towns.

In 335, Aristotle founded his own school, the Lyceum, in Athens, where he spent most of the rest of his life studying, teaching, and writing. Some of his most notable works include: **Ethics, Politics, Metaphysics, Poetics, and Prior Analytics.**

In 335 BC, Aristotle returned to Athens and opened his own school, the Lyceum, where he taught his follower, Alexander the Great.

- Aristotle was a scientist, a logician, and an austere thinker. He was known as an encyclopaedic genius.
- Aristotle viewed education as a branch of politics.
- Education must be monopolized by the state.
- Education must reflect the nature of society.
- Aristotle was credited as the father of logic and biology.
- To him, form and things go together. Concepts do define the nature of reality.

Aristotle regarded both deduction and induction as necessary for acquiring knowledge.

Education

Aristotle believed that sense experience was the only source of knowledge and that the essence of things could be discovered only through reasoning.

He considered repetition to be a key tool for developing good habits. The teacher is to lead the learners systematically.

Aristotle placed great emphasis on balancing the theoretical and practical aspects of the subjects taught. He held the view and



prescribed that the upbringing and training of the young in society should involve both moral and political education.

Children and citizens in general should be taught the various examples of both being "good" (moral behaviour) and doing good (practicing good deeds).

One of education's primary missions for Aristotle was to produce good and virtue citizens for the society. The important subjects mentioned by Aristotle included reading, writing, mathematics, music, physical education, literature, history, and a wide range of science. Logic is the study of the principles and methods of correct reasoning or valid inference. In logic, there is interest in examining the correctness of the products of reasoning and the grounds or premises on which they rest.

The basic aim of logic as a subject is to teach us to reason (to present our thoughts and statements correctly.)

Politics

The three kinds of government discussed by Aristotle

- Monarchy is the rule of one wise man, superior to all his compatriots in virtue and wisdom.
- Aristocracy is the rule of a few wise rulers.
- Oligarchy is the rule of a few rich and powerful men who do not consider the good of the poor.

Aristotle and Plato regarded the sun, moon, and stars as divine beings with superior intelligences. They were supposed to have been created by God and were regarded as eternal. Being perfect, they moved in the sky in perfect circular motion. The earth was the centre of this universe. They were also supposed to influence the lives and conduct of men. Science is considered to be the highest knowledge because it is the purest knowledge of causes, for its own sake, without any ulterior purpose.

Metaphysical knowledge is much more than scientific knowledge; it is called wisdom. It is concerned with the first and universal cause and wants to know the final cause of all things. A final cause is the end and purpose for which a thing is.



In spite of the growing acceptance of new ideas in the later centuries, **Aristotelian thought is still relevant in our current society.** Aristotle has created the basis for a great deal of today's scientific knowledge, such as the classification of organisms and objects.

Selected Contemporary Philosophers (Paulo Freire, Walter Nyerere)

(a) Paulo Freire

- The most prominent philosopher of adult education in the radical tradition is the Brazilian educator Paulo Freire.
- His philosophy of education provides the example of an educator who advocates a revolutionary pedagogy for both developing and industrialized countries.
- Pedagogy of the Oppressed (1970b) marks the turning point in his thought.
- He assimilated phenomenology, an examination of consciousness and its various states, and Marxist thought.
- His writing after this time becomes more radical, analytical, and dialectical.
- Freire's general and educational philosophy are found in these words: a vision of humans and their world, dialogue praxis, a teacher-student relationship, social analysis, human liberation, and the Marxist concepts of denouncing and announcing world views and consciousness.
- To be human is to be an actor in the world and seek to guide one's own destiny.
- To be free, to be an actor in the world, means knowing one's identity and realizing how one has been shaped by one's social world and environment.
- The condition of oppression is what Freire calls the "culture of silence." The culture of silence can come from either ignorance or education.

Freire's Ideas on Education

Paulo Freire is often described as a humanistic, militant educator who believed that solutions in education are always found in concrete contexts. Students should be asked *what they want to learn*. There must be collaboration, union, and cultural synthesis.



Freire's philosophy of education is not a simple method but rather *an organic political consciousness*. The domination of some by others must be overcome, in his view, so that the humanization of all can take place.

Paulo Freire and the idea of critical pedagogy Paulo Freire (1921–1997) was a champion of what's known today as critical pedagogy: the *belief that teaching should challenge learners to examine power structures and patterns of inequality within the status quo*.

- For Freire, traditional education equals banking education, in which students receive, file, and store deposits. Knowledge in this view is seen as a gift bestowed on students by the teacher, which offends the freedom and autonomy of students and domesticates them since it emphasizes the transfer of existing knowledge to passive objects who must memorize and repeat this knowledge.
- This type of education is a form of violence in that it imposes curriculum, ideas, and values.
- It submerges the consciousness of the student and produces an alienated consciousness.
- He gives a ready-made view of social reality.
- Participants must be free to create a curriculum with a teacher.
- He advocated problem-posing education, which is based on respect, communication, and solidarity.
- Freire's educational philosophy is not only political but also revolutionary pedagogy.
- He considered his main contribution to a theory of revolution to be his emphasis on the dialogical nature of revolutionary action, according to which leaders should be in constant dialogue with the people at all points of the revolution.
- Freire's philosophy and methodology have relevance for any group that is concerned with such issues as oppression, liberation, consciousness rising, and community political and social action.
- Freire's philosophy and methodology lie in their questioning of two basic educational assumptions.
- The first of these is the presumed neutrality of education.
- Second, the relative status of teacher and student and the psychological effects that existing methods have on students



- It was Freire's contention that education can be liberating only if equality is established between teachers and students.

The lives, experiences, insights, questions, and problems of students must form the centre of the educational process.

(b) Julius Nyerere (1922–1999)

Nyerere's educational philosophy, an integral part of the socialist project, focused largely on *self-reliance, total liberation and empowerment of the person and society*, and the active integration of education throughout one's life and in every aspect of human existence.

Nyerere reiterates that what education should do is, first, have *a defined responsibility to challenge the social values and liberate the young people in the society who form the bulk of it* and are actively involved in the entire process of development as either skilled or unskilled labour.

Lifelong learning and education

One of Africa's most respected figures, Julius Nyerere (1922–1999), was a politician of principle and intelligence. Known as Mwalimu, or teacher, he had a vision of education and social action that was rich with possibility.

The objective of socialism in the United Republic of Tanzania is to build a society in which all members have equal rights and equal opportunities. Nyerere focuses on building a society in which all can live in peace with their neighbours without suffering or imposing injustice, being exploited, or exploiting. In addition, building a society in which all have a gradually increasing basic level of material welfare before any individual lives in luxury (Nyerere 1968: 340).

Nyerere's educational philosophy

Nyerere's educational philosophy can be approached under two main headings:



1. Education for self-reliance; according to Nyerere, education for self-reliance *must set people free in order to encourage the citizens to rely upon their own developments and realize their full potentials*. The educated individuals should serve the masses; they must also realize and recognize themselves as being part of the society.

2. Adult education, lifelong learning, and education for liberation. His interest in self-reliance shares a great deal with Gandhi's approach. There was a strong concern to counteract the colonial assumptions and practices of the dominant, formal means of education. He saw it as enslaving and oriented to 'western' interests and norms. His critique of the Tanzanian (and other former colonies) education system is as follows:

1. Formal education is basically elitist in nature, catering to the needs and interests of the very small proportion of those who manage to enter the hierarchical pyramid of formal schooling:
2. The education system divorces its participants from the society for which they are supposed to be trained.
3. The system breeds the notion that education is synonymous with formal schooling, and people are judged and employed on the basis of their ability to pass examinations and acquire paper qualifications.
4. The system does not involve its students in productive work. Such a situation deprives society of their much-needed contribution to the increase in national economic output and breeds among the students a contempt for manual work.

Nyerere set out his vision in 'Education for Self-Reliance'. Education had to work for the common good, foster cooperation, and promote equality. Further, it had to address the realities of life in Tanzania. The following changes were proposed:

1. It should be oriented toward rural life.
2. Teachers and students should engage in productive activities together, and students should participate in the planning and decision-making processes of organizing these activities.



3. Productive work should become an integral part of the school curriculum and provide meaningful learning experiences through the integration of theory and practice.
4. The importance of examinations should be downgraded.
5. Children should begin school at age 7 so that they will be old enough and sufficiently mature to engage in self-reliant and productive work when they leave school.
6. Primary education should be complete in itself rather than merely serving as a means to higher education.
7. Students should become self-confident and cooperative and develop critical and inquiring minds.

Adult education, lifelong learning, and learning for liberation

Julius Nyerere made a ringing call for adult education to be directed at helping people help themselves and to be approached as part of life: 'integrated with life and inseparable from it'. For him, adult education had two functions. To:

1. Inspire both a desire for change and an understanding that change is possible.
2. Help people to make their own decisions and to implement those decisions for themselves.

According to Nyerere, its purpose is the liberation of man from the restraints and limitations of ignorance and dependency. Education has to increase men's physical and mental freedom to increase their control over themselves, their own lives, and the environment in which they live.

This means that adult education has to be directed at helping men develop themselves. It has to contribute to the expansion of man's abilities in every way. In particular, it has to help men decide for themselves—in cooperation—what development is. It must help men to think clearly; it must enable them to examine the possible alternative courses of action; to make a choice between those alternatives in keeping with their own purposes; and it must equip them with the ability to translate their decisions into reality.

From Nyerere's perspective, adult education does not have a beginning or an end. It should not be pressed into self-contained



compartments. Rather, we need to think of it from the perspective of lifelong learning. Living is learning, and learning is about trying to live better. We must accept that education and work are both parts of living and should continue from birth until we die (Nyerere 1973:300–301).

Unit Reflection

Dear learner, I hope you have successfully learned the branches of philosophy, including the great philosophers and contemporary philosophers. You have successfully covered this unit. This is the final unit of this module. Therefore, you need to assess yourself by answering the following reflective questions:

1. What are the origins of philosophy?
2. What shapes the thinking of philosophers worldwide?
3. 3. In your opinion, do you think philosophy is relevant today? Provide any vivid evidence of its relevance.

Unit Assignment

Attempt the following questions and put your work in your portfolio.

1. Choose any branch of philosophy and explain its relevance and application in adult education today.
2. It is contended that "equal opportunity is essential to all adult learners" Discuss this contention in relation to Plato's thinking on access to education.
3. With examples, explain the contributions of ancient Greek philosophers to contemporary adult education.
4. Arousing citizen Consciousness is a vital theme in contemporary adult education philosophy. Explain
5. With examples where applicable, explain the significance of Nyerere's thinking of education for self-reliance" in Tanzania's adult education.





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