



Kola Kazeem is a Professor of History of Adult Education in the University of Benin. He is currently the Provost, Osun State College of Education, Ilesa and the General Secretary of Nigerian National Council for Adult Education (NNCAE).



Dr. Kofoworola Adedayo Aderogba is an Associate Professor of Environmental and Gender Studies in Adult Education at Tai Solarin University of Education, Ijebu Ode, Ogun State.



Dr. Olufunke Temitope Ogidan is a Managing Partner of Beamar Consult. A specialist in Learning and Development; a corporate organisation involved in Counselling, Appraisal of workers, Human Resource Development, Training and Retraining of personnel in the workplace.



Dr. Margaret 'Bola Oni is a Research Fellow in the Human Capital and Policy Department at the Nigerian Institute of Social and Economic Research (NISER), Ibadan.

... adult education is often used interchangeably with notions like literacy, adult basic education, lifelong learning, continuing, adult basic and non-formal education, empowerment education and programme, community development and education, life skills education, women education, among others.

Nowadays, adult education has become a powerful factor of economic development, increased productivity and competitiveness of economies, improvement of employment prospect and reduction of regional differences in economic development.

Understanding Adult Education Practice in Nigeria interrogates these notions and much more in Education, besides. Students, teachers and the reading public should take advantage of this resource to gain more knowledge in Adult Education Practice in Nigeria.



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Kola Kazeem
Kofoworola Adedayo Aderogba
Olufunke Temitope Ogidan
Margaret 'Bola Oni

*Understanding Adult Education
Practice in Nigeria*

Essays in Honour of
Professor Kehinde Oluwaseun Kester

JOHN ARCHERS

UNDERSTANDING ADULT EDUCATION PRACTICE IN NIGERIA

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Edited by
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e-mail: archersbooksonline@gmail.com

johnarchers@yahoo.co.uk

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Olufunke Ogidan, Bola M. Oni 2018

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Foreword

While adult education is as old as the existence of man, it remains a field of study that cannot be exhausted as far as man evolves on earth. It is a discipline which involves practices where adults engage in systematic and sustained self-educating activities in order to gain new forms of knowledge, skills, attitudes, or values; hence engaging beyond traditional schooling which encompasses basic literacy to personal fulfilment as a lifelong learner. Adult education reflects a specific philosophy about learning and teaching, based on the assumption that adults can and want to learn, while they are able and willing to take responsibility for that learning, and that the learning itself should respond to their needs.

Adult education is synonymous with education in general. Both expressions – “adult education” or “education” – indicate their goals: the appropriation of a spirit capable of transforming minds in any place and time. Education is lifelong. While adult education includes all processes of education, adult education and lifelong education unite into a single reality. This affirms that all educational processes must be carried out within the context of lifelong education or adult education. The notion of adult education is often used interchangeably with other notions such as literacy, adult basic education, lifelong learning, continuing, adult basic and non-formal education, empowerment education and programme, community development and education, life skills education, women education, among others.

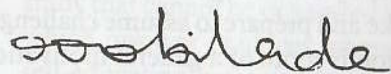
Adult Education is an avenue for those who have passed the age of regular school education (childhood, adolescence, and young adults in higher education immediately following completion of secondary education). It includes postgraduate programmes for those who want to improve their qualifications, bring their skills up-to-date, or retrain for a new line of work. In later life, especially in retirement, continuous learning takes diverse forms, crossing traditional academic bounds and including recreational activities. The emergence of such educational programmes may be understood as a response to meet the challenges and demand of a changing world. As well as demand from the emergence of the knowledge economies, and the decline of many traditional institutions which require individuals to become more active in managing their lives.

Adult education is what must be embraced in all modules of education and all social sectors. The final object must be to equip man to play his part harmoniously in the modern world. It connotes the reality: everybody – students and teachers – participates in it; everybody passes the educational process; and everybody is asked to educate by educating oneself, to learn by learning, to learn to be, to learn to undertake and prepare to assume challenges in each historical moment. Adult education is more of a general motivation in an educational process than a dissection of separate characteristics, profiles, contents and specific students. Adult education is the teaching-learning process that should be applied to all types of teaching. Even though specific classes can be given to adults, this does not take away the right of adults to receive a complete education in accordance with the teaching-learning parameters of adult education in its training phases and education types.

Nowadays, adult education has become a powerful factor of economic development, increased productivity and competitiveness of economies, improvement of employment prospect and reduction of regional differences in economic development. Due to these reasons, there is an increasing accentuation of the importance of adult education and its various components. Nigeria is progressively facing the phenomenon of changing the educational focus from formal to non-formal education. Even though we may assume that formal education offers adequate knowledge necessary for people, particularly (young ones) for successful job performance, however sustaining economic, technical, and technological development as well as social changes imposes on the individuals, regardless of ages, or social status, the quest for permanent acquisition of new knowledge and skills. Therefore, adult and non-formal education has become one of the basic forms of satisfying educational needs of humans in modern age regardless of climes.

This book *Understanding Adult Education Practice in Nigeria* intended for the celebration of Professor Oluwaseun Kehinde Kester, is not only invaluable for the richness of its thematic coverage but also will serve as a veritable source of information on the literary exploits of the contributors and the celebrant as well as hopefully inspire the younger generations to continue the laudable services to humanity. In the end, we come to realise that we owe Professor KOK's mentee and other partakers in the project appreciation and deep affection in celebrating a deserving mentor and for bringing within our reach a fresh and enduring reading material that highlights the relevance, importance, contributions and visible changes that adult education can contribute to national development in Nigeria.

I recommend the book not only to practitioners in the field of adult education, government, policymakers, organisations, researchers and students, but to all and sundry who value scholarship and creative imagination.



Professor Oluyemisi Obilade

Vice-Chancellor,

*Tai Solarin University of Education,
Ijebu-Ode, Ogun State.*

Preface

This book is another dream come through in the life a friend, colleague, teacher and mentor, Professor Kehinde Oluwaseun Kester (KOK). It is our small way of celebrating the goodness and mercy of God in the life of KOK – a man devoted to making other people happy and joyous at all time. A man whose actions and life course are committed to seeing fellow humans fulfilling their dreams, old or young, senior or junior. The contributions in this book are honours to the testimonies of his good deeds to many, and the desire to bring the ideals of adult education with all its related fields together for all stakeholders, especially students and many that do not have an in-depth knowledge of the relevance of adult education to personal and national development.

Adult education is a multifaceted field of practice which existence is as old as man. Adult education has had enormous appeal to successive Nigerian governments as an essential institutional tool for national development; however, there are evidences that most expectations from its practice have not been met. Literature on Nigerian adult education practice have shown that most adult education programmes have is the symbolic values; mere cosmetic programmes that are only out to make the people feel that the government cares. Regardless of its appeal to these successive governments, adult education is not being accorded the relevant space which could be due to many factors: the nomenclature of Adult Education, lack of knowledge, inability of the products of the field of study to propagate its relevance, the inability of the society to appreciate her contributions to national development.

The involvement of many international organisations in the propagation and relevance of adult education gave her a boost few years back but along the process due to mismanagement and loss of focus, many programmes were abandoned and other fields were given more attention.

The number of chapters in this book explains the unanimous recognition and high appreciation of friends and mentees of KOK to put right a lot of misconceptions about adult education, and to reiterate the fact that adult education remains one of the strong pillars and foundation upon which meaningful individual and national development could be built.

Many of the contributors have made efforts to present different aspects

of adult education as they influences individual, communal and national lives. Ojokheta and Aderinoye submit that the 21st century undoubtedly is the information age where humanity has so much to learn from arising from new technological breakthroughs, new procedures for the exploitation of natural resources, new demands on skilled labour availability, and the recognition that knowledge and education are important and productive assets for national growth, among others. Oyebamiji and Nwogu argue that the most important element for the promotion of adult education programmes in a multiethnic society like Nigeria is that adult educators should become culturally competent by embracing hardwork and trust in human capacity to solve its problems. Omoregie and Oyelami in critiquing adult education programmes in multiethnic Nigeria society, advocate for learning indigenous languages as the most important element for the promotion of adult education programmes.

Odiaka explains the relevance of media and how it will open doors for resource persons to make their wealth of knowledge available to facilitators, organisers and learners in adult education. Since adult learners are diverse in nature, personality and goals, coupled with the fact that they are engaged in so many roles, the media is instrumental to facilitating knowledge among this group of learners. Regardless of implementation of programmes like the MDGs, Universal Basic Education (UBE), among others, Nigeria is yet to adequately tap maximally the potentials of her adult population for the much-needed breakthrough in developmental quest; hence Kuye and Ukpabi in reflecting on challenges facing adult education practices in Nigeria, suggest ways how the field and practice can be improved upon. The provision of community libraries is seen as crucial and indispensable to adult education in Nigeria therefore, whatever is done to improve the quality of adult education is done to improve the nation in creation of innovative and learning citizens as presented by Omokhabi and Osu.

Adesokan and Olawuni affirm the importance of adult education as a veritable tool for socio-economic development in Nigeria which is crucial to personal and national development. The contribution of Ogidan, Akande and Goren emphasise the fact that adult education could be used as a means of ensuring human security and peacebuilding which must always remain top priorities of every responsible government as part of governance agenda. Iyanda, Olufayo and Savage delve into the role of adult education and its various forms in helping in the reduction of the incidences of out-of-school children. Olajide, Olajide and Sijuade also delve into how adult education is being funded in Nigeria and its associated challenges.

Gbenro, Oni and Apena consider the processes and procedures involved in adult learning curriculum development; this is with a view to preserving the country's national identity as well as ensures economic growth and stability. Okemakinde and Ogunyinka show that investment in adult and non-formal education can pay dividends, not only in terms of economic growth, earnings and employment, but also on health and demographic behaviour. While Momoh and Olubodun examine the role of the National Commission for Adult and Non-Education as the national coordinating centre for adult education in Nigeria, while Sarumi analyses the contribution of the Department of Adult Education, University of Ibadan, Ibadan, Nigeria to adult education practice in Nigeria since its establishment in 1949.

In their contribution, Adeniyi and Oke show that the foreign donor agencies have become very important partners in the development of adult education in Nigeria. It shows the crucial roles played by these donor agencies in assisting Nigeria with her quest to implement several global declarations on adult education. Sanni and Akinyemi explore how adult and non-formal education can enhance the youth's marketability and employability as well as serve as panacea for youth unemployment in Nigeria. Ojo and Sanya call for cultural interventions in designing ways of motivating the learners to achieve effectiveness in their learning process. Oludeyi, Erinsakin and Omotayo encourage adult educators to adopt technology in facilitating adult learning process; their chapter also considers the appropriateness of using these technologies as well as the barriers their usage. Babalola and Ajibola explore the possibility of applying Technology Acceptance Model in ensuring health information literacy improvement. The perspective of ageing and adult learning process in Nigeria as presented by Ayantunji and Ayoola show that adults are able to learn and acquire new knowledge throughout their lives. This according to the duo is a paradigm shift in thinking from years past when it was thought that adults were unable to learn because of illness, genetic longevity or environment. According to Akinkunmi and Omilani professional training is seen as an active ingredient of adult education which cannot be bypassed when talking of upgrading and advancing skills, attitudes and knowledge that lead to effective performance in the workplaces.

Olojede, Adelakun and Sunmola make conceptual clarifications of various problems confronting state agencies of adult and non-formal education generally using Niger state as case study. The chapter found that though there were various programmes, inability of the agencies to source for enough funds made the agencies face organisation and administration

inefficiency that make development of adult education in Nigeria a mirage. Akinsanya and Ibiyemi attempt perusing the germane concepts of global society and lifelong learning as a contemporary discourse (inclusive education for living) in their contribution.

Aderogba and Egunyomi stress that women education is a major contributor in moving women out of primitive and inactive engagement into the modern, profitable enterprise and worthwhile wage sectors. It is also critical in guiding individuals and groups to be more productive for themselves and for the society at large. Aniemeka and Adebola analyse the evaluation process in adult education as a continuous process of inquiry; and opine that such process should be kept simple, clear with flexibility and realistic schedules. Ekuri, Adong and Betiang see community education and peacebuilding as closely linked since both concepts are people-centred, relationship builders and participatory processes which can foster effective peacebuilding processes in the South-South zone of Nigeria. Onwuadi, Nwachukwu and Okeke stress the fact that no educational provision can rise above the quality of its instructors and therefore, they explore the need for instructors continuing professional development.

The editors of this book would be glad to see that this book is used as a companion not only by students, teachers and policymakers in adult education but by every Nigerian who can read. The book enables the reader to have a better insight into the essence of adult education as a lifelong learning process and essential tool for both individual and national development. The belief is that this book which celebrates Professor Kester will further encourage discourse in the practice of adult and non-formal education in Nigeria.

Professor Kola Kazeem

For The Editors

Acknowledgement

There are quite a lot of people we are indebted to. We thank God Almighty for the accomplishment of this project for He is the beginning and the end of all human endeavours. The idea of this book project by Dr. Funke Ogidan was conceived to honour Professor Kehinde Oluwaseun Kester on the occasion of his 50th birthday anniversary which took place on 27 October, 2017. This idea was strongly brought and vigorously pursued by Dr. Bola Oni and myself as well as other mentees of the celebrant. We wish to place on record that this project enjoyed the full support of all colleagues, friends and mentees of Professor Kester, however, space will not now allow us to mention everybody one by one. So, to everybody we say, Thank you.

We specially appreciate Professor Kolawole Kazeem, teacher and mentor of Professor Kester for accepting to be the lead editor of this book as well as his financial support towards the publication of the book. The immense contribution of Professor Oluyemisi Obilade, the Vice-Chancellor of Tai Solarin University of Education, Ijebu-Ode, is highly appreciated. Regardless of her tight schedule, she gladly accepted to write the Foreword for the book. We are also appreciative of the support and wise counsel of Emeritus Professor Michael Omolewa and Professor Idowu Olayinka, the Vice Chancellor, University of Ibadan, Ibadan.

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We are equally grateful to all the peer-reviewers for their thoroughness and commitment to the project. To the Publisher, John Archers Publishers for the professionalism and commitment towards the publication of this book we say, Thank you. We appreciate colleagues as well as friends of Professor Kester for supporting the project. We sincerely appreciate the support and cooperation of the honouree himself, Professor Kehinde Kester and his beautiful wife Modupe as well as the entire members of the Kester family for their encouragement. To all others too numerous to mention here, our hearts go out to you all.

Dr. Kofoworola A. Aderogba

For the Editors

Contributors

- Dr. Helen Ebunoluwa **Adebola** – Department of Adult Education, Nnamdi Azikiwe University Awka, Anambra state.
- Dr. Adebisi Alani **Adelakun** – Department of Continuing Education and Community Development, Ibrahim Badamasi Babangida University, Lapai, Niger state.
- Dr. Adekunle Adisa **Adeniyi** – Department of Adult Education, Tai Solarin University of Education, Ijagun, Ijebu-Ode.
- Professor Rashid Adewumi **Aderinoye** – Department of Adult Education, University of Ibadan, Ibadan.
- Dr. Kofoworola Adedayo, **Aderogba** – Associate Professor of Environmental Studies, Community and Sustainable Development in Adult Education, Tai Solarin University of Education, Ijebu Ode, Ogun state.
- Dr. H. A. **Adong** – Department of Continuing Education and Development Studies, University of Calabar, Calabar, Cross Rivers state.
- Dr. Khadijah Suulola **Adesokan** – Department of Adult Education, University of Ibadan, Ibadan.
- Sunday Adekunle **Akande** – Department of History and International Studies, Osun State University.
- Fatai Akanji **Akinkunmi** – Department of Adult Education, University of Ibadan, Ibadan.
- Dr. Adebayo Olatunde **Akinsanya** – Department of Adult Education, Tai Solarin University of Education, Ijebu Ode, Ogun state.
- Dr. Taiwo Iyabo **Akinyemi** – Department of Adult Education, University of Ibadan, Ibadan.
- Mrs. **Aniemeka**, Gloria Nwanneka – Department of Adult Education, Michael Okpara University of Agriculture, Umudike.
- Dr. Taiwo **Apena** – Department of Educational Foundations, National Open University of Nigeria, Lagos.
- Dr. Adejumo Sherifat **Ajibola** – National Library of Nigeria, Abuja.
- Dr. Mojirade Mary **Ayantunji** – Department of Arts and Social Sciences Education, Lead City University, Ibadan.
- Dr. Florence Olufunmilayo **Ayoola** – Department of Adult Education, University

- of Ibadan, Ibadan.
- Najim Akorede **Babalola** – African Regional Centre for Information (ARCIS), University of Ibadan, Ibadan.
- Dr. P. A. **Betiag** – Department of Continuing Education and Development Studies, University of Calabar, Calabar, Cross Rivers state.
- Prof. Deborah Adetunbi **Egunyomi** – Department of Adult Education, University of Ibadan, Ibadan.
- Dr. Kelly Agbor **Ekuri** – Department of Political Science, College of Education, Akamkpa, Cross Rivers state.
- Dr. Martins Ojo **Erinsakin** – Department of Adult and Non-Formal Education, Adeyemi College of Education, Ondo.
- Dr. Abiodun Idowu **Gbenro** – Department of Adult and Non-Formal Education, Emmanuel Alayande College of Education, Oyo.
- Dr. Mildred **Goren** – Neve Shananan, Haifa, Israel.
- Dr. Lawrence Ademola **Ibiyemi** – Department of Human Resource Development, Osun State University, Osogbo.
- Dr. Victoria Folake **Iyanda** – Department of Adult Education, University of Ibadan, Ibadan.
- Dr. Idowu Hammed **Kuye** – Department of Educational Foundations, University of Jos, Plateau state.
- Dr. Agbomehre Medinat **Momoh** – Department of Adult Education, University of Ibadan, Ibadan.
- Dr. Ruphina Ukamaka **Nwachukwu** – Department of Adult Education and Extra-Mural Studies, University of Nigeria, Nsukka.
- Dr. Godwin Ayo **Nwogu** – Department of Adult and Non-Formal Education, University of Port Harcourt, Nigeria.
- Dr. Stella Ifeyinwa **Odiaka** – Department of Adult Education, University of Ibadan, Ibadan, Nigeria.
- Dr. Olufunke Temitope **Ogidan** – Managing Partner of Beamar Consult, Ibadan.
- Dr. Kehinde Olayiwola **Ogunyinka** – Department of Adult and Non-Formal Education, Adeyemi College of Education, Ondo.
- Dr. Funmilola Elizabeth **Ojo** – Department of Adult Education, University of Ibadan, Ibadan.
- Professor Kester Osaghae **Ojokheta**, Department of Adult Education, University

of Ibadan, Ibadan.

Dr. Olukunle Isaac **Oke** – Department of Adult Education, University of Jos, Plateau state.

Dr. Polycarp **Okeke** – Department of Adult Education and Extra- Mural Studies, University of Nigeria, Nsukka.

Dr. Sunday Oyelowo **Okemakinde** – Department of Adult and Non-Formal Education, Adeyemi College of Education, Ondo.

Ms. Fatahat Oyeteju **Olajide** – Department of Continuing Education and Community Development, Ibrahim Badamasi Babangida University, Lapai, Niger state.

Dr. Muili Folaranmi **Olajide** – Department of Continuing Education and Community Development, Ibrahim Badamasi Babangida University, Lapai, Niger state.

Dr. Aboidun Olufemi **Olawuni** – Department of Adult and Primary Education, University of Ilorin, Ilorin, Kwara state.

Dr. Adesina Abideen **Olojede** – Department of Continuing Education and Community Development, Ibrahim Badamasi Babangida University, Lapai, Niger state.

Dr. Oladipo Adeyeye **Olubodun** – Department of Adult Education, University of Ibadan, Ibadan.

Olukunle Saheed **Oludeyi** – Department of Adult Education, Tai Solarin University of Education, Ijebu Ode, Ogun state.

Dr. Anne Bose **Olufayo** – Department of Adult Education, University of Ibadan, Ibadan.

Mofoluke Abidemi **Omilani** – Department of Adult Education, University of Ibadan, Ibadan.

Dr. Abiola Adiat **Omokhabi** – Department of Adult Education, University of Ibadan, Ibadan.

Dr. Chris Olusola **Omorie** – Department of Adult Education, University of Ibadan, Ibadan.

Dr. Olatunbosun Tope **Omotayo** – Department of Adult Education, Tai Solarin University of Education, Ijebu Ode, Ogun state.

Dr. Margaret 'Bola **Oni** – Research Fellow, Human Capital and Policy Department, Nigerian Institute of Social and Economic Research (NISER), Ibadan.

Dr. Charles Chibuike **Onwuadi** – Department of Adult Education and Extra-

Mural Studies, University of Nigeria, Nsukka.

Dr. Uchechukwu Charles **Osu** – Department of Adult Education, University of Ibadan, Ibadan.

Professor Morufu Adekola **Oyebamiji** – Department of Adult and Non-Formal Education, University of Port Harcourt, Nigeria.

Dr. Rafiu Oyekunle **Oyelami** – Department of LifeLong and Continuing Education, University of Lagos, Akoka, Lagos.

Dr. Oluyemisi Bamidele **Sanni** – Department of Adult and Non Formal Education, Federal College of Education (Special) Oyo, Oyo state, Nigeria.

Dr. Esther Abosede Olanrewaju **Sanya** – Department of Management and Accounting, Lead City University, Ibadan.

Dr. Abidoye Abideen **Sarumi** – Department of Adult Education, University of Ibadan, Ibadan.

Dr. Olasunmbo Ajoke **Savage** – Department of Adult Education, University of Ibadan, Ibadan.

Dr. Florence Adenike **Sijuade** – Department of Adult Education, University of Ibadan, Ibadan.

Dr. Muhammed Kazeem Abiodun **Sunmola** – Literacy Specialist, Lagos.

Dr. Donatus **Ukpabi** – Department of Adult Education, University of Ibadan, Ibadan.

CHAPTER SEVEN

Socio-Economic Development of Developing Countries: The Role of Adult Education

K. S. Adesokan and A. O. Olawuni

Introduction

Nigeria is the most populous country in Africa with an estimated population of 174 million. The country is endowed with a variety of natural resources. Nigeria is a member of the Organisation of Petroleum Exporting Countries (OPEC), and a leading producer of palm oil, cocoa, and rubber. Ironically, poverty continues to ravage the potentially wealthy country. Nigeria is ranked 152nd of 188 nations in the 2016 Human Development Index (United Nations Development Programme, 2016). Between 66 to 70 percent of Nigerians are poor, and the rate of unemployment is about 15 percent (United Nations Development Programme, 2004b).

Socio-economic development of any nation depends basically on the development of man in the country. Human capital development is highly relevant and germane to all forms of development in the country either socially, economically or politically. Eze (1998) rightly notes that no society can develop unless there are efficient men and women who can operate its social institutions. Mbalisi and Oyeibamiji (2015) submit that Nigeria's economy has been bedeviled with poor infrastructural facility development and maintenance, dependence on imported goods and services, reliance on a single economic sector, weak industrial capacity, inefficient and ineffective public utilities and low literacy level. This therefore shows that the country is experiencing low socio-economic development which improvement in the level of literacy will have positive effect on.

While emphasising the impact of education on national

development Njoku (2011) compares the development of developed countries to developing countries and submits that the experience of many developed countries has shown that there was a close relationship between literacy, educational growth, increased productivity and general development. Literacy is a form of adult education. Therefore, adult education in all its forms is capable of developing human being and can as well assist any country facing socio-economic problems. Literacy will help in the improvement of the eight ways by which socio-economic development manifests according to Mbalisi and Oyeibamiji that is the improvement in standard of living; levels of awareness; infrastructural base; production capacities; basic amenities, improved social services, and so on transition from primary to secondary production; and good governance.

The objective of the process of adult education and national development is to get the adults, either as individuals or as a group, to learn and through learning to change their attitude and behaviour (Ewuzie, 2012; Jinna and Maikano, 2014). They therefore, submit that adult education all over the world is geared towards national development. Adult education programme is capable of addressing the problems and challenges of poverty, unemployment, illiteracy, hunger, disease, crises and so on that most developing countries including Nigeria are facing which hinders people's development economically, socially and educationally.

Shamsideen (2016) submit that Nigeria like most developing countries has placed undue emphasis on formal education while apparently neglecting adult education. The salient question that needed to be raised at this juncture is that will adult education programmes promote the socio-economic development in Nigeria as well as in other developing countries? This chapter, therefore, set out to examine the role of adult education in promotion of socio-economic development in developing countries.

Socio-Economic Development: Conceptualisation and Measurement (Indices)

The conceptualisation of development has undergone metamorphosis since World War II ended in 1945 (Ewetan and Urhie, 2014). The

meaning and the conceptualisation of development was greatly influenced by the ideological contradiction between the Socialist East and the Capitalist West. As a result of this, different authorities have defined development in line with their own ideological beliefs. Hall (1981) sees development as a steady overall economic growth of a nation together with the steady reduction of gap between the rich and the poor. He stressed that without the concept of equitable distribution of national wealth, economic expansion can only be called growth, not development. Chandler (2007) looks at the concept from a multifaceted perspective and man centred approach when he submitted that development is a broader concept that recognises psychological and material factors that measure human well-being.

Okeke in Okorosaye-Orubite (2005) sees development as "growth plus change", while Okorosaye-Orubite (2005) understands development as "change in a desirable direction and encompassing many different dimensions". Iyoha, Oyefusi and Oriakhi (2003) in Adesokan (2016) submit that the orthodox view of development assumes that growth in income will translate automatically to improvements in the welfare of the citizens of any given country. This is to say that development is multifaceted and it leads from one sector to the other.

The transformation of the society and the emergence of new social and economic organisations are critical indicators of development (Stiglitz cited in Nwanegbo and Odigbo, 2013). Economic, social and political developments are part of the dimensions of development from which the concept "Socio-Economic" was coined. Okowa (2005) refer to them as a tripod framework on which the socio-economic formation of any society rests. The New Partnership for Africa's Development (NEPAD) (2010) sees socio-economic development as the relationship between economic and social life. This definition implies that socio-economic development is the continuous improvement in the wellbeing and in the standard of living of the people. This includes access to quality education, better healthcare, decent housing, safe drinking water, good sanitation as well as equitable distribution of a nation's wealth. Socio-economic development is measured with indicators such as Gross Domestic Product (GDP), life expectancy, literacy and levels of employment.

Mbalisi and Oyebamiji (2015) submit that the concept of socio-economic development grew out of arguments that any growth in the economy must reflect on the wellbeing of the masses if such growth must be appreciated. Socio-economic status is the position assigned to an individual on his social group as determined by his attitudes towards him and the other member of the group's socio-economic status (Ibrahim, Sani and Chinenye, 2012). Socio-economic status means class that an individual belong to in the social and economic situation of the society.

Development generally and national development in particular cannot be achieved without the active participation of the adult members of the society. Nyerere in his famous Arusha Declaration of 1968 as cited in Obi (1987) asserts that "the development of a country is brought about by people not by money. Money and wealth are the result and not the basis of development". Participation of people in development efforts is made possible only when people know what to do and how to do it and have the urge to do it. For the people to do these, they have to be equipped with adequate knowledge, skills, values, competencies which determine the number and quality of labour forces (indices of national development) available. Obi (1987) further opines that experiences of recent years have shown that no nation can develop beyond the level of education of its citizens.

Obi (1987) observes with dismay that many countries normally develop without growth due to overemphasis on economic growth as a yard stick for measuring development. This has resulted in what Callaway in Obi (1987) describes as "growth in economic terms without development in the sense of improved conditions of living for the majority of the people. Again, development was achieved at the expense of the other needs of the people for whom development was meant". Howles in Obi (1987) buttress this point by lamenting over the concentration of planners on the establishment of infrastructure such as power plants, steel mills, refineries, railways, bridges, roads etc to the extent that they give an ominously low priority to the welfare of the underprivileged masses whose hopes and fears, satisfaction and frustration are keys not only to political stability but to the development process itself. Anyanwu (1987) joins to condemn developmental efforts from

this perspective by arguing that capital investment, by itself, would achieve nothing for national consolidation if it did not have behind it the force of human skills.

Concept of Adult Education

There is no general definition to the term adult education, different authors give different meaning to the term. In understanding the term there is need to address the issue of who an adult is before attempting to explain what adult education is all about. In addressing who an adult is, certain parameters are used. From a general perspective, an adult could be considered especially by people outside the field of adult education, as a grown person; one who is legally of age, as opposed to a minor. Such a person is old enough to maintain a family.

The meaning of the term 'adult' is vague, especially when it is used to identify the client of adult education. A person may be an adult biologically and have adult behaviour but still be treated as a child if he is under the legal age of maturity. On the other hand, one may legally be an adult but possess none of the maturity and responsibility that define adult character (Braimoh, 1990). The meaning of the term 'adult' as it is applicable in this context, is a person regarded as an adult by the society to which he belongs. Therefore some term can be employed in defining who an adult is; the terms are biological, legal, social and economic.

What then is adult education? Adult education according to UNESCO (1994) is the entire body of organised educational activities provided for people who are not in the regular school and university system, generally fifteen years or older and are matured with some responsibilities. This UNESCO's definition is in line with Shamsideen (2016) who sees adult education as any form of learning undertaken by or provided for mature men and women outside the formal school system. Adult education therefore is regarded as any education given to adult persons, men and women and any instruction that makes it possible for them to learn to read and write. Adult education gives opportunities to those who missed formal form of learning and empowers other categories. Anyanwu (1987) sees adult education as education which enables people to be aware of both individual and community needs

and provides the types of learning that enables recipients to cope successfully with current problems. This is to suffice that Adult Education is capable of integrating adult into the society by providing and empowering them with education. This is why Adedokun (2012) submits that adult education is a form of education that redresses the imbalance between the education received when one is young and that of later life.

Akinpelu (2002) in describing adult education notes that: Adult education as a social institution is a common feature of every society, even of the gerontocratic variety. African traditional society which loosely and imprecisely defined it as education of the adult, is an affirmation that nobody, however, old, is immune to new knowledge, new ideas and new skills, in whatever setting that may be; thus the saying that old dogs can learn new tricks. This Akinpelu's explanation emphasised that Adult Education is not meant for the aged but it is an inclusive education that helps and assists its patronage to develop their potential and enables them to contribute to the socio-economic transformation of their society. In line with the submission that Adult education is an inclusive education, Mbalisi (2010) defines Adult Education as "any educative and purposeful learning activity organised for adults to initiate them into a new way of life by providing them with relevant skills, competencies, knowledge, information and attitudes required to excel in that aspect of life".

Mbalisi's definition is buttressed by Olori (2012) who submits that adult education is concerned with preparing people for life, but more importantly with helping people to live more successfully. Different definitions of adult education show that Adult Education is to enhance, develop and integrate people to be productive in their society. This is in line with its objectives as contained in Nigeria policy on education:

- (1) To provide functional literacy education for adults who have never had the opportunity of any formal education.
- (2) To provide functional and remedial education for those young people who prematurely dropped out of the formal school system.

- (3) To provide further education for different categories of completers of formal education system in order to improve their basic knowledge and skills.
- (4) To provide in-service and on-the-job vocational and professional training for different categories of workers and professionals in order to improve their skills.
- (5) To give the adult citizens of the country aesthetic, cultural and civic education for public enlightenment.

Forms of adult education which range from literacy, adult basic education, lifelong learning, continuing education, adult, basic and non-formal education, vocational education, prison education and community development are capable of promoting and enhancing socio-economic development of the country. The wide scope of adult education according to Braimoh (1990) caters for a wide heterogeneous audience in terms of age, sex, profession, social status, ethnic diversity, religious denomination and political affinity.

Promoting Socio-Economic Development in Developing Countries Through Adult Education

Adult education is for all, learning is not confined to childhood, classroom but to everyone (Gerhard, 2000). The need to accelerate socio-economic development is vital. Poverty eradication may require actions to reduce the suffering of the poor and increase their access to social services. It also requires action to increase the poor's ability to generate an income in order to meet their needs. Adult education is a voluntary programme and not usually undertaken under any legal compulsion. It is undertaken at any age and for different purposes, deliberately or unconsciously for individual, group of people, community, state or for national progress. The flexible nature of adult education gives room for different categories of people to get involved. The Federal Republic of Nigeria (2004) recognises the importance of education to societal development and submitted that, "education in Nigeria is an instrument par excellence for effecting national development".

It has been reinstated that no matter the forms of education (formal, informal and non-formal), there should be close link between any

education programme and socio-economic status. Fafunwa (1974), submits that socio-economic situation of the adult and rural populace correlates positively with their participation in educational programmes, be it formal, informal or adult education. Furthermore, adult and continuing education promote workers training, increases literacy level towards change and enhances the minimum knowledge required. Justifiably therefore, adult education, though strictly outside the formal school system has a great influence on the quality and development of the society. Adult education according to (Department of Education and Science, 2000) is rooted in lifelong learning which involves the pursuit of knowledge either for personal or professional reasons. Ouane (2009) emphasise the relevance of adult education as an ever emerging empowering tool which is capable of liberating and harnessing the creative forces of people, the potential of communities and the wealth of nations in a situation of global crisis. In the same vein USOE (2013) submits that adult education becomes a useful tool in freeing people from poverty-ridden situations when one understands the role of adult education in empowering individuals to become self-sufficient and self-reliant with skills necessary for future or present employment and personal successes.

According to Seya (2014) investment in the development of human capital, through adult education is crucial for developing a labour force and managerial know-how, ability to compete in today's global economy. Adult education programmes unlike education for children/youths, centre on the immediate needs and problems of the adults in their homes, social and occupational roles, civic and economic interests and therefore have immediate direct positive relationship with development objectives at any level – individual, community, or national. Without adult education at all levels for all citizens of a country, the objectives of national development plans cannot fully be achieved because majority of the productive manpower in a country will not be effectively mobilised for participation in the development plans (Ifegigh in Obi, 1987). This is why (Seya, 2005) submits that adult education is a transmission process of general, technical or vocational knowledge, as well as skills, values and attitudes which takes place out of the formal education system with a view to remedying early inadequacies of mature people or

equipping them with the knowledge and cultural elements required for their self-fulfilment and active participation in the social, economic and political life of their societies. The relevance of adult education in development is not limited to financial and vocational empowerment of people, but that it empowers people in acquiring relevant knowledge in form of sensitisation on democratic values and principles which includes rights, duties and obligations of citizens. This is why Seya (2005) submits that for democracy to be achieved, adult education is needed to educate citizens on the democratic culture as well as inform them of their rights and responsibilities as democracy also requires people to actively participate at local, national and global levels.

It has been submitted that (Adanek and Tiver, 2011 in Tambawal, 2012) many contemporary countries of the world have adult and non-formal education to bring about tremendous social, political and economical development of their societies. Some of these countries include the United States of America, Great Britain, Cuba and Tanzania. When the USA started, it was people who dreamt of building a socio-economic model similar to that of Europe who first chose it as their home. They grouped themselves into groups of workmen (farmers, miners, fishermen, mechanics, etc.) and within a short time, these groups grew in numbers and demanded skills for more efficient performance of their trades. This is to say that adult education did not fail developed countries, definitely if well utilised in developing countries, it will contribute to socio-economic development in the country most especially in Nigeria.

Conclusion

Development of the people precedes development of the nation. Adult education is a veritable tool for socio-economic development in Nigeria. Adult education is crucial to personal and national development as skills, knowledge, competencies, attitude, aptitudes, etc. are acquired through one programme of adult education or the other. Adult education is an instrument in boosting the image, self-esteem and confidence of an adult, thus enabling them to participate more actively in the national development effort.

Since adult education programmes has helped developed countries in human capacity development, government at all levels should create enabling environment through the provision of adequate funding, materials and facilities required to educate the adult members in order to contribute to the development in their immediate environment and country at large.

Contemporary world required necessary skill to enhance development, and also enables people to become well-informed citizens, capable of thinking critically and owning their destiny through active participation, therefore, government should carry out adequate sensitisation to get people aware of the importance of continuous learning.

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