

**FACTORS THAT MILITATE AGAINST MEN'S PARTICIPATION IN
FUNCTIONAL LITERACY PROGRAMMES – CASE STUDY
CONDUCTED IN MAZOWE DISTRICT OF ZIMBABWE**

by

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DEDICATION

The fact that I love my parents does not mean that I love my family less, and the fact that I love my family does not also mean that I love my parents less. This work is, therefore, dedicated to my family and my parents, including those who have already passed on, namely, my late mother, Amai Sophia, my late father, Baba David, my late son, David (Jr), my late grandsons, Davidson (Jr) and Tawanda; may all your souls rest in peace.

DECLARATION

“I declare that the thesis on:

FACTORS THAT MILITATE AGAINST MEN’S PARTICIPATION IN FUNCTIONAL LITERACY PROGRAMMES – CASE STUDY CONDUCTED IN MAZOWE DISTRICT OF ZIMBABWE

is my own work, that all the sources used or quoted have been indicated and acknowledged by means of complete references, and that this thesis has not been previously submitted by me for a degree at another university.

D. D. Midzi

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D. D. MIDZI

ABSTRACT

This study sought to determine factors that militate against men's participation in the current Zimbabwean functional literacy programme. The research utilized the case study design and the data collecting instruments included in-depth interviews, focus group discussions, and observations. Twelve adults, seven males and five females aged between thirty-nine and sixty-five years of age were interviewed by the researcher on "*Why men were not participating in the functional literacy programme*". No similar research had ever been conducted in Zimbabwe since the inception of the programme in 1992.

The definitive findings of the study include a grounded research theory which was extrapolated from the data. After a thorough scrutiny of the data collected, it was possible to conclude that while many of the barriers to literacy participation are similar, the bread and butter issues need to be acknowledged by literacy providers when aiming to attract men into and retain them within the programme. The research also found that poverty, past negative experiences during the early school days, and stigma related issues, were the major inhibiting factors against men's participation in the programme in the Mazowe district.

Although the research had time related and operational limitations, these were however, repulsed by controls effected by the researcher. The diversity of qualitative data collecting instruments played a positive role in ensuring checks and balances in the type and authenticity of data collected. In order to retain male participants in the programme, a supportive environment is recommended. This can be achieved if voluntary literacy tutors are trained in design and delivery of instruction as well as in mobilizing strategies, so that they are sensitive to male participants' circumstances. The income generating projects in which men are currently involved, need to be made more viable in order to boost their morale.

KEY TERMS

- Militating

- Bread and butter issues;

- Participation;

- Functional literacy;

- Stigma

- Voluntary;

- Projects; and

- Attitudes.

ABBREVIATIONS

| | | |
|----------|---|--|
| ABET | - | Adult Basic Education Training |
| ALC | - | Adult Literacy Council |
| ALOR | - | Adult Literacy Organisation of Rhodesia |
| ALOZ | - | Adult Literacy Organisation of Zimbabwe |
| BCD | - | Branch of Community Development Training |
| CDWA | - | Community Development and Women's Affairs |
| DEO | - | District Education Officer |
| DoBE | - | Department of Basic Education |
| DLC | - | District Literacy Coordinator |
| FLP | - | Functional Literacy Programme |
| HIV/AIDS | - | Human Immune Virus / Acquired Immune Deficiency Syndrome |
| KRGALP | - | Kha Ri Gude Adult Literacy Programme |
| MEC | - | Ministry of Education and Culture |
| NFE | - | Non-Formal Education |
| NLC | - | National Literacy Campaign |
| SANLI | - | South African National Literacy Initiative |
| UNDP | - | United Nations Development Programme |
| UNESCO | - | United Nations Educational, Scientific and Cultural Organization |
| UNICEF | - | United Nations Children's Emergency Fund |
| VLT | - | Voluntary Literacy Tutor |
| ZANU PF | - | Zimbabwe National Union Patriotic Front |

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CHAPTER 1

THE SITUATION OF THE RESEARCH STUDY

1.1. Introduction

The focus of this research was to critically analyse the current Zimbabwe Adult Functional Literacy Programme (FLP) by identifying the causes of its failure to attract more men to participate actively in it. This research was influenced by unemployment, which is a result of general lack of entrepreneurial skills among many of the rural men-folk. The assumption was that the solutions to the socio, cultural, political and economic problems within the rural areas of Zimbabwe entail a comprehensive diagnosis of the activities offered within the functional literacy programme, so as to review its relevance. Thus, this research sought to find out the nature of participation in functional literacy activities in Mazowe district highlighting the factors that deter men from engaging in such activities.

1.1.1. The pilot study

Having identified the research problem, it was incumbent on the researcher to undertake a pilot study so as to examine and ascertain the feasibility of an approach that would be used later on the proposed research. Porta (2008:42) defines a pilot study as a:

“small scale test of the methods and procedures to be used on a larger scale.”

In other words, a pilot study serves as a trial run. It allows one to identify potential problems with the proposed research and make revisions if necessary. It

allows one to encounter problems on a small scale before starting a major research.

In this research, the researcher undertook a pilot study on four functional literacy groups in the Centenary district which is adjacent to the Mazowe district. The groups in the Centenary district shared similar characteristics with the Mazowe groups. Six functional literacy learners were interviewed in order to identify the reactions of respondents to the research problem.

From this pilot study, the researcher was able to determine the effectiveness and reliability of data collection tools and also determine the amount of time needed for the proper research. The writer was also able to ascertain the adequacy of the research team as well as the success of its training.

As a result of the pilot study, the issues relating to logistical support were adequately arranged, as well as the reliability of the results when research tools were administered. The pilot study gave the researcher practical training in the interview techniques, data collection, presentation, analysis and interpretation. In terms of reliability and validity of the research instruments, the pilot study made it possible to delete questions which tended to solicit the same responses sought by other sub-questions of the same question.

1.2. The Statement of the problem

The problem of the research was that most men who have gone through the basic literacy programme run by Government through the Ministry of Education and Culture, are reluctant to proceed on to the functional literacy programme still run by Government. The FLP is meant to further develop knowledge, attitudes and skills domains acquired in the basic literacy programme so that these men are able

to effectively and efficiently participate in development programmes in Zimbabwe.

MEC (2002:24) notes that only 108 out of 450 men who had participated in the national literacy evaluation of 2000 in the Mazowe district had opted to proceed on to the national functional literacy programme the following year. This is just 24% of the male population that participated in 2000.

1.3. The main research problem

Despite Government's huge investment (with donor assistance) to reduce illiteracy and to guard against relapse into illiteracy through the provision of the functional literacy programme, men in Mazowe district were still reluctant to take up the offer. Grainger (1986:28) notes that men's attendance in functional literacy was decreasing very steadily. She cites an example of Masvingo province where only 960 adults were attending the FLP. Of these, only 37 were men. These figures raised the following question: Why are so few men attending classes in the functional literacy programme?

This question had not yet been investigated in Zimbabwe, and, unless the reasons could be established for the unwillingness of men to take part in the FLP, the millions of dollars invested by Government in Zimbabwe's FLP would not achieve the aim of eradicating illiteracy by the year 2020. It is in the context of these observations that this research was initiated to investigate factors that militate against men from participating in the functional literacy programme in the Mazowe district.

1.3.1. Subsidiary problems

The investigation was guided by subsidiary problems of the main problem indicated above. Below are the subsidiary problems presented in the form of research questions:

- a) Why are men not actively participating in the functional literacy programme?
- b) What attitudes do men manifest concerning participation in the FLP?
- c) How and why are these attitudes shaped?
- d) What sort of experience do men have concerning their educational past?
- e) What are the men's views towards their adult literacy difficulties?
- f) Why are their views like that?

And finally, what form of support should be given to men so that they may be able to overcome these difficulties?

1.4. Aim and objectives of the research

The aim of the research was to examine the motives of participation by men in functional literacy activities in the Mazowe district. Thus, this research sought to establish:

- i. the attitudes, experiences and views of men to their adult literacy difficulties and what shaped these attitudes; and
- ii. the support needed for men to continuously be engaged in adult literacy service.

1.5. The purpose of the research

The purpose of the research was to establish factors that militate against men's participation in the functional literacy programme in the Mazowe district. The

programme is currently being run by the Ministry of Education and Culture through the Department of Adult Literacy and Non-Formal Education.

1.6. Background of the problem

The problem of illiteracy is an old one in Zimbabwe since very little was done to eradicate it (illiteracy) among the blacks prior to 1979. During that time the control of formal education and its provision, was the responsibility of the central government, which was in the hands of white settlers. In the sections that follow the researcher provides a historical scenario of the literacy situation in the then Rhodesia (MEC 2010:14).

1.6.1. Literacy situation in the former Rhodesia

The educational structure of the erstwhile Rhodesia was inappropriate to address the literacy needs of the majority effectively, as a result, in 1980, there were an estimated 2.5 million adults who were either illiterate or semi-literate (MEC 2010:3). During the period following the Second World War, government expenditure on adult literacy in Rhodesia was seen as being in direct competition with the provision of schooling for children. The Native Education Inquiry Commission of 1951 felt that the Education Department would make its most effective contribution to mass education through its existing organization and recommended that no steps be taken to educate the illiterate adults beyond those provided by the community school system then operating (MEC 2010:5).

However, the 1962 Education Commission identified some limitations of these 'adult schools' which included a considerable number of small children. Specially designed syllabuses were almost non-existent and the teachers, most of whom taught in school during the day, employed methods and materials best suited to children (MEC 2010:9). From 1969, the teaching scheme for these adult schools

was reorganized and admission limited to students over the age of fifteen. Consequently, by 1976 there were only eight classes with 380 students. According to the Whitsun Foundation Report (1978:14), organized adult literacy classes were first started in Rhodesia by the 'Courtesy Campaign' in 1960 to promote communication between all races of the Federation's population. The Adult Literacy Council (ALC) grew out of the Courtesy Campaign and, from 1969; a single literacy organization emerged which, at first taught illiterate people and trained literacy teachers. Later the emphasis shifted from illiterate citizens to teachers. Teaching and training programmes became more comprehensive.

Teaching methods were adapted to local conditions and many innovations were introduced. An apprenticeship system of teacher training was developed where teacher trainees, most of whom had only primary education, learned "on-the-job" by observing and imitating trained literacy teachers in literacy classes. Reading, writing and arithmetic skills were taught; at first only in the local vernaculars, although later oral and simple reading and writing in English were introduced (Whitsun Foundation Report 1978:16-18). It has been estimated that during the period ranging from 1969 to 1976, approximately 15 000 illiterate Rhodesians, who were taught by the Adult Literacy Organization of Rhodesia (ALOR), acquired varying degrees of literacy (Whitsun Foundation Report 1978:20).

Mention must be made of two other agencies, which were also involved in adult literacy programmes in Rhodesia. Firstly, there was the Branch of Community Development Training (BCDT) in the Ministry of Education, which was responsible for community and adult basic education mainly among blacks. The Branch comprised a directorate and national training centre in Salisbury (now Harare) with five provincial offices administering training facilities in each province (Whitsun Foundation Report 1978:30).

Secondly, there was the Rhodesian branch of the Anglo-American Corporation of South Africa, which introduced an English language course for its black employees who lacked proficiency in English. Lack of a reasonable level of competence in English was viewed as a barrier to further training as well as to promotion (Whitsun Foundation Report 1978:32). Of the primary agencies mentioned above, ALOR was the only one, which focused on literacy as its prime function. The Anglo-American “second language” course was for mine workers and the Corporation’s employees. It taught English reading and writing, and telling the time. The BCDT involvement in Matebeleland had a vernacular reading skills training course as a small component of a broader adult basic education and training. It equipped trainers to teach illiterate adults to read in their vernacular language but not to teach writing, arithmetic or telling the time.

Reference to private sector participation in adult basic literacy in Zimbabwe would be incomplete without mention of the Whitsun Foundation, which in 1978 completed an investigation into the problem of adult illiteracy in Rhodesia. In their study, they examined the objectives, scope and work of ALOR, BCDT and Anglo-American adult basic literacy. The study recommended a strategy for a mass literacy programme based on a reorganization of ALOR and the expansion of its operations. The proposed plan demonstrated that, to bring semi-literacy in English to one quarter of a target group of 1.5 million, and semi-literacy in Shona and Ndebele to the remainder would take 17 years at a cost of 60 million US dollars (Whitsun Foundation Report 1978:42). To give effect to its recommendations, Whitsun undertook, in 1979, a second project which financed the two-year appointment of a development officer for ALOR. The officer would alter and professionalize the organization’s structure to facilitate the thirty-fold expansion necessary for the transition to a mass literacy programme (Whitsun Foundation Report, 1979:21).

1.6.2. Causes of illiteracy

It was indicated in section 1.6.1 that at Independence, Zimbabwe had approximately 2.5 million adult illiterates. Of these, 64% were women in the rural, semi-urban and urban areas, with the majority found in rural areas, where 75% of Zimbabweans live (MEC 2010:14). This high percentage of illiteracy can be attributed to several causes: Rhodesia was a colonial country as well as a Third World one. There was a shortage of schools in such areas as Binga and Omay, along the Zambezi Valley, Rushinga, Chipinge, Beitbridge, and Mudzi. Many other areas had either few schools or no schools at all. In some cases, high school fees and long distances, made it difficult for parents to send their children to school (MEC 2010:25).

Grainger (1986:14-18), posits that the other reason for the high rate of illiteracy, was that the Rhodesian authorities and corporations provided schools mainly in areas where they needed cheap labour for the mines, farms and the civil service. Successive governments gave low priority to rural development and, as a consequence, rural areas had insufficient schools to accommodate the children needing school places. Since most blacks earned very low incomes and, at the same time, schooling was expensive, many blacks were kept out of school, thus remaining illiterate. Some parents managed to put their children through primary school but could not afford the fees for secondary education. As a result, many people who received limited primary education lapsed into illiteracy after some years without reading opportunities.

According to Grainger (1986:20-24), reading material was usually not available in many rural and peri-suburban areas. Much of the reading material available in the country consisted of Western concepts and discourses in which Africans had little interest, if any. This, too, contributed to a decline in literacy skills among Africans in the former Rhodesia. The Governments of the day did not provide

adult literacy programmes for the illiterate adult population. They did not provide adequate alternative educational opportunities for the older children who had been discarded from the formal school system or for those who were too old to be admitted into it. Therefore, whoever was unfortunate enough to be omitted from the formal school system remained illiterate (Grainger *ibid*).

1.6.3. Justification for a National Literacy Campaign

After 90 years of colonial rule of which the last 14 were years of war, Zimbabweans were so displaced and the national infrastructure so disrupted that a comprehensive programme of national rehabilitation and resettlement became necessary. The situation necessitated participation of people in projects on planning, construction, farming, and several modes of formal and informal employment. All these called for basic literacy skills in order that they could be managed effectively and efficiently. In particular, the resettlement programme required the engagement of literate peasants who could carry out farming projects properly without destroying or wasting resources (MEC 2010).

In view of the degree of unemployment and the low income levels prevailing in the country, the Zimbabwean Government wished to initiate the setting up of viable, self-sustaining projects to be run by the people themselves. These ranged from agriculture, arts and crafts to labour and capital-intensive projects. Without adequate literacy and numeracy skills, these projects could not succeed. Co-operatives, too, were part of the self-reliance policy programmes. These required skillful management in order to succeed.

If the entire national infrastructure was to be transformed, literacy skills were essential in order to ensure mass participation in such a transformation. There was pressing need for the development of literacy skills in order to instill a sense of confidence and self-esteem among the ordinary people. Therefore, a campaign

was the only way through which the determination to eradicate illiteracy quickly could be engendered in people, to the extent that self-sustained development could be realized. A programme was not appropriate, since programmes are not normally aimed at eradicating a problem within a short time. The adoption of a project was also not a relevant solution, since the illiteracy problem was national and required an urgent national awareness and action (MEC 2010:16).

1.6.4. The literacy situation soon after Independence

After Independence in 1980, BCDT was dissolved and literacy became the responsibility of the Ministry of Education which, early in 1982, established a Non-Formal Education Section with headquarters and regional literacy officers. Two District Literacy Coordinators were appointed in each of the country's fifty-five districts, to be responsible for recruiting voluntary literacy tutors and for establishing and monitoring adult literacy classes (MEC 2010:18).

As then conceived, the literacy campaign's effectiveness depended on voluntary tutors with moral and material support from individuals, organizations and Government ministries, accompanied by mass mobilization of resources. Later that year, major responsibilities for adult basic literacy and non-formal education campaigns were transferred to the Ministry of Community Development and Women's Affairs (CDWA).

The Ministry's responsibilities included the mobilization and organization of the population for the campaign, and the establishment of a National Literacy Council, which would mobilize the nation for the war against illiteracy. CDWA would also provide the link between literacy activities, on the one hand, and the various national and local development programmes, on the other. It would also provide the Ministry of Education with information relevant to the development and production of training materials (MEC 2010:22-26).

However, by 1984, it was already apparent that only a low percentage of illiterate women were attending basic literacy classes and that, in general men did not participate, or were reluctant to do so. This trend continued over the years despite Government's huge investment in the National Literacy Campaign. Clearly, it has been the researcher's view that the reasons for the unattractiveness of the adult basic literacy programmes, and the disappointing participation that resulted, especially among men, needed to be investigated (MEC *ibid*).

1.7. Motivation for the research

Why would one want to study factors or barriers that militate against men from participating in literacy programmes? There are four major reasons as to why the researcher was so motivated to embark on this research. Firstly, literature on barriers to participation in learning opportunities is interesting in that very little of it addresses the concerns of men as a distinct group. Barriers that are commonly studied are those that concern women, marginalised groups in society, the unemployed, the poor and those with limited literacy skills. In studies about these marginalised groups, data are rarely reported for men and women as separate groups.

Stalker (1997:52) suggests that the concepts described in Cross' (1988) model are not gender neutral, particularly:

“those related to situational and attitudinal barriers. The absence of men from the literature on barriers is not immediately noticeable-our awareness of an absence is never as acute as our awareness of a presence- but is one that needs to be explored further through critical inquiry.”

The second reason ties neatly with Stalker's observation above. The researcher was an Education Officer responsible for the Adult Literacy and Non Formal Education (NFE), in the Department of the Ministry of Education and Culture, before joining the University of Zimbabwe. During his tour of duty, he was shocked at the relatively few men participating in the functional literacy programme. This research stems from that initial reaction: "*Where are the men?*" He then became interested in analysing barriers or factors that militate against men's participation in basic literacy programmes in order to identify their nature, characteristics and extent. Once these barriers to basic literacy are understood, there would be a better prospect of making recommendations for improved access to literacy services.

Thirdly, the researcher was motivated by the fact that the study findings might be used to improve management and policy related matters by bodies and agencies that promote functional literacy such as the Government through MEC, donors like UNICEF and agencies like ALOZ. For MEC, and other education and policy making organisations, the findings from this study would fill knowledge gaps that exist between what the providers of functional literacy offer and what the recipients need. These could guide or persuade these people to offer programmes and other support structures that are more appealing to the functional literacy participants, both actual and potential.

Furthermore, findings from this research might be used in future planning, implementation and evaluation of functional literacy programmes that are more learner-centred so that participants, as consumers of the programmes, might derive maximum benefit from their provision. Similarly, Government, as provider of the programme would also benefit from its provision as its scanty resources would be utilised efficiently and effectively. Finally, the findings might be used to improve the current strategy document of MEC and the nature of the programme in the areas of support services, motivation and mobilization strategies in order to

ensure that almost all of the graduands from basic literacy classes are enrolled in the functional literacy programme.

1.8. The scope of the research

The research was limited to men engaged in functional literacy activities as participants in the communal areas of Mazowe district. This district was chosen because, according to records available in the Ministry of Education and Culture, it had more functional literacy classes and projects than any of the other seven districts in Mashonaland Central Region. Headmasters in this district had attended many workshops on literacy promotion and were quite keen to promote literacy, both basic and functional, within their school catchment areas (D.E.O., Mazowe district, April 2012).

The other reason for the choice of the district was that available literature from Mashonaland Central Region suggested that this district led all other districts in promoting both basic and functional literacy. The researcher felt that the district could give a good picture about participation in the national functional literacy programme in the country, generally, and in Mashonaland Central, in particular, with special emphasis on the rural male population. Mazowe's population is homogeneous socially and economically. Socially, the population is of the Shona origin with Zezuru as its mother tongue. Thus there are no linguistic, economic or cultural differences here. Economically, the population is sustained by subsistence farming as indicated in 1.8.1 below. The district is also near the homes of both the researcher and his principal assistant; it is, as a result, easily accessible to the researcher, both by private car and public transport. Finally, the area is administered by one district council so it was easy to deal with one authority.

1.8.1. Characteristics of the area/population under study

Mazowe district is to the north east of Harare. (See Appendix H on page 176 for the Map of Zimbabwe). The researcher's observation is that the district is a typical area inhabited by poor land- hungry subsistence farmers. The district is originally a tropical savanna area that has been cultivated for several hundreds of years by poor peasant farmers using the most rudimentary methods of farming. Its soil is severely leached out, soil fertility is poor and its savanna vegetation is gone. Desertification, siltation, deforestation and general land degradation are on the increase with little effort being made to arrest them.

The local people, like any other communal dwellers throughout Zimbabwe, are poor peasant farmers whose sole means of sustenance is agriculture. Returns from agriculture are generally inadequate to provide sound socio-economic independence to these people. The educational needs of these people, as already alluded to in section 1.3 of this study, were neglected by past settler colonial governments. In 2010 it was estimated that about 2600 adults were still illiterate in this district. Of these, only 751 were men (MEC 2010:15) and 50% of them did not participate in the literacy activities.

The Mazowe people bear various totems and they are largely dependent on subsistence crop and animal farming plus market-gardening. They grow maize, groundnuts, sunflowers, rapoko and potatoes; and they keep cattle, goats, fowls and donkeys. The rewards of their agricultural activities do not ensure a comfortable standard of life for them; hence most men are migrant workers who sell their labour in the nearby town of Bindura and the city of Harare.

1.9. The research methodology and design of the study

1.9.1. The research methodology

The mixed method research approach was adopted for this study. Johnson, Onwueghuzie and Terry (2007:81) define the mixed method research as one that:

- focuses on research questions that call for real-like contextual understandings of multi-level perspectives, and cultural influences;
- employs rigorous quantitative research assessing magnitude and frequency of constructs and rigorous qualitative research exploring the meaning and understanding of constructs;
- utilizes multiple methods (e.g. intervention trials and in-depth interviews);
- intentionally integrates or combines these methods to draw on the strength of each; and
- frames the investigation within philosophical and theoretical positions

Teddie and Tashakkori (2006:12-28), agree with Johnson *et al.* They define mixed method research as that research in which the investigator collects and analyzes data, integrates the findings and draws inferences using both qualitative and quantitative approaches or methods in a single study or programme of inquiry.

The research sought to find out why men were not participating in the current functional literacy programme. Such questions could best be addressed through qualitative methods, examples of which are interviews or focus group discussions. The interviews were used to gather detailed information regarding factors that militated against men's participation in the functional literacy programme, and to collect data on how these men could be re-engaged in meaningful participation.

1.9.2. The research design

A research design is a systematic, subjective approach used to describe life experiences and give them meaning. This observation is supported by Yin (2003:29), who defines research design as a:

“structure of an enquiry which is a logical matter rather than a logistical one”.

The major goal of such a design in a qualitative study such as this one is to gain insight, and explore the depth, the richness, and the complexity inherent in the problem under investigation.

In this research, the researcher employed the case study design. The case study was ideal for such an investigation, as supported by Frazer (1973), Merriam (1988) and Stenhouse (1985). Their argument is that it allows the researcher to work with the target group in their natural context, thereby creating realistic chances of getting the truth out of them.

1.9.3. Population, sample and sampling method

A population is an aggregate of all cases that conform to some designated set of specifications. Thus, according to Hopkins (1976:56) in support of the above assertion:

“... a population is any clearly defined aggregate or set of people or things.”

There are two types of populations which are the target and study population. Target population is defined as the total number of people, items or cases upon which the results of the research are generalized. On the other hand study population is the set of people actually available to the researcher (Hopkins *ibid*). The specific nature of the population under study depends on the research problem, context, extent and time.

The population in this research was that of males participating in the functional literacy programme in Mazowe district in 2012 and 2013. The district has 6 literacy groups with a total population of 41 learners who were participating in the programme. A detailed discussion of the sample and the sampling procedures that were undertaken are discussed in Section 3.3.3 on page 73 of this report.

1.9.3.1. Sample and sampling method

Simply defined, a sample is a subset of a population that is used to represent the entire group as a whole. In research, it is often impractical to survey every member of a particular population because the sheer number of people is simply too large.

Sampling on the other hand is the process of selecting a group of subjects for a study in such a way that the individuals represent the larger group from which they were selected from (Babbie 1992:41). This representative portion of a population is the sample as noted in the forgone paragraph.

In this research the researcher opted for the purposive sampling technique. Maxwell (1997:87), defines purposive sampling a type of sampling in which:

“particular settings, persons or events are deliberately selected for the important information they can provide that cannot be gotten as well from other sources.”

Joppe (2000:69), adds another dimension to Maxwell’s definition. He says:

“purposive sampling is a form of non-probability sampling in which decisions concerning the individuals to be included in the sample are taken by the researcher based upon a variety of criteria which may include specialist

knowledge of the research issue, or capacity and willingness to participate in the research.”

He further contends that the main goal of purposive sampling is to focus on particular characteristics of a population that are of interest, which will best enable the respondent to answer the researcher’s questions.

In this research, 12 participants for the interview (7 men and 5 women) were identified. The reason for including women in a research concerning men was to find out the women’s attitudes towards men’s unwillingness to participate in the functional literacy programme. In other words, what was their side of the story? What is it that they hear or know about men’s reluctance to participate in the programme?

1.9.4. Data collecting instruments

The researcher used the interview as the main instrument in the collection of data. In addition, the notes based on observations and the focus group discussions were also used. A detailed discussion on these is captured in Section 3.4 pages 82 to 87 of this write up.

1.10. Limitations of the research

The research had its own limitations. The sparsely dispersed population was difficult to coordinate. The other limitation was the apparent uneasiness caused by the use of a tape recorder on interviewees who had no previous experience of having their voices recorded. However, everything possible was done to minimize the effect of these possible limitations on the quality and value of the study as reported in Chapter 3.

1.11. Definition of terms

Because of the need for precision, any scientific discipline is concerned with its own vocabulary. It is important to define all unusual terms that could be misinterpreted for the purpose of establishing a frame of reference with which the researcher approaches the problem (Best and Khan, 1993). For concepts to serve the function of communication, sensitivity to an organization of experience, generalizations and theory construction should be clear, precise and agreed upon. In order to contextualize the terms used in this research, some of the terms were conceptual while some of the terms were operational. The conceptual terms are authority based as explained below:

1.11.1. The title

The title denotes the need to identify factors that militate against men from participating in the national functional literacy programme in the Mazowe district of Zimbabwe, in view of their response to the basic question of why these men are not actively participating in the programme.

1.11.2. Factors

The term “factors” is defined by the Oxford Advanced Learner’s Dictionary of Current English (2012:305) as: “*circumstances that help to bring about a result.*” Further on it says; “*factors refer to environmental influences that cause something to develop.*” The following terms are identified as synonyms of “factors” by the same source. These are: aspects; causes; circumstances; elements; influences. Barrier is another term that was to be used interchangeably with “factor” in this study. The Oxford Advanced Learner’s Dictionary of Current English (2012:64), defines “barrier” as:

“something that prevents, hinders or controls progress.”

Further amplification of this concept is done in section 1.11.3 that follows latter.

1.11.3.Barriers

Some writers on adults' participation in education programmes view the term "barriers" as impediments that could not be overcome, or else the nonparticipants would have participated. For example, in their discussion of Harris poll results on arts related leisure activities, Reed and Marsden (1980:39), define barriers as

"factors which keep people who want to participate in some activity from doing so".

Another common view is that barriers are obstacles that depress the frequency or extent of participation below the desired level but do not necessarily prohibit participation entirely.

In a 1990 study, Valentine and Darkenwald argued that the traditional term "barriers" was slowly being replaced by "deterrents" in Adult Education literature. Their explanation for this preference in terminology was that the term "barrier" connotes an absolute blockage, a static and insurmountable obstacle that prevents an otherwise willing adult from participating in adult education, an attractive but simplistic notion. 'Deterrent' on the other hand, suggests a more dynamic and less conclusive force, one that works largely in combination with other forces, both positively and negatively, in affecting the participation decision (Valentine and Darkenwald 1990:30).

In viewing literature on barriers to participation in literacy programmes and other related activities, the researcher had such conceptual distinctions in mind. However, in this study the following terms: deterrents, impediments, and obstacles will be used interchangeably with the term "barriers" to refer to factors that militate against men's participation in literacy programmes.

1.11.4. Literacy

The above term can be defined in threefold. These are: traditional or basic literacy, cultural literacy, and functional literacy. Traditional literacy is accepted both by UNESCO (1960) and the Zimbabwe Government (2010) to mean the ability to read, write and enumerate, mostly in one's mother tongue. However, currently UNESCO defines literacy as the ability to identify, understand, interpret, create, communicate, compute and use printed and written materials associated with varying contexts (UNESCO 2010). This concept is explained further in section 2.2 of Chapter Two.

1.11.5. Cultural literacy

This is literacy which aims at making the learners understand their socio-political and culturo-economic realities. It is what Freire (1972) calls literacy for "conscientization": a literacy that awakens learners to their reality and which seeks to provide them with the ability and self-confidence to act to improve their situation. It is literacy that seeks to make learners, says Freire (1972:23),

"to hold history in their hands"

literacy for individual and social liberation and development. It is an awakening experience.

1.11.6. Functional literacy

Like cultural literacy, functional literacy is of the type that has literacy with a function. It is work-oriented literacy which denotes the integration of literacy instruction with technical, occupational or life skills to tame the environment for one's well-being. Functional literacy programmes do not only provide basic education, but also enable learners to cope better with problems encountered in their environment; such as poverty, diseases, ignorance, superstition,

desertification, oppression, exploitation, misery, pollution, landlessness and famine. It is literacy characterized by socio-economic and cultural objectives: literacy focused on the achievement of success by both the individual and society. This is the kind of literacy that Zimbabwe subscribes to currently.

1.11.7. Programme

‘Programme’ originates from the Greek word ‘prographein, meaning ‘to write publicly.’ ‘Pro’ means ‘before’ and ‘graphein’ means ‘write’. Thus a programme is a planned series of future events or performance. For the purposes of this study, Verner’s (1964:34) definition was adopted. He defines a programme as:

“a series of learning experiences designed to achieve in a specified period of time certain specific instructional objectives for an adult or group of adults”.

1.11.8. Qualitative research

A simple Google research of “qualitative research” and “definition” brings up a host of examples from websites and research methods course syllabi. For example, the Online Dictionary of the social sciences (n d.) defines qualitative research as follows:

“Research using methods such as participant observation or case studies which result in narrative, descriptive account of a setting or practice”.

Compared to that of Denzin and Lincoln’s (2005:3) definition:

“Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive material practices that makes the world visible. These practices transform the world. They turn the world into a

series of representations, including field notes, interviews, conversations, photographs, recordings and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them.’’

Of particular note in these definitions is the joint emphasis on a philosophical stance and a particular structuring of the analytic results as interpretive. The interpretive approach is generally set in contrast to a positivist approach, and indeed, the two are incompatible. The researcher prefers the simpler and more functional definition of qualitative research as offered by (Nkwi, Nyamongo and Ryan 2001:1). They define qualitative research as:

“a research that involves any research that uses data that do not include ordinal values.”

The focus in the latter definition is on the data generated and/or used in qualitative inquiry that is text, images and sounds. Essentially the data in qualitative research are non-numeric and less structured data than those generated through quantitatively oriented inquiry because the data collection process itself is less structured, more flexible and inductive.

1.12. Organization of the research report

Chapter 1 has provided an in-depth insight into the problem under investigation. A comprehensive review of the literature vis-à-vis the problem under study is done in Chapter 2. The third chapter discusses the methodology that was adopted for the research. The presentation and analysis of data are found in Chapter 4, whilst

Chapter 5 constitutes a summary of the major findings of the research, conclusions and recommendations.

1.13. Summary

The foregoing exposition has provided, among others, information related to the background of the problem, statement of the problem, purpose of the research as well as the scope of the research. Crucial terms related to the research were also discussed and clarified. Chapter 2 is devoted to the review of literature related to the research.

CHAPTER 2

REVIEW OF RELATED LITERATURE

2.1. Introduction

In Chapter One Section 1.5, the purpose of this research was discussed followed by relevant background details that gave the study purpose and direction. Chapter 2 explores and also examines in depth, the reasons why men, in particular, are not interested in literacy programmes offered by the Government. The following major factors are examined, namely the role of culture and tradition in preparing men for difficult challenges as compared to women. Could it be assumed that women unlike men were interested in literacy programmes because as potential mothers, they found such programmes empowering? Thus, it was very pertinent for this study to find out the reasons or factors that militate against men's participation in literacy services.

2.2. The concept of basic literacy and its relevance to the study

There is no agreed way of defining the term 'literacy.' At the Jomtien Conference (1990) on 'Education For All,' it was observed that any attempt to define the term "literacy" was like a walk to the horizon whereby as one walks towards it, the horizon continues to recede. By the same token, as groups of people achieve the skills that were formerly defined as literacy skills, some altered circumstances through technological development often render such definition obsolete (Knowles, Holton and Swanson, 2005). Consequently, Harman (1987) defines literacy as the ability to communicate ideas and information in the right way at the right time, as well as the ability to use computers and other types of problem-solving techniques that may involve mathematical calculations.

The traditional approach that viewed literacy as permanent was based on the view of literacy as a neutral set of skills, which a person either possessed or did not possess; meaning that the distinction between the literate and the illiterate people could be drawn easily. Proponents of this view believed that learning literacy brought with it new ways of thinking, new understanding and new capabilities.

This view has been widely and increasingly challenged by some writers (Street, 1984; Papen, 2005). Their view is that there are multiple forms of literacy. People have different forms of literacy that they use in different domains of life. For example, to learn to read the Qur'an in Arabic does not help one to be able to read a local newspaper. Street (1984), an authority in this domain, points out that there are three main sets of literacy. Firstly, there is what he calls *commercial literacy*, which is the literacy of the shop and the market. Then there is *religious literacy* such as reading the Qur'an. Finally, there is *schooled literacy* which is the literacy that is taught in the classroom.

Other studies have also developed other forms of literacy. Baynham (1995), identifies what he calls *occupational literacy*, a phrase that refers to the different forms of literacy found in different occupations such as tailoring, carpentering, and other work activities. The other form of literacy he refers to is *bureaucratic literacy* which has to do with offices and office related documentation. A person can become an expert in one or two of these forms of literacy and yet still be *illiterate* in the other forms. The literacy practices of a taxi driver and of a hairdresser are very different, and their learning approaches also differ.

The formal literacy and especially the numeracy practices that are being taught in schools and in adult literacy classes are not the same as the informal literacy and numeracy practices, which are commonly used in everyday life.

Prisloo and Breir (1996), say formal literacy has rules of spelling and grammar, which informal literacy, sometimes called local vernacular or indigenous literacy, does not possess.

Each form of literacy is bound up within a context of power and practice. The schooled literacy is all powerful and dominant whilst the others are subsidiary (Crother, Hamilton and Tett, 2001). Each form of literacy has its own functions. The issue that is of interest here is that non-literate persons do not engage in literacy practices. When they do, they may do so through interpreting, or they may adopt other strategies. The most important thing to note here is that they all have experience of literacy in one form or the other, especially where literacy is used for exclusion.

Studies by Rogers and Uddin (2005:62), have shown how many non-literate persons have acquired, through informal learning, some understanding of literacy and its power and some informal skills. This is even true of numeracy, for everybody engages in some form of counting and calculating in their everyday life, using their own, often very local practices in the process. It is, therefore, not possible to distinguish starkly between literate and illiterate persons. Some people now talk about the plurality of literacy (UNESCO, 2007). This is the position that the researcher holds.

2.2.1. Visual literacy

Visual literacy is one area where the concept of multiple form of literacy manifests itself in the sphere of reading, interpreting pictures or images. In his exciting study, Fulglesang (1973), argues that the meta-linguistic skills, on which this approach is based, cannot be presumed. He challenges the assumption that

pictures are some kind of ‘inter-cultural language’. Contrary to Freire who accepts without question that people can always interpret pictures accurately, he says that:

“...it is probably right to say that pictorial illiteracy is almost as widespread as illiteracy itself. People have to learn to read pictures” (Fuglesang, 1973:62).

This brings about a sudden and unanticipated question that learning to “read a picture” might be just as difficult as learning to read a text. Nor does it follow that someone who can read a text, for example, the literate coordinator, is any more capable of reading the picture than the non-literate peasants.

This idea is also reflected by Brown (1974:26), who, when writing about the use of picture codes, notes:

“...the coordinator begins the discussion with the question ‘what do you see in the picture? Because this naming of objects is important because people not accustomed to graphic representations may not easily identify what is meant to be shown’.

The points raised above by Fuglesang and Brown clearly demonstrate that visual literacy is one of the many forms of literacy in the world. In a similar vein Ngugi waMirii also confirms the notion of multiple forms of literacy when he posits three different types of literacy, namely alphabetic literacy, communication literacy, which is part of people’s communicative skill in the production of words or texts, that is, in the use of language codes in struggles against nature and in society (struggle for life). Finally, waMirii talks of consciousness literacy which is part of an educational process to mould a certain consciousness about the why

of people's struggles, especially against the silencing domination of outside forces (Ngugi waMirii, 1980: 18).

2.2.2. Orality

It is quite clear that there is no universally recognized definition of 'literacy.' What is certain and what many people seem to forget is that literature was invented by illiterates (Enzensberger,1992:108), and that the so called illiterates we often talk about are all orators; they live, operate, communicate, create in an ORAL context and within and from an ORAL CULTURE. Oral culture is the equivalence of literate culture in every respect, in terms of complexity, cognitive processes, depth and wealth of experience (Finnegan 1977).

Orality goes back to the origins of language. It relies on the spoken word. In speaking the meaning is in the context while in writing the meaning is in the text (Olson and Torrance, 1991). It is an 'art' in the meta-technological sphere. Because it operates in one's own language, it is accessible to all. People can sing, dance and act it. It is close to life, participatory and situational. In short, it is life. In orality, data and interpretation are merged. Oral literacy operates in a dialogical face to face situation (interlocutors).

The wisdom in Oracy/Orality/Oral literacy is reflected through the poetry, proverbs and riddles as exemplified by those 'walking libraries' or 'encyclopedias'- the 'GRIOTS'. From what has been stated so far, it is clear that oral literacy is complete in its own right and that above all, it is human centered. This is why, perhaps, a lot of people manage to live without 'literacisation' or alphabetic literacy as Enzensberger (1992:96), notes:

“every third inhabitant of our planet manages to survive without having mastered the art of reading and writing”.

2.2.3. Zimbabwe's definition of literacy

Literacy in the Zimbabwean context refers to the ability to read, write and enumerate (MEC 2010:3). However, this is a narrow view of literacy as observed earlier on. Jarves and Griffin (2003), point out that literacy as a skill can best be defined in its functional form through gaining possession of skills perceived as necessary by particular persons and groups in order to fulfill their own self determined objectives as a family, job seekers or members of social, religious sect or of any other associations of their choice.

The United Nations Development Programme (2004), recognizes that functional literacy is an entry point to empowerment; hence it brings together components of literacy skills development and income generation activities. For the Zimbabwean community, literacy for people living in rural areas would ensure that they become self-reliant through engaging in income generating projects. In the following section, the writer discusses the general typologies used in the classification of factors that militate against adults' participation in literacy programmes.

2.3 The concept of functional literacy

By the mid 1960's the world had come to realize that emphasis on teaching *basic literacy* (that is reading, writing and arithmetic) was inadequate if literacy was to be developmental. The Persepolis Declaration, Teheran (1975), recommended that functional literacy involves the integration of literacy with "specialized training organized around precise and materially defined objectives focused on concrete problems" (Bataille, 1977). Thus the skills of literacy will become part and parcel of developmental activities of the learners, such as crop and animal husbandry, or some income generating activity like market gardening, poultry, piggery, to name a few. The focus was on the learner applying his literacy skills

in some economic activity that would lead to increased productivity, increased incomes and a general rise in the standard of living and the general welfare of the learner.

This is a work-oriented literacy (UNESCO: 1965), focusing on skills development and the exploitation of human and physical capital in order to increase earnings of the target population in order to meet their basic needs. This type of literacy has been criticized for concentrating on economics at the expense of the other socio-cultural and human elements of literacy (Kidd, 1974). However, Zimbabwe has also opted for this type of literacy, as is pronounced in the strategy document of (MEC: 2010). Dumont (1973 : 31), summarizes functional literacy as:

‘...real functional literacy presupposes that what is taught is usable and used to do technical work better and to promote occupational improvement or innovation - in the form of a solution to the production problem, which is behind the whole process.’

This is further clarified by Jarves and Griffin (2003: 47) when they say that whatever the form any functional literacy program takes, in the final analysis the main “purpose behind such a program is an economic one” which is meant:

‘...to make people become more efficient and productive citizens and workers under the prevailing government...; to mobilize, train and educate still insufficiently utilized labor power to make it more productive.’

Thus, even if functional literacy is meant to promote socio-cultural development, this is not its main concern, but economic development with the view that socio-cultural development will, of necessity, result from this type of development. A person is said to be functionally literate when he has acquired the knowledge skills in reading and writing which enable him to engage effectively in all those

activities in which literacy is normally assumed in his culture group, Linderman (2010:1) says:

“in France literacy applies to someone ...who has a significant level of reading, writing and basic numeral skills to be self-supporting in everyday life situations”.

Maddox (2008:1), refers to this approach as the *Capability Approach* which is taken as a key determinant of the well-being and goal of human development. Rogers (2008:13), says *Adults learn literacy by using literacy*. Rogers (ibid), identifies four characteristics of adults as they come to the learning institutions as follows:

“Firstly adults come to the learning programmes for a purpose. They come with prior learning, and being adults, they come accustomed in some measure to control their own lives. They need to control the learning process too; and finally adults learn best when they engage in the activity itself for real rather than learn in preparation for some task.”

Consideration of the four aspects by Rogers (ibid), makes literacy transform from basic to functional literacy. Learners should be able to use what is learnt in their day to day lives. Unless the formal teaching relates to the informal literacy of functionality, the work of the classroom will be seen by the learners as irrelevant. According to World Literacy Foundation (2012:2),

“poor functional literacy limits a person’s ability to engage in activities that require either critical thinking or solid base of literacy and numeracy skills such as understating government policies and voting in elections, using computers, calculating

costs and potential returns of a financial investment or assisting children with homework”.

Thus, even if functional literacy is meant to promote socio-cultural development, this is not its main concern, but economic development with the view that socio-cultural development will, of necessity, result from this type of development.

2.3.1. Aims of functional literacy

Dumont (1979:31), says that reading, writing and numeracy are not part of the aims of functional literacy but of basic literacy. He says that the aim of functional literacy is:

“to provide the producer with better tools that is basic literacy skills, tools which include the written communication, that is, the use of writing for calculation and communication.”

The assumption is that the learner in functional literacy is a producer of goods and services, and is:

“... chiefly motivated by knowledge enabling him to provide for himself.”

Thus the acquisition of literacy knowledge is not an end in itself but a means to an end, the total development of the learner; and an improvement in his functional performance in the production process.

UNESCO (1973:28), say functional literacy is meant to induce individuals to learn to grow by learning to adjust themselves to change as well as being change-agents themselves. Thus, the functionality of this type of literacy is to induce social action, social change and development in society in general, and in the learner in particular. It is a functional literacy that seeks to develop the individual's technical and professional skills as well as the mental analytical equipment.

One other aim of functional literacy is:

“man in flesh engaging in development action in order to change his environment and improve his situation (UNESCO, 1973:69).”

Thus functional literacy, like all other forms of education:

“is for the development of Man, by Man, for Man and with Man (Nyerere 1988:42).”

It is not functional literacy for its own sake, but functional literacy for a purpose, that is, development, be it economic, social, political or cultural, individual or societal, and so on.

2.3.2. Mobilization for functional literacy

Grainger (1986:27), feels that the success of any literacy programme revolves around centralized mobilization to ensure popular participation. This, she says, is:

“...mobilization in terms of economic resources, human resources, information and communication, and mobilization of material resources.”

Lind et al (1990:78) noted that mobilization for functional literacy may be difficult because the programme is both small-scale and varied from group to group, and from place to place. Thus the *functionality* aspect of the programme requires longer training periods for instructors, supported by training which in most cases is very expensive. Hence instructors are trained for shorter periods such as 2-3 weeks, a factor that undermines the functionality of the teaching as well as the success of the programme. This could result in low levels of participation. In Zimbabwe, the mobilization of participants is the responsibility of District Literacy Co-ordinators.

2.3.3. Content of functional literacy

The content of functional literacy varies from country to country depending on the cultural-economic nature of that society. According to Mutanyatta (1987:103), the Tanzanian content for functional literacy launched in 1982 included:

“set subjects, with Arithmetic, Kiswahili, Political Education and Agriculture being compulsory.”

In Zimbabwe, according to MEC (2010:13), the content for functional literacy activities includes consolidation of numeracy, reading and writing acquired during the basic literacy programme, crop and animal husbandry, domestic science, home-making and home management, market gardening, crafts, brick-making, baking, childcare and family planning.

The curriculum for the Zimbabwe Functional Literacy Programme, as outlined in its policy document, also covers the following areas: peasant education, workers' education, basic primary health care and income-generating projects.

2.3.4. Functional literacy projects

According to MEC (2010:7), functional literacy groups have to operate income-generating projects so that participants will apply and consolidate their learned basic literacy skills in running the programme. This document states:

“that participants will study post-literacy materials on various projects such as income-generating projects. Income-generating projects will include, inter alia: dressmaking, basketry, pottery, piggery, poultry, gardening or whatever is determined by local needs.”

The idea of integrating literacy classes to income-generating activities is, in principle, a noble idea, says (Lind et al 1990:115). This, they argue, is because it creates motivation in the participants. They (ibid) further state that:

“the need, hence the motivation, for literacy and numeracy skills is created or reinforced through programmes related to health care, family planning, nutrition, income-generation, etc.”

In this context literacy and numeracy should become necessary tools for learning more, controlling money and participating in community activities. However, Lind *et al* (1990:115), quickly point out that income-generating activities lead to the neglect of literacy instruction as participants concentrate more on income-generation. Furthermore they note that:

“it is upsetting to observe that women organized in many integrated projects neither manage to generate income nor to learn literacy skills.”

This means that the income-generating projects impact negatively on functional literacy instruction. Lind *et al* (1990:116), say that the income-generating projects are uneconomic and rarely generate income:

“...due to underfunding and under qualified staff. The members (mainly female) of the groups initiating projects are not trained in marketing and management skills; they also lack technical expertise to produce the intended products; they do not (or do not know how to) fulfill the conditions for credit and receive hardly any management support for planning, implementing and developing the projects. An important disadvantage for many groups of this kind is precisely that most members are illiterate or semi-illiterate.”

If income-generating activities are uneconomic and fail to improve the quality of life of the participants, it means that the people's excessive work load is further

increased and so these projects become another burden, says (Stromquist 1997:14). Brown (1974:44), asserts that such programmes increase the drudgery of rural people than liberate them from their existing state of drudgery. However, Phillips (1970:53), is of the opinion that participation in literacy programmes is enhanced if linked to economic operations. His argument is that ordinary illiterate people regard those that are literate as being prestigious and that *literacy* is indeed an economic asset. This probably is the rationale for having income-generating projects in the Functional Literacy Programme.

2.3.5. Critics of the functional literacy model

A review of literature identifies functional literacy as the key concept used in recent decades to advance utilitarian argument for making available to illiterate populations a broad-based, socially relevant literacy (Levine 1986). Levine shows how the idea of becoming functional emerged as a goal to be pursued in a series of UNESCO sponsored literacy programmes in the Third World. He traces the various shifts in connotation and emphasis it underwent during its carrier with UNESCO. However, more recently, functional literacy has also emerged as an official goal for adult literacy programmes within modern industrial capitalist countries.

In the Third World contexts, the espoused goal of functional literacy has been overly utilitarian. The aim has been to incorporate marginalized adults into established economic and social values and practices. Functional literacy has been conceived as a means to an end. And within this view, human beings themselves have been conceived foremost as means to such ends as economic efficiency and social cohesion.

On the other camp is Kozol (1985), who goes to the very heart of the ethos of functional literacy and out-rightly rejects its underlying premises. McLaren and Leonard (1993:91) notes:

“It is unworthy goal to be pursued in adult literacy programmes. A functionalist philosophy minimizes human beings. In the sense of the term that has been ‘frozen into public discourse’, functional literacy is mean-spirited. Machines function, people either perish or prevail.”

Thus, Kozol sees functional literacy reducing persons to the status of mere objects and means, rather than confirming and exalting them as ends in themselves. He further argues that its aim is to equip illiterate adults with just those skills and knowledge (no more) – which ensure competence to function at the lowest levels of mechanical performance.

Freire too is critical of mainstream traditional functional literacy. He is against its ‘operationalization’ process because it is domesticating and is anti-dialogue. According to Freire, productive dialogue vis-à-vis functional literacy means:

“...faith in... (people’s) power to make and remake to create and recreate...” (Freire 1972:62-64).

Thus in traditional paradigm, functional literacy does not allow creativity. McLaren and Leonard (1993:104) contend with this by saying:

“It fits the logic of domestication like a glove.”

In place of traditional functional literacy, Freire suggests that a humanizing model of functional literacy is possible, one which furthers the ontological historical vocation of humans to become more human, rather than reinforcing people’s subordinancy. Freire’s argument in McLaren and Leonard (1993:107), is that:

“functional literacy should stimulate illiterate adults into pursuing their ontological vocation within struggle to

understand the world, and to transform it in ways which overcome oppressive socio-historical structures and relations.”

2.4. Typologies of barriers that militate against adult male learners’ participation in literacy programmes

It is crucial from the onset to identify typologies that authorities have used to classify barriers that affect adults in general when participating in literacy and other development-related programmes. This was important as the researcher would then be able to identify those barriers, if any, that specifically affected men in the latter stages of this dissertation.

Among the many authorities who have come up with a classification paradigm of barriers to adult participation in literacy programmes is Cross (1981), who identified a three tier typology of situational, dispositional and institutional factors. Other gurus are Scanlan and Darkenwald (1990), who identified six deterrent factors in continuing education. These are disengagement, lack of quality, family constraints, cost, lack of benefits and constraints. Examples of disengagement factors they provide include lack of energy to undertake active literacy participation, low confidence in oneself or unsupportive friends.

Beder (1996), another authority, postulates a four tier typology. In his study of nonparticipation in adult basic education programmes, Beder identifies four categories of factors that militate against adult learners’ participation. These are low perception of need, perceived effort, dislike for school, and situational factors. Long and Middleton (2001:22), came up with a three tier category of factors that militate against men participating in literacy related programmes.

These were *socioeconomic-circumstantial*, *cognitive-emotive*, and *programme/policy related* factors. The two argue that socioeconomic-circumstantial factors can include financial problems, conflict with work, health problems, lack of childcare, and *systemic and political factors beyond the individual's control*. Cognitive-emotive barriers include the desire for secrecy, internalized stigma, negative perceptions or attitudes towards education and towards those with low literacy and *low self-confidence, and fear of failure*.

Programme/policy related factors stem from the programme itself and include lack of visibility, inappropriate course content in terms of skill level or social and cultural values, intrusive enrolment procedures, and poor *physical conditions* (Long and Middleton 2001:24). The fifth category comes from Long and Taylor (2002); it constitutes diversionary factors, which are responsible for influencing a person's life path away from education. The examples they provide include a feeling that literacy is irrelevant, a feeling that the programme runs against cultural values, being in a cultural group that does not value literacy, and having no perception of a need for literacy training. In addition to diversionary factors, Long and Taylor include intervening factors in their typology. These are forces that prevent someone from enrolling in a programme after having considered taking one. Examples of intervening factors include lack of awareness of programmes, childcare responsibilities, nervousness about school, money problems *and work related conflicts* (Long and Taylor, 2002:14).

A systematic synthesis of the five categories discussed above seems to concur with the four main factors that militate against adult learners' participation in literacy programmes. These are institutional, informational, situational and dispositional factors. The institutional dimension encompasses the image, ethos, administrative and pedagogical practices, as well as the physical environment used by education and training providers. The informational domain concerns the availability, range, quality, and reliability of information on education and

training, as well as the media used and methods adopted in the dissemination of information. The situational aspect is concerned with the individual's life situation, taking into account the extent to which one's available resources such as money, and time influence participation in education.

Finally, the dispositional aspect is concerned with the complex and less tangible domain of the individual's perceptions, feelings, thoughts and attitudes. However, of late Ronayne (2009), has come up with an additional strand to this conceptual framework which he calls *contextual factors*. His argument is that the afore identified models do not sufficiently take into account factors such as the prevailing economic circumstances, the actions of the state in promoting education and training, and the circumstances and needs of educationally disadvantaged adults, particularly those who are unemployed.

Ronayne could be having a convincing point here; as already observed in Section 1.8.1 of Chapter one; literacy participants in Mazowe district are, indeed, reeling under abject poverty. The economic difficulties they are facing could be a contributory factor toward nonparticipation by those who fail to participate in the literacy programme.

In Ronayne's framework, contextual factors refer to prevailing labour market conditions, the policy stance towards issues such as social exclusion, educationally disadvantaged and the mix of programmes targeted towards the long-term unemployed. They also include factors that have been derived from issues related to the society, reference groups, and peer groups, concerning the value of education. Clearly as observed by WRC/DES (1999:18-19), Royayne's typology broadens the conceptual framework to facilitate analysis of the wider political, structural and cultural context in which education is operative. Having critically examined the classification of factors that militate against adults' participation in literacy programmes, in the sections that follow, the writer

proceeds to identify and discuss specific factors that deter men's participation in these programmes.

2.5. Case studies on factors that deter men from participating in literacy programmes in a few selected countries

In the following sections, the researcher identifies and discusses specific barriers that were faced by men participating in literacy programmes in a few countries and organizations.

2.5.1. Ireland

The Back to Education Initiative (BTEI) was an Irish literacy project that was undertaken in 2007 in Dublin to exclusively increase the participation of male adults with less than upper second level education, in a range of flexible learning opportunities leading to formal qualifications. In this study it is reported that the number of men participating in the literacy project was low, on average 25% of the total cohort. O'Connor (2007: 42), acknowledges that, in general, men's participation in this project appeared to diminish rapidly over the project's life cycle and that the majority of them were in their late teens or early twenties. O'Connor further observes that those aged twenty-five years and below were mainly interested in specific skills training activities. This/ is an important observation since training in skills acquisition is a critical component of the Zimbabwean functional literacy programme. The authenticity of the skills that men are supposed to acquire from the training will definitely determine their stay in the programme.

Contrary to the above, O'Connor (ibid), is quick to note that this does not hold for all male adults. His assertion is based on the findings of the European Commission's (2007) study where it was found that the men's participation rate

for all the European Union's 27 countries, decreased significantly with age. Persons aged 55-64 years participated four times less than persons aged 25-34 years, that is, from fifteen point five percent for 25-34 to five percent for 55-64 year olds. Thus, the researcher also investigated whether age is a militating factor against men's participation in the functional literacy programme taking place in the Mazowe district.

The other militating factor noted in the literature review was that men were very difficult to attract into a structured learning environment for some feared the unknown or feared the formal education system owing to negative experiences they had encountered in their early days at school (O'Connor 2007:49). O'Connor (Ibid), posits that some had poor literacy skills and feared being exposed. Others were suspicious and mistrusted the 'state institutions' or were just being 'cynical' about what second chance education could do for them.

Concurring with O'Connor's observations with regard to men's negative experiences of their early school days, McGivney (2004:59), highlights some of the militating factors imposed by male culture, which portrays education as a female pursuit and not fitting into a '*macho*' image. He reports that many boys, particularly those from working class backgrounds, were characterized as effeminate and wimpish if they applied themselves much at school. This *sense of embarrassment and shame* experienced at returning to formal education as an adult, particularly to tackle basic literacy, affects most illiterate men. In fact, according to McGivney (2004:62), *this is deemed a taboo subject*.

The researcher wondered if men in the Mazowe district felt the same. Do negative experiences of their early days at school have anything to do with their negative approach to participation in the literacy programme? This remains to be proved as events unfold during the research process. McGivney (ibid), further notes that the traditional view of the role of men in society as patriarchs and *bread-winners*

endures. Expectations that men should be the ones to go out to work in order to provide for their families persist. Many men may not realise the benefits of formal learning, either short or long term, because they cannot reconcile it with these traditionally assigned gender roles and they may struggle to see its relevance in their own lives.

2.5.2. Canada

The Canadian study is one in which 44 non-participating males were identified and interviewed in order to explore their perceptions of a literacy programme. In this study, Long (2002:24), identified three kinds of factors that caused nonparticipation of male respondents with low literacy skills. Firstly, diversionary factors were found. Examples of such factors include issues relating to social status, life context and life experience that influenced respondents from their early life throughout into their adulthood. The responses that described these factors showed that respondents had a variety of ways of seeing or coping with their low literacy skills that did not necessarily lead them to the conclusion that they should enroll in a programme. The researcher wondered whether this was one of the reasons why men in the Mazowe district were not participating in the literacy programme. He furthermore wondered if these men have other coping mechanisms at hand, and if they do, what were they. Secondly, he found transition points, or moments which had acted as triggering events for respondents to think about the idea of taking literacy or an upgrading programme. Transition points are moments when respondents think about enrolling in or finding out about a programme. These points seem to be triggered by life changes or particular events in the respondents' lives that cause the transition moment.

A typical example would be while at some point in their lives the respondents might have thought that they did not need any more skills, or that they were coping adequately without upgrading them. Invariably they had had at least an occasion in their lives when they considered finding out more about literacy or

upgrading programmes. More often, respondents would have identified multiple transition points in their lives when they thought about upgrading their skills. However, according to Long (2002:38), despite these transition points, none of the respondents in this particular study ever joined the literacy programme.

Thirdly, Long (ibid), uncovered intervening factors, which included a wide range of socio-economic, circumstantial influences that act as concrete barriers to non-participation, along with a host of cognitive-emotive influences that have to do with respondents' thoughts, perceptions, expectations, fears, and assumptions about learning and adult education programmes.

These factors contributed to preventing respondents from enrolling in programmes after they had recognized a desire or need to do so. Some factors were temporary, for example acute health problems. Others such as poverty were long term, whilst others were more pervasive and systematic. The inference one draws from this study is that these factors were interrelated and did influence each other in complex ways.

2.5.3. The states of Iowa and British Columbia

The states of Iowa and British Columbia studies caught the researcher's eye since their main focus was more or less similar to that of the study at hand. The main objective was to find out why low-literate male adults did not participate in an adult literacy programme. 129 males who did not participate in the programme were identified in the State of Iowa. The findings indicated that five of the six most quoted reasons for non-participation were related to attitudes towards and perceptions of adult education. Some of the reasons given were:

I would feel strange going back to school;

There aren't many people in adult literacy classes of my age; and

I am too old to go back to school (Thomas 1990:18).

The average age of those who responded to the Iowa study was about 56 years. Thomas (1990:8), reports four factors to have been dominant in causing non-participation. These were low perception of need, perceived effort, dislike for school, and situational factors that were family and work related.

Another related study, which was reported at almost the same time as the Iowa study, was the British Columbia study (Thomas, 1990:22-35). In this study 18 men who had never enrolled in adult basic education classes were identified. One of the 10 men, whose ages ranged from 23 to 59 years, had this to say when asked why he had never enrolled in adult basic education classes:

“I was a man when I was 12 years old working on the land. There are no benefits in going back to school. I am successful so far. Why do I need an education? I wouldn’t go to school. People would know I was dumb.”

What is striking about these comments is that the first three factors recognized in the Iowa study reported above, are also recognizable in the above quotation of the British Columbia study. Interestingly, Thomas (1990), found that one of the men in this group had run for political office and was respected among his peers. Another man was serving on the board of directors of a community group and was also an active church member.

It is the researcher’s view that the men in this group were quite talented and were not anti-learning per se. Rather they were independent minded adults with their own value systems. Their perception of literacy or adult basic education programmes were based on their previous unpleasant or indifferent school experiences. Because they had never participated in any literacy or adult basic

education programme, they probably had no idea as to how different the experience could be.

2.5.4. Kenya

This Kenyan study was undertaken by Peter Audi Oluch in 2005. The main objective of the study was to determine factors that had contributed to low participation rates by men in the Kenyan national literacy campaign. According to Oluch (2005:14), when the Kenyan literacy campaign was launched in 1979, many Kenyan men were very enthusiastic to take part in it. However, over the years the programme that once thrived was doing badly. Many of the men had dropped out. According to Oluch (ibid) *,men's enrolment in the programme dropped to 0,253%.*

The findings of this study were presented in five categories. Firstly, from a pedagogical perspective, Oluch (2005), postulates that the programme operated without any curriculum to guide teachers. Teachers single-handedly decided on the content and disregarding the learners' needs, went on to teach primary school subjects to adult learners.

The researcher's point of view is that the methods that are used in teaching adults in literacy classes should always focus on learning rather than teaching. This is supported by Knowles (1980:56) who advocates adult education methods that are geared towards problem-solving rather than information-giving. In the andragogical domain, teachers use the primer (whole word) approach which is more innovative and greatly involve the learners' experience in the learning process. Another observation made by Oluch is that group or class activities were lacking. The learners could not open up to share views and experiences, as learning was purely teacher-centered. This, from the researcher's point of view,

was another blunder. Literacy education, in the researcher's opinion, should involve cooperative learning.

The other factor that contributed to male drop-outs in this study was the lack of teaching and learning materials. The study found that learners lacked literacy support materials at home, except for the primary books of their children, which were irrelevant to their needs. Teachers had no guides, curriculum or reference materials to use. In the researcher's opinion, this means that these teachers had great difficulties in determining the starting point for learners.

The third factor is related to the quality of education offered. It is, indeed, common knowledge that the quality of the output is dependent on the input and processes in place to ensure good quality education (Byrne, 2011). In this study Oluch (ibid), reveals that there were not enough teachers to run the literacy programme. Half of the teachers employed, had no formal training and, therefore, not qualified for the job. Surely, if one does not have relevant formal education, then one cannot provide quality education.

Learner achievement was the fourth factor that contributed significantly to male drop-out in this study. It is the researcher's belief that educational programmes should bring about change and make the beneficiaries function better. In this study learners' achievement was assessed on the basis of class performance alone and not by improvements in standards of living, income and social interactions. This, from the researcher's point of view, was another blunder because in this instance, literacy was being offered for its own sake and not meant to help learners solve their socio-economic problems. Knowles (1980), argues that adults attend classes in order to learn how to solve their own problems.

Fourthly, Oluch (2005), identifies the *ego of learners* as the fifth factor that affected men's participation. He says there was the problem of the stigma

attached to being seen as illiterate. Some illiterate adults, especially those respected in society, felt shy and ashamed to be seen attending literacy classes for fear of being identified and labeled as illiterate – a similar situation that surfaced in the British Columbia case.

Finally, Oluch (ibid), notes that men also opted not to attend literacy classes with women who normally performed better than them and, as a result, shamed them. Most men are resilient and have a strong sense of their own worth. They have their own abilities and a high degree of self-worth. Thus, from the researcher's point of view, men would stay away if they felt that their self-esteem was being threatened. This is one of the golden rules laid down in the philosophy of andragogy that *adults' self-esteem* has to be respected (Knowles, 1980).

In an effort to encourage men to take up classes, Oluch advocates for men-only classes:

“There should be men-only classes to encourage more men to attend as most illiterate men shy off if they are to share classes with women and literacy centers should be operated away from primary schools” (Oluch, 2005:18).

2.5.5. Cameroon

The Cameroon study entitled, “Barriers to Men’s Participation in Antenatal Care (ANC) and Prevention of Mother-to-Child Transmission (PMTCT), and HIV/AIDS” is a typical example of a study that illustrates some cultural issues that affect men’s participation in health literacy related programmes.

This study was commissioned by Nkuoh *et al.* (2010) in Cameroon. Its main objective was to identify men’s knowledge and attitudes regarding antenatal care,

prevention of mother-to-child transmission and HIV. Data for this study was collected using questionnaires and focus group methods.

The results indicated that men's participation in ANC/PMTCT was affected by socio-cultural barriers based on tribal beliefs and traditional gender roles. The barriers identified were: firstly, men believed that pregnancy was a woman's affair. Secondly, men believed that their primary role was to provide financial support for the woman's care. Thirdly, men believed that they would be viewed as jealous by the community if they accompany their pregnant wives to a clinic. In a way these men were correct since in every traditional African community, there are cultural gender based patterns of communicating with pregnant women.

Nkuoh *et al.* (2010:363) acknowledge that in theory most men considered accompanying their wives to ANC/PMTCT a good thing to do, but in practice fewer men actually did this. Only 15% of the men who participated in the study ever took their wives to the antenatal clinic (Nkuoh *et al.* 2010:367).

2.6. Specific programme related barriers that militate against men's participation in literacy related programmes

In this section the researcher discusses three specific programme-related barriers that militate against men's participation in literacy related activities. These are the programme itself, the duration of the programme and finally, the unfriendly or unhelpful front line staff of the organization running the programme.

2.6.1. The programme itself

Hart *et al.* (2002), and Long and Middleton (2001), note that programme-related barriers are frequently cited by men as central reasons for not enrolling in literacy

classes. For example when asked for their main reason for not enrolling in this Canadian literacy programme, 43% of the subjects listed a programme/policy related reason as their main reason (Long and Middleton, 2001:48). Respondents cited reasons such as: wrong course content, inconvenient location, long waiting lists, and lack of help concerning learning disabilities. Programme/policy-related barriers were the main deterrents for the largest percentage of potential male learners in the study (Long and Middleton, 2001:9).

Likewise, Hart *et al.* note that 28.4% of the male respondents in their study are described as being moderately to extremely concerned that the literacy programme would not be *relevant to daily life* when they considered enrolling in a programme but did not enroll, with 12.3% feeling *extremely concerned* (Hart *et al.* 2002:102).

2.6.2. Programme length and schedules

Organizers have a difficult time when it comes to organizing programmes because it is not easy to please everyone when deciding on the length of an adult literacy programme. The longer the programme runs, the less becomes the commitment to act. Therefore shorter programmes, from the researcher's point of view, are likely to have greater success in recruiting new participants.

In a report on male participation in adult education programmes, Sceviour (2002:11), argues that:

“...an inverse relationship was observed between the male participation rate and study duration. In general, districts with low male participation rate scored high on the average duration of study.”

In other words, Sceviour is suggesting that the longer the programme is, the lower the participation rates will be. It is the researcher's view that programme

length should be as flexible as possible so as to accommodate those who learn at different paces.

Programmes should also offer as much choice and flexibility as possible when class schedules are designed. Hart *et al.* note that 32.2% of non-participants surveyed in their study were moderately to extremely concerned that programmes *might be too rigid/structured* when they considered enrolling in a programme, with 11.9% *extremely concerned* (Hart *et al.*, 2002: 102).

2.6.3. Unfriendly or unhelpful frontline staff

According to a study by Long and Middleton (2001), 20% of the male respondents who had recently phoned a literacy programme or information line to inquire about upgrading, cited an unfriendly response from phone staff as a contributing reason for not enrolling in any programme afterwards (Long and Middleton, 2001:50). Long and Middleton note that one of the reasons respondents decided not to enrol included finding the contact person at the programme unhelpful or *not knowledgeable* (ibid:48). It is the researcher's view that programme providers need to follow up immediately on inquiries that are left on answering machines or those that require return calls.

2.7. Other related factors that militate against men from participating in literacy programmes

2.7.1. Transportation

Lack of transportation can be a major barrier to participation, especially in rural communities suffering from poverty and unemployment. Furthermore, some learning centres are not accessible by public transport and vast areas have no public transport system at all. Clearly transportation issues need to be considered when planning and implementing literacy programmes.

The literacy centres in Mazowe are scattered all over the district. Most are quite far from the participants' villages. The road network is very poor and the terrain is rugged. Could this variable be another contributory factor to men's non-participation in the literacy programme?

Citing a study they carried out, Long and Middleton (2001:50), note that 31% of male respondents aged 25 – 34 years listed *inconvenient location* as one of their reasons for not enrolling in the programme. 47% of these respondents also listed the *money problem* as one of their reasons for not enrolling. When there are financial problems, transportation problems tend to follow. For example, Hart *et al.* (2002:102) note in their study that 34.4% of male respondents who considered taking a literacy programme but did not enroll were moderately to extremely concerned that *transportation would cost too much*. According to Hart *et al.* (2002:102), 10.1% of these respondents were extremely concerned about the cost of transportation.

Indeed, it would be foolhardy to think that a poor peasant farmer in Mazowe would board a bus or taxi to go to a literacy centre. The point to note is that literacy centres need to be close to the beneficiaries so as to cut transport costs.

2.7.2. Financial problems

Financial problems can represent a major barrier, to participation. In the study by Long and Middleton (2001:51), 47% of respondents listed *money problems* as one of the reasons for their failure to enroll in a programme with approximately two percent of respondents citing *money worries*. In the Hart *et al.* (2002:102) study, 49.9% of the respondents indicated that they were moderately to extremely concerned about *money problems in general* when they considered enrolling in literacy training but did not, with 29.6% of respondents *extremely concerned*.

Financial difficulties tend to increase all other barriers to participation. High levels of personal stress produce anxiety that is detrimental to successful learning. This means that, while adult literacy programmes in the researcher's country are offered free of charge, Zimbabweans with financial problems may still experience difficulties accessing them.

Sligo (2006), cites a desperate situation that buttresses the above observation by Hart and his co-authors. In one of his interviews he has this to report: "I do not know how to do the internet and send emails. We used to have it but we can't afford it anymore" (Sligo, 2006:1). Men are bread winners for their families and so would want to work for them. If a man cannot spare any funds to feed the family while he takes literacy lessons, then he may use the time to work for his livelihood.

This too is well supported by Rungo (2006:5), who, in his Kenyan study, notes that "...financial resources were a major constraint in literacy participation. Because men are heads of families with responsibilities to financially fend for the family, if resources are limited, they would rather pay fees for their children than for themselves".

Quigley (2006:9), suggests that men are reluctant to participate in literacy programmes because some young men will be doing business such as buying and selling, and proudly boast of not having gone to school but still have money without the ability to read or write. "So why go to school? They ask". As a result some men regard adult literacy activities as unimportant. The result is that they become reluctant to attend any such activities.

2.7.3. Health and security issues

Most people are concerned about their health and security before everything else. This is even true when it comes to participating in a learning programme. One needs to have a positive mindset, enough energy and strength to travel from the village to the literacy centre. Thus the issues of health and security were worth exploring. Did they have anything to do with the problem under investigation? When these are compromised, problems of non-participation are likely to arise.

The review of literature revealed a study reported by Long and Middleton (2001), in which Canadian communities were prone to drug addiction, political unrest, violence, alcohol abuse and diseases. These were part of their daily life. As a result, men's participation was compromised. People everywhere, irrespective of their race, colour of their skins, or creed need to be free of these major problems before they can focus on the problem of low literacy skills. Aueback (1989:175) concurs with the observation by Long and Middleton that barriers to education can arise when people have concerns about "*family health problems.*" Health problems in potential learners can be regarded as a reason or cause for withdrawal from literacy programmes.

Long and Middleton (2001:51), note that thirteen percent of the male respondents listed health problems as only one of the reasons for not enrolling while one comma two percent of these male respondents who had considered enrolling in a literacy programme but had chosen not to, listed health problems as their main reason for not enrolling.

2.7.4. Negative past educational experiences

In Section 2.4. of this dissertation, the issue of past negative experiences contended with during early schooling was raised by O'Connor (2007). It is not

easy to forget one's past especially when it involves participating in a similar scenario. This observation is further supported by Long and Taylor (2002), who argue that the early educational experiences that adult learners have are of particular importance on how they view their present educational opportunities.

In their study of male non-participants, Long and Taylor (2002:9) argue that:

“a pronounced finding from stage one is the degree to which people are still affected by negative early school experiences. When people have low levels of formal schooling, they will be more likely to have negative feelings about their educational experiences, and therefore more likely to have negative views about literacy programmes” (Long and Taylor, 2002:32).

It remains to be seen therefore if past negative early school experiences have a bearing on men's non- participation in literacy programmes in Mazowe district.

2.7.5. The stigma of low literacy skills

Stigma is defined by Scott (2006:115), as “...the shame that a person may feel when he/she fails to meet other people's standards, and the fear of being discredited, which causes the individual not to reveal his/her shortcomings.” In other words, stigma is the process by which the reaction of others spoils one's normal identity and involves a feeling of inadequacy, loss of dignity, embarrassment and exclusion from society. This perception is supported by Beder (1991:69), who asserts that stigma attached to low literacy is a “*discreditable stigma*,” because it remains hidden until revealed by the stigmatized individual. It leads to even greater harm as adults with low literacy skills struggle to cover their literacy problems or avoid seeking training for fear that their shortcomings would be revealed.

Stigma that arises from low literacy skills ties well with past negative early school experiences discussed above since it can easily lead to one's withdrawal from participating in literacy programmes.

To substantiate the above observation, a male adult is quoted saying: "I used to hate when someone would say will we go for something to eat? I was afraid of the menu you see, I used to just order the same thing all of the time" (NALA, 2010:16). Such social stigma may even be transferred to the literacy class where it would deter men from participating in literacy programmes because most male participants who get affected by this stigma hide their literacy difficulties from their family members and friends. They feel that they have missed out on many aspects of family and social life because of this (NALA, 2010:5).

Rungo (2006:1-5) is in agreement with Beder when he says men are:

"shy to admit that they are illiterate in any form whereas women can admit publicly hence men become outnumbered by women in literacy activities."

Interestingly the stigma related to low literacy can sometimes be a motivating factor for male adults considering participation. Beder's argument is that:

"while for many the stigma may deter participation in adult literacy education, a desire to remove it may motivate participation in others" (Beder, 1991:70).

How then should the stigma attached to literacy be removed? Beder (1991), suggests that promotional campaigns and public service announcements by literacy programmes must avoid perpetuating stigma myths in promotional advertisements, especially the myth that having low literacy leads to chronic

failures in life. The primary goal should be to remove the stigma attached to low literacy in a positive and pro-active manner.

2.7.6. The issue of “old age”

In considering the above variable, the researcher had in mind the old English adage; “You can’t teach an old dog new tricks.” How does old age become a barrier toward men’s participation in literacy programmes? This question is answered by Long and Middleton (2001), McGivney (1990) and Sceviour (2002), who all indicate that male participation rate decline generally with age. In a study of this factor, Sceviour (2002:29), notes that “A sharp decrease in participation occurred among males who were 55 years and older. Only five percent of Canadian males over 64 years of age participated in a structured learning activity compared with 40% in young age groups.”

The above is testimony to the fact that old age is a deterrent factor to men’s participation in literacy programmes. It is important that those of us in adult education should continue to work harder to convince older male learners of the benefits of enrolling in literacy training.

It is important to note that “the age factor” brings with it other variables (Long and Middleton, 2001:63). They observe that 47% of male respondents who were 45 years of age or older cited “worry of nervousness about school” as a reason for not enrolling in literacy programmes compared to only 34% of male respondents aged 18 to 44. This on its own is an adequate deterrent to programme participation.

As adult educators responsible for promotions and recruitment campaigns that are targeted to older male learners, we should emphasize that all ages are welcome and feature images and examples of older male learners. Long and Taylor (2002),

also share this view; they strongly advocate the importance of spreading the message: “*it is never too late to learn*” (ibid:105).

This section has identified and discussed specific factors that militate against men’s participation in literacy programmes in a number of countries and organizations. The following section discusses successful literacy campaigns in countries such as South Africa, Tanzania, and Nicaragua.

2.8. Literacy campaigns: Experiences of other countries

2.8.1. South Africa

2.8.1.1. Introduction

In Section 1.6.3 of this study, the researcher discussed the rationale for Zimbabwe’s literacy campaign. Countries that have had these campaigns have done so for various reasons. South Africa is no exception.

2.8.1.2. Background and context of the South African literacy campaign

Since its transition to a democratically elected government in 1994, South Africa has instituted several educational programmes such as the Adult Basic Education and Training (ABET) programme and the South African National Literacy Initiative (SANLI 2000) in an effort to promote universal access to education and most importantly to eradicate illiteracy among adults many of whom were deprived of educational opportunities during the apartheid era. The programmes were also intended to empower previously, socially disadvantaged groups in order to enable them to be self-reliant and to participate more effectively in national development processes.

However, despite concerted efforts by government to expand learning opportunities for adults, the rate of adult illiteracy in the country remains significantly high. A recent study by the Ministerial Committee on Literacy (June 2006) established that about 9.6 million adults or 24% of the entire adult population aged over 15 years were functionally illiterate. Of these, 4.7 million could not read or write (i.e. had never attended school) while 4.9 million were barely literate, having dropped out of formal school before completing primary education (Kha Ri Gude Literacy Campaign South Africa, 2009).

The study also revealed that the rate of adult illiteracy was significantly higher in non-white communities and among women; a pattern, which partly reflected the negative effect of the apartheid era. Segregationist policies with regard to the provision of social services including education as well as socio-cultural practices, tended to promote the education of male over female children. The continued prevalence of adult illiteracy and its negative effect on development and social transformation prompted the government of South Africa to institute the Kha Ri Gude (Let us Learn) Adult Literacy Programme (KGALP) in February 2008.

2.8.1.3. The Kha Ri Gude adult literacy programme

The KGALP was an integrated and multilingual mass adult literacy campaign, which was implemented across the entire country by the state through the Department of Basic Education (DoBE). Although the KGALP was an inclusive educational campaign which targeted every adult person with little or no formal education, specific efforts were made to target vulnerable and often marginalized social groups such as women, young people and people living with disabilities.

In order to effectively address the particular and diverse learning needs of different groups of learners, the KGALP employed an integrated and multilingual approach to literacy skills training. Accordingly, the programme curriculum integrated basic literacy training of learners in their mother tongue with life skills training. The life skills component of the programme placed great emphasis on subjects or themes that were central to the learners' socioeconomic context or everyday existential experiences such as:

- health focusing on HIV / AIDS awareness and prevention, nutrition and sanitation;
- civic education including human rights, conflict resolution and racial relations;
- environmental management conservation; and
- income generation or livelihood developments.

In addition, the programme also provided instruction in English as a second language in order to enable participants to conduct ordinary tasks such as filling in official forms.

2.8.1.4. The impact and challenges of the programme

The Kha Ri Gude mass literacy campaign was successful in its attempt to correct one of the degrading ills of the past- that of eradicating illiteracy among South Africans. The programme fulfilled the constitutional right of all South African citizens. People were able to gain access to basic education in their own languages. The programme was able to empower socially disadvantaged people to become self- reliant and to uplift their living standards. However, despite the successes recorded to date, the programme is yet to reach out to working adults. It is of the greatest importance that cooperate companies and big businesses in the country become involved in the education of all South Africans.

2.8.1.5. How the South African case will enrich the present research

In the South African case the Kha Ri Gude campaign had a specific focus on ensuring that adults with disabilities who could not read or write were given specific attention in terms of resources and equipment. The blind had access to Braille and sign language was offered to the deaf. This was never the case in the Zimbabwean campaign. The physically challenged are people who, like most able-bodied persons, need to be treated the same. They, too, need to participate actively in these developmental programmes, but if they are ostracized in one way or the other, then governments will have failed in fulfilling their constitutional mandates.

Zimbabwe needs to emulate the Kha Ri Gude campaign whose positive benefits and impact on the poor and vulnerable communities included support of official language policy, poverty alleviation through payment of stipends, provision of free education and most importantly, enabling access for learners with special educational needs such as the deaf and the disabled.

2.8.2. Tanzania

Tanzania inaugurated her literacy programme that combined adult learning of reading, writing and numeracy with occupational skills learning. Literacy and work-oriented adult literacy projects were combined because Tanzania felt that illiteracy constituted a serious bottleneck to development, especially in rural development. The evaluation results indicated that literacy project participants did better in vocational skills even though their performance in literacy was lower than of those who concentrated on basic literacy alone.

Commenting on the Tanzanian experience, Mutanyatta (2006:7), argues that post literacy programmes were a success because there was more systematic planning

and thorough training of teachers for each relevant activity. Furthermore, reliable and effective delivery systems were put in place with emphasis on ‘different strategies for continuation, incorporation and consolidation’ of these occupational skills. Mutanyatta (ibid), further notes that newly literate learners in functional literacy classes were very motivated to continue participating in these learning programmes. Their learning needs and interests were catered for to make the most of them, probably because it was the learners themselves who decided the fate of the functional literacy programme. One final thing Mutanyatta highlights is that the programme was easily accessible to the target population both in terms of distance and time, and that adequate material and other resources were made available right from the onset.

To this list, Fordham (1983:29), adds the central role of ‘*political will and purpose*’ that was fuelled by the central government. This ‘indeed’ made the programme a success. Political will is important for it ensures that there should be a budget allocated for the national literacy and should always be adequate. It also ensures that adequate resources, material and non-material, are always in place, and that almost all organs of the state co-operate and co-ordinate the promotion of functional literacy, in particular, and adult education, in general. Besides, mobilization for the programme was not difficult as all media organs of the state were employed to this effect, including field officers and the ruling party. Ethiopia and Cuba also succeeded in their literacy efforts because there was a political will behind the programmes.

2.8.2.1. How the Tanzanian case will enrich the research

A critical analysis of the Tanzanian case highlights three important issues that are of relevance to the researcher's study. Firstly, there was serious planning on the part of the Government. Men participating in the programme had their needs and interests well catered for. What this means is that some serious needs assessment exercises were done before the launching of the campaign.

Secondly, it is clearly highlighted in the report that learners themselves decided on the fate of the outcome of the literacy programme. This is very important because participants would then own and control the programme. In other words, it was now their programme and not the Government's. With this set up, the issue of non-participation would be a thing of the past.

Finally, the political will of the Government was deemed to be outstanding. If a Government manifests a serious political will in any development endeavour, then its people will actively participate. The next success story is that of Nicaragua.

2.8.3. Nicaragua

In Section 2.8.3.1 below, the researcher discusses how the Nicaraguan experiences enrich this study. For now the researcher will provide the campaign's profile.

Prior to the Sandinista Revolution in 1979, the majority of the rural population of Nicaragua was illiterate, with estimates as high as 75%-90%. The total population had an estimated illiteracy rate of 50%. Planning for the literacy campaign began approximately four months after the Sandinista Revolution, which overthrew the Somoza political dynasty (Misagh, 2000:224). Misagh (ibid), observes that nearly 60,000 youths of high school and college age and 30,000 adults of varying

backgrounds were trained in two weeks for the five-month literacy campaign. Citizen groups, workers' associations, youth organizations, and public institutions provided organizational support for the campaign. According to Literacy exchange -World on literacy (2013), the goals of the Nicaraguan literacy campaign were of a social-political, strategic and educational nature.

The Government was keen to eradicate illiteracy and encourage an integration of, and the understanding among Nicaraguans of different classes and backgrounds. It was eager to increase political awareness and ensured that attitudes and skills related to creativity, production, co-operation, discipline and analytical thinking, were nurtured.

In order to realize this goal, the first Nicaraguan literacy campaign was launched by the Sandinista government and took place between March 3 and August 23, 1980. It was just one of the key large scale programmes that the Sandinista government implemented during their presidency (Misagh, 2000:224).

Volunteers came from all over the country to participate in the project. There were two types of volunteers. There were those who could not leave for the countryside such as housewives, government employees and workers. These worked in urban neighborhoods as Citizens' Literacy Promoters (CLP). The second and more important group of volunteers worked under the Popular Literacy Army (PLA) and consisted of the youth who worked full-time in the rural and mountainous area (Literacy exchange: World resources on literacy, 2013). The group of influential youth who mostly came from secondary schools or universities was named after the brigadistas that contributed to the Cuban literacy campaign. Like their Cuban mentors, the brigadistas did not only teach the rural peasants to read and write, but they were also integrated into the families, bridging the gap between the rural and urban citizens of the nation.

Massive campaigns through the media and youth groups were organized in order to enrol the targeted learners. Other campaigns had to be arranged to attract and recruit teachers to participate, because a lot of them despised the idea of working closely with their students. Altogether, approximately 9,514,087 Nicaraguans actually volunteered to the campaign.

The campaign used a number of methods and techniques to increase the participation as well as to develop the creative abilities of the illiterate persons during their learning process; these included experiential learning, dialogue, group discussions and collective problem solving. However, these methods and techniques were not as effective as they were expected to be since the training process of the volunteers was very brief and started only a month before the actual campaign. The first stage of the training process consisted of a two week intensive workshop and those trained first would train the next group of volunteers. After the third group was trained, schools and universities were closed down in order to train the remaining volunteer tutors.

Literacy congresses were held to evaluate the outcomes of the literacy campaign. The evaluation illustrated impressive results considering the fact that a rocky road had been taken to get to where they were. Altogether, about one-fifth of the population participated directly in the campaign and almost everyone was affected at least in an indirect way. Overall, illiteracy was reduced by about 37.39% with about seven percent (7%) of illiterate persons in the industrialized Pacific and 25.95% in the less developed regions. Even though illiteracy was still higher in the rural areas, the rural people were more affected by the campaign with a major decrease of about 52.5% in illiteracy. The interaction between the rural and urban regions in Nicaragua was one of the most impressive results. Such interactions led to the integration of the once two independent regions into one with a binding sense of nationalism. The fact that every class, race, gender and age was involved brought about a new perspective towards the distribution of power and wealth.

Women also played a major role in the literacy campaign. Like the Cuban example, about 60% of the brigadistas were female and such a title made the women feel a sense of belonging and equality in the revolutionary process of their country.

Lastly, owing to the great success of the campaign, Nicaragua made a substantial contribution towards finding solutions for the eradication of illiteracy worldwide. In September 1980, UNESCO awarded Nicaragua with the Nadezhda K. Krupskaya award for its successful literacy campaign. This was followed by the literacy campaigns of 1982, 1986, 1987, 1995 and 2000, all of which were also rewarded by UNESCO (Haneman 2013).

From October to March 1981, additional campaigns were held in Nicaragua's Caribbean coast to reduce illiteracy and over 12,000 people were involved in their native or local languages of Miskito, Sumo and various Creole languages. This was followed by many other literacy campaigns throughout the nation (Literacy exchange: World resources on literacy 2013). The first phase of the literacy campaign was carried out with the support of Sandinista mayors' offices and used audiovisual equipment and teaching materials donated by Cuba as well as consulting assistance. During that period, around 70,000 people learned to read and write.

In 2007, after Daniel Ortega began his second term as President of Nicaragua, under the Carlos Fonseca Amador Popular Education Association, a new literacy campaign was announced and later launched in March 2007. The new literacy campaign was based on the "*Yo Sí Puedo* Yes, I " (can) Cuban method. Estimates say over 350,000-500,000 Nicaraguans were taught to read and write. The literacy campaign was coordinated by Orlando Pineda and received finance and support from Cuba, Spain and Venezuela.

The goal of the literacy campaigns was to declare Nicaragua free of illiteracy by 2009 (Hanemann, 2013).

2.8.3.1. How the Nicaraguan experiences will enrich the present study

The Nicaraguan case provides the following cues for the current study. Firstly, there is need to undertake a serious integration of all people of different classes and backgrounds into any literacy programme. Literacy programmes are not only meant for the poor and the marginalized as was the case when the Zimbabwean campaign was launched. Everyone must be involved in one way or another.

Secondly, evaluation of the Nicaraguan literacy campaign was a continuous process during and after its execution. If Zimbabwe had done the same, we probably could have minimized the shortfalls we experienced later and even those that we continue to experience now. For example, less than 5 percent of the eligible illiterate male population participated in the literacy campaign (Grainger, 1986:47). Why was this allowed to happen when at Independence in 1980 the country's adult illiterate population stood at 2, 5 million, as already observed in Section 1.6.2 of this study?

Thirdly, there is need to recognize efforts of this nature. In September 1980, UNESCO awarded Nicaragua the prestigious Nadezhda Krupskaya award for its successful literacy campaign. Even those men who are boldly taking one step forward to participate in literacy related activities, need to get some form of recognition, be it in the form of certificates or other types. In this way we can positively counter the rate of relapse or withdrawal from programme participation by men.

2.9. Rationale for adults' participation in literacy programmes

Before closing the literature review discussion on the factors that militate against men's participation in literacy programmes, it is prudent to re-visit briefly the rationale for adults' participation in literacy programmes vis-a-vis the whole concept of andragogy as discussed under section 2.4.

Knowles believes that the main reason for adult education not to achieve the results it should have is that most teachers of adults are not qualified to teach adults but children. This approach could be a militating factor as observed earlier on in this chapter.

Andragogy is derived from the Greek word 'aner' (with the stem andr-) meaning *man*. It is, therefore, *the art and science of helping adults learn* (Knowles, 1970:37). According to Knowles, Holton, and Swanson (2005), the andragogical paradigm has six principles. Firstly is the orientation to learn. As a person matures, his time perspective changes from one of postponed application of knowledge to immediacy of application and, accordingly, his orientation toward learning shifts from one of subject-centredness to one of problem centredness.

This observation is very important because adults, especially men, are faced with economic hardships on a daily basis. Men are bread winners; they therefore need to be engaged in productive projects that bring bread and butter on the table. This means if they are to be engaged in an educational activity, it ought to be one that is problem-centered. If it is not, then men are likely to quit.

The second principle is that of the self-concept which relates to autonomy and self-directedness of the learner. The self-concept of a person moves from one of being a dependent personality towards one of being a self-directed human being,

as a person matures. Self-directed learning is seen as self-teaching, or where learners are capable of taking control of teaching themselves in a particular subject. In its broadest meaning ‘self-directed learning,’ according to Knowles (1975:18), is described as a process:

“in which individuals take the initiative with or without the help of others, in diagnosing their learning needs, formulating learning goals, identifying human and material resources for learning, choosing and implementing appropriate learning strategies, and evaluating outcomes.”

Knowles puts forward one immediate reason for the importance of self-directed learning, which the researcher thinks is very relevant in this study. Firstly, he argues that there is convincing evidence that people who take the initiative in learning (proactive learners) learn more things, and learn better, than do people who sit at the feet of teachers passively waiting to be taught (reactive learners). They enter into learning more purposefully and with greater motivation. They also tend to retain and make use of what they learn better and longer than the reactive learners and are likely to stay longer and complete the programme (Knowles, 1975:14).

This principle is very relevant to the current study for men do enjoy challenging tasks, and therefore if it is properly applied, male learners are likely to be retained in the programme.

The third principle is prior experience. As a person matures he accumulates a growing reservoir of experience that becomes an increasing resource for learning. If men are to be retained in literacy programmes, then there is need to capitalize on their vast experiences. Facilitators need to avoid ‘banking approaches’ in their

lesson deliveries. Knowles(1969) argues that adults generally prefer a problem solving orientation to learning as opposed to subject-centered learning and that they learn best when information is presented in real life situations.

Readiness to learn is the fourth principle. It generally occurs when a life situation creates the need to know. Basically, the more adult educators can anticipate and understand adult's life situations and readiness for learning, the more effective they can be (Knowles *et al.*, 1998). The last principle deals with the adult's motivation to learn. The andragogical model assumes adults tend to be more motivated towards learning that helps them solve problems in their lives or results in internal payoffs. This does not mean that external payoffs have no relevance, but the internal need is the more compelling motivator. Men can only be retained in literacy programmes if they are highly motivated because the motivation to learn is internal (Knowles, 1984:12).

Now that Knowles' model of andragogy has been put into perspective, it is necessary to discuss why adults participate in literacy programmes. Bailey and Coleman (1998:9) argue that:

“adults’ participation in literacy related development programmes is a complex field of enquiry. There is no single theory that can satisfactorily explain adults’ participation or non-participation.”

Houle (1982:46) identified the following three reasons. Firstly, some adults want to achieve specific goals, such as obtaining a qualification, a certificate or the ability to speak fluently and eloquently before audiences. Others merely participate for the sake of participation. They could be seeking to escape from

boredom, loneliness or a nagging spouse, or merely participate for the sake of socialization. Last but not least, adults participate in programmes to satisfy their quest for knowledge. This latter group pursues learning for its own sake. It is the learning-oriented group that is more self-directed in the learning programmes.

The first and second groups are termed the goal-oriented and activity oriented groups, respectively. The former will continue to participate in a learning programme until the goal is achieved. The latter will participate for as long as their need for social contact is met. So the three groups have different motives for participating in learning programmes. Cross (1988:42), found that learners participate in learning programmes in order to realize social relationships and to make friends. She goes on to say adults want to satisfy external expectations, such as to meet job requirements as expected by management.

Other reasons given by her are that adults need to advance professionally in order to keep up with competitions, escape from boredom, loneliness or to get relief from home or family routines. Finally, Cross (ibid) asserts that learners participate in programmes for cognitive development, that is, learn for enjoyment and to satisfy curiosity. (learn for acquisition and development of knowledge and skills)

Tough, cited by Cross (1988:48), asserts that adults are motivated to learn by the basic desire to use the acquired information, skills and knowledge in order to improve their condition of life. Cross and Zusman (1988:54), reinforce Tough's argument, and stress that most people, especially those without jobs or have menial ones, participate in further education in order to get jobs, especially good jobs. They also argue that men are more generally interested in job related learning than women.

Knowles (1980:67), goes a step further and argues that adults engage in learning things of relevance, things of practical value, and things for immediate application in the solution of their problems. In this way adult education, literacy included, should be problem-centered, learner-centered and solution seeking. Its goal should become one of ameliorating the living conditions of the learner. Norris (1985:61), concurs and stresses that the basic reasons for adult participation in educational programmes are mostly economic and personal development, leisure/recreation and liberation from domination by others. The researcher will be interested in finding out whether the Zimbabwean functional literacy programme addresses the above observations. This research is going to be the first of its kind in Zimbabwe. The findings and the recommendations will contribute to making the programme more successful and attractive to men.

2.10. Conclusion

From the reviewed literature, the researcher was able to see the emergence of a framework, on which the research design as well as the construction of the data collecting instruments could be based. The researcher has also gained some insights into the factors that facilitate adult learning in literacy programmes or militate against such learning. In addition, the researcher has learnt some of the motivational factors in adult basic literacy. In the next chapter, the research methodology and design that was adopted for this study is discussed.

CHAPTER 3

THE RESEARCH METHODOLOGY AND DESIGN

3.1. Introduction

The research process becomes a purposeful, meaningful and systematic exercise if it is carried out within the realms of a distinct and definable mode of investigation, which researchers call the research design. This design is the researcher's plan of action that will provide him with a framework of operation that will steer the process through stages that are research worthy and conforms to the acceptable standards of research design process. Borg and Gall (1983), Kerlinger (1964), Leedy (1980), Cohen and Manion (1985) and Trussel (1981), among others, describe various designs that a researcher can employ and these include case studies, historical designs, experimental designs and survey designs. Though the list is not exhaustive, it shows that designs are various and varied.

In this research then, the case study design was utilized to carry out the investigation on factors that militate against men's participation in the functional literacy programme in Zimbabwe. The purpose of this chapter, therefore, was fourfold: firstly, the researcher outlined the method considered most appropriate for the execution of the research, that is, the qualitative research approach. He then proceeded to reveal the characteristics of the population under study. Data collection tools used in the research were identified followed by a discussion on the validity and reliability of these instruments in qualitative research. Finally, the researcher outlined the limitations of the research that were encountered.

3.2. The research methodology

In Section 1.10 of Chapter One, the researcher pointed out that the problem under investigation could best be solved by employing the ‘mixed method research’ of inquiry. Johnson, Onwueghuzie and Turner (2007:81), contend that the term mixed methods refers to contexts in which a researcher collects, analyzes and integrates both qualitative and quantitative data within a single research. They further argue that the essential goal of mixed method research is to tackle a given research problem from any relevant angle, making use where appropriate of previous research and or more than one type of investigative perspective. Mixed methods research offered the researcher the best of both worlds: the in-depth and natural but more time consuming insights of qualitative research coupled with the more efficient but less rich or compelling powers of quantitative research (Krueger and Casey 2000:71). In utilizing this method, Johnson *et al* (2007:84) encourage researchers to understand the distinction that exists between quantitative and qualitative research.

3.2.1. Distinctions between quantitative and qualitative research

Quantitative research is a type of educational research in which the researcher decides what to study. He/she asks specific narrow questions and collects quantifiable data from a large number of participants. The researcher then analyses these numbers using statistics, and conducts the inquiry in an unbiased, objective manner. According to Johnson *et al* (2007:90), the researcher generally attempts to quantify variables of interest and the questions asked must be measurable.

On the contrary, qualitative research is a type of educational research in which the researcher relies on the views of participants. A typical example is the research at hand: “*Factors that militate against men’s participation in the FLP in the Mazowe district.*” The researcher asks broad general questions and collects data

consisting largely of words (or text) from participants. According to Creswell (2008:7), the researcher has to describe and analyse these words for themes and conducts the inquiry in a subjective manner. Qualitative methodology, which is more exploratory in nature involves listening to the participants' voice and subjecting the data to analytic induction (e.g. finding common themes). The data collection methods in a qualitative research include interviews, open ended questionnaires, observations, content analysis and focus groups. In the study at hand, the researcher used the interview as the main data collection tool augmented by focus group interviews and observation techniques.

Figure 3.1. Steps for conducting a mixed methods study

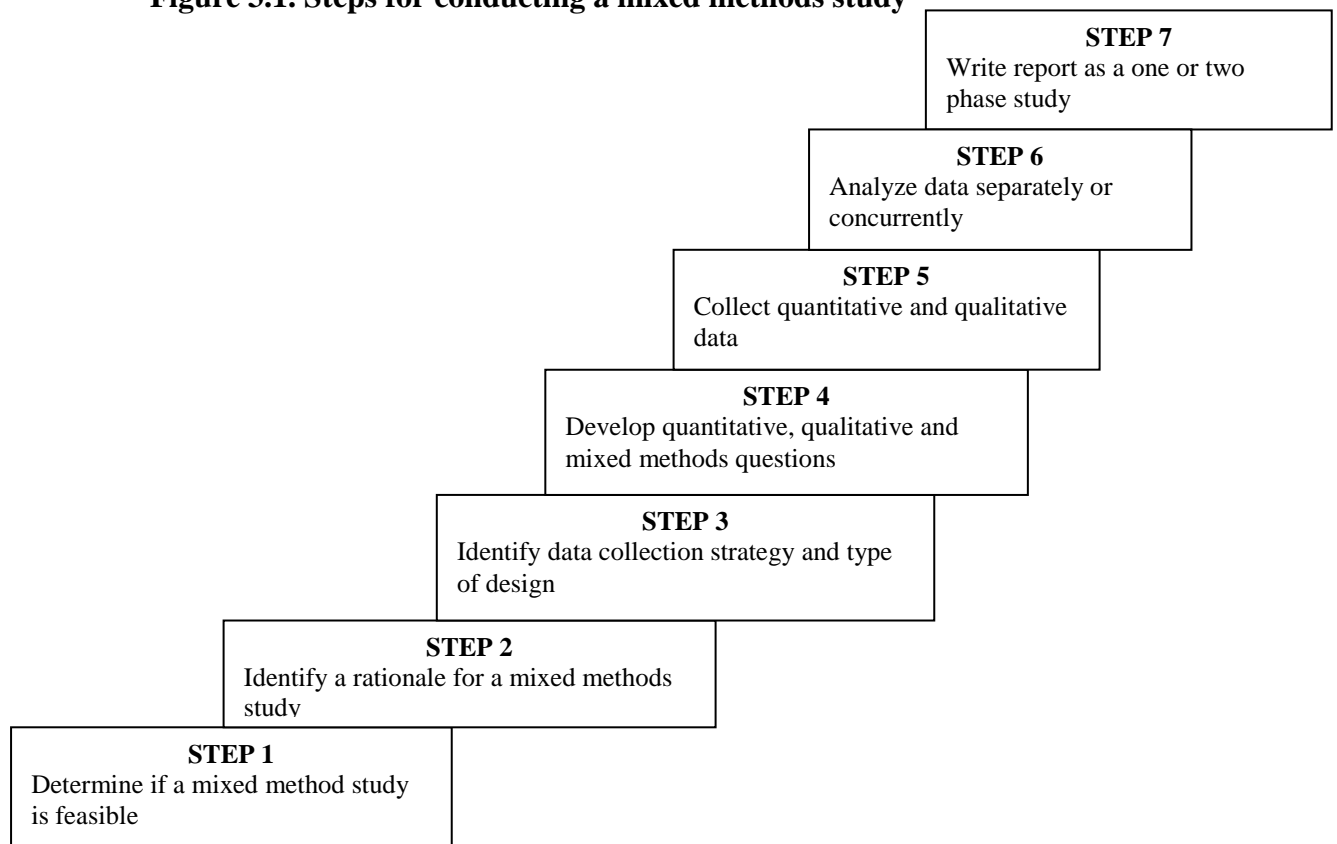


Figure 3.2. indicates the steps the researcher undertook in conducting this research.

3.3. The research design

In research practice, the term design denotes the research method used in any particular investigation process. It is actually a plan of attack.

3.3.1. The case study research design

In research practice, the term design denotes the research method used in any particular investigation process. It is actually a plan of attack. As earlier noted in Chapter 1, section 1.9.2, the case study design was utilized to carry out this research. Frazier (1973: 127-156), Merriam (1988: 2-5), Stenhouse (1985:89) and Thomas (1998: 81-132), describe a case study as a systematic and in-depth study of a single case, which could be an individual person, a group of persons, an organization or an institution (literacy centres included). Shepherd and Robert (2003:22) are in agreement with the above. They define a case study as an:

“intensive analysis of an individual unit such as a person, group or event stressing developmental factors in context”.

Thomas (2011:511-521), adds another dimension to Shepherd and Robert’s definition. He posits that case studies are analyses of persons, events, decisions, projects, policies, institutions, or other systems that are studied holistically by one or more methods. The case is the subject of an inquiry as an instance of a class of phenomenon that provides an analytical frame within which the study is conducted and which the case illuminates and explicates.

Sturman (1999: 103-109), makes interesting observations on what he calls case study methods. He sees the term case as a generic term for the investigation of an individual group or phenomenon whose intended objective is to provide an in-depth study of that individual or phenomenon. The explanation by Sturman (ibid), closely resembles that of Wamahui and Karugu (1995: 114-120), who view a case study approach to research as one that aims at providing a detailed study of

an individual unit, be it a family, a person, a clique, a group, a school or a community.

The ability of the case study to provide an in-depth study of a phenomenon and to generate detailed information on it made it a suitable design for this study. It is, however, critical to point out that while an ethnographic design would have provided an even more in-depth study, a case study design was settled for because of the relatively less time demands associated with it in comparison to time demands associated with an ethnographic study (Sturman, 1999: 103-109).

3.3.2. Justification for the use of the case study design

The researcher opted for the case study design because it provided a holistic, detailed, contextual, descriptive and in-depth data. Mertens (1998:2-7), is in agreement with the above and argues that the case study leads the way in such endeavours. A similar observation is made by Wamahui and Karugu (1995:114-120), who credit the case study with the ability to provide research with 'emic' (insider's) as opposed to 'etic' (outsider's) view of the phenomenon the researcher would be targeting.

Secondly, the use of the case study was justified in this study as it has the ability to penetrate a complex unit that consists of equally complex variables, resulting in a rich illumination of hitherto hidden meaning that enriches the researcher's experiences. Merriam (1998:2-27), says case studies are very useful in contemporary research (which is what this research was all about) where manipulation of behaviour in order to get factual and progressive information concerning any given phenomenon is not possible and highly undesirable. The case study design is very relevant to this research on an educational institution in

view of Seidman's (1991: 3), assertion that the primary way by which a researcher can investigate an educational institution or process is through experiences of individuals who make up the organization.

Finally, the researcher chose the case study design because it enabled him to access information that richly described the phenomenon under study. He was also able to use the inductive approach to generate a relevant theory grounded on in-depth information that the researcher collected.

The case study is not a problem-free design. Merriam (1998: 2-5), rightly points out that it is expensive and time consuming. Thomas (1998: 81-133), points out that it does not generate data that can be generalized extensively. Wamahui and Karugu (1995:114-120), contend that the case study can have the problem of selective perception and interpretation, which can distort the whole research.

However, the impact of these negative aspects of the method was mitigated by the use of taped interviews which could be replayed to confirm the authenticity of some of the data collected. Furthermore, as demonstrated earlier on, various data collecting techniques were utilized in order to make the whole process as thorough as possible and enhance the validity of the data collected and resultant findings.

3.3.3. Sampling strategies

Sampling, as it relates to research refers to the selection of individual units and/or settings to be studied (Patton, 2001:62). In this research, purposeful or criterion-based sampling was used. Purposeful sampling is a sample that has the characteristics relevant to the research questions. The researcher used at least three sampling strategies as these were the most relevant to the problem under investigation.

3.3.3.1. Homogenous sampling

This is a strategy that brings together people of similar backgrounds and experiences (Patton, 2006:45). For example, in this research, the researcher sampled all those participants who had successfully gone through the basic literacy evaluation exercise and had received either an A or B certificate. It is a convenient strategy since it reduces variation, simplifies analysis and facilitates group interviewing. This strategy proved quite effective when conducting focus group discussions.

3.3.3.2. Snowball Sampling

The other sampling strategy used in this research was the snowball or chain sampling. Camic and Yardely (2003:44), define snowball sampling as a non-probability sampling technique where existing study subjects recruit future subjects from among their acquaintances. In other words, snowball sampling happens when a group of people recommends potential participants for a study or directly recruits them for the study. Those participants then recommend additional participants, and so on, thus building up like a snowball rolling down the hill.

In this research, the voluntary literacy tutors were asked to name participants who knew of men in their area who had participated in the literacy programme, but for one reason or other, were not participating in the current national functional literacy programme. This exercise was continued until the nominations got bigger and bigger. Eventually, there were a few key names that were mentioned repeatedly, and these were the people who were identified as interviewee participants in this research.

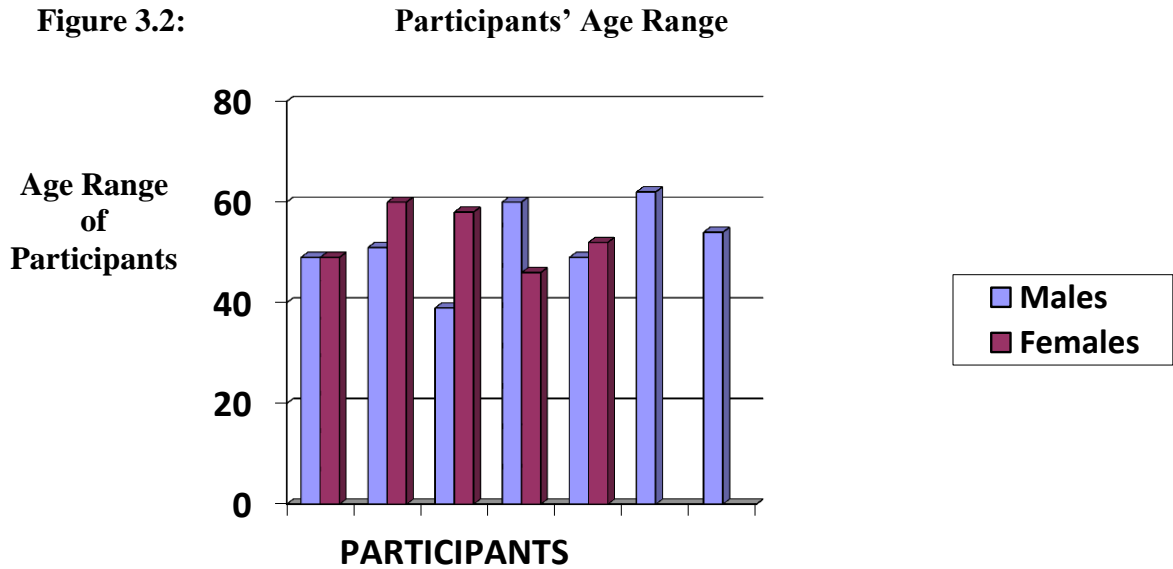
3.3.3.3. Criterion Sampling

Criterion sampling strategy was also adopted in this research. It involves selecting all cases that meet some criterion (Carmic and Yardely, 2003:82). In essence, the researcher chooses cases that are information-rich and that might reveal a major system or weakness that could be improved. For example, one of the criterion for being included as an interviewee participant in this research, was that one had to be related to any man whom he/she knew had joined and then withdrew from the FLP since its launching in 1992. Such cases did offer information that was related to aspects of the process under investigation.

The sampling strategies that the researcher adopted yielded a sample of 12 participants. This number was arrived at after the researcher consulted the literature and also the advice given by the co-supervisor Professor Mathipa.

3.3.3.4. Profile of participants under study

The profile of the sample of participants that were identified for this research was discussed in Section 1.9.3.1 of this report. The reasons for inclusion of women as interviewee participants in a research whose focus was on men were also highlighted. The average age of the seven men was 52 years and that of five women was 53 years. All 12 interviewee participants were interviewed. None of them took part in the focus group discussions that were held. Figure 3.2 shows the age range of the interview participants.



3.4. Data collection methods

In this research, three data collection methods were used. These were the interview, focus groups and observation methods.

3.4.1. Interviews

Tuckman (1994:356-372), identifies various types of interviews: the totally informal and conversational interview, the highly structured one and one that has fixed and closed responses. Brown and Dawling (1998:59-82), classify interviews as unstructured or structured. The researcher settled for the semi structured interview, which according to Brown and Dawling (ibid), works on a loose set of guidelines and has open-ended questions, which enable the interviewee to give comprehensive answers.

Brown and Dawling (ibid), also argue that such an interview allows the interviewer flexible questioning and rephrasing of questions depending on the kind of stumbling block to be detoured. Their opinion is supported by Douglas (1985:22), who says loose guidelines generate creative interviewing, which

enables the interviewer to change communication in order to meet requirements of varying situations that might arise during the process of data collection.

In this research all 12 interviewee participants were interviewed by the researcher himself using the semi-structured interview schedule (Refer to Appendix A).

3.4.1.1. Justification for the use of an interview as a data collecting method

Wamahui and Karugu (1995: 114- 192), view the interview as one of the most effective means of getting in-depth information on any given phenomenon. They consider information gathered using an interview as one of an inner nature as opposed to one of an outward nature that is obtained by using quantitative methods or instruments. Thomas (1998: 81- 133), argues that an interview has the advantage of lending itself to rephrasing of questions if the need arise. Miller and Glassner (1998: 103-105), assert that this flexibility in question formulation makes interviews reliable and effective. The interviewer is able to probe horizontally and vertically until the truth emerges.

Holstein and Gubrium (1998:113-119), believe an interview gives the interviewee a moral boost as the interviewee sees sincerity on the part of the interviewer as he creates time to talk to him and shares feelings and deepest thoughts about a given phenomenon. Tuckman (1994) rightly summarizes the importance and value of the interview when he says one of the most effective ways of finding the truth about a phenomenon is to ask questions of the people who are involved with it (phenomenon) in one way or another. Thomas (1998: 81 -133), also looks at interviews as very valuable sources of the truth about phenomenon since the interviewer is to get further meaning from non-verbal reactions and emotions provoked by the interview questions.

In this research, the researcher was justified in using the interview since it calls for face- to-face contact focused on gathering data through direct verbal interaction between individuals. He used it since it allowed the researcher to explain, elaborate and clarify questions. It also enabled the interviewee to seek clarifications from the researcher in terms of the latter's questions. This cleared the air of the discussion and obviated ambiguity, confusion and lack of comprehension. It guaranteed clarity and honesty as far as the questions and responses were concerned. The researcher's actions were in full agreement with Kerlinger (1964:395) who argues that:

“...the interview is the best instrument available for sounding people's behaviors, feelings, attitudes and reasons for behavior ... {and that} an interview schedule that includes open- ended, closed and scale items {is the most ideal}.”

In this context, the researcher was convinced that the interview was the most powerful, useful, and reliable instrument in a qualitative research study of this magnitude.

3.4.2. Focus groups

Focus groups are a form of group interview that capitalizes on communication between research participants in order to generate data (Krueger and Casey 2000:124). In other words, in a focus group scenario people are encouraged to talk to one another, asking questions, exchanging antedates and commenting on each other's experiences and point of view. According to Krueger and Casey (ibid) the main aim of the focus group is to understand and explain the meanings, beliefs and cultures that influenced the feelings, attitudes and behavior of individuals.

Green, Draper and Dawler (2003:49), provide another dimension to what they define as a 'focus group interview'. To them a focus group interview is:

“a technique involving the use of in-depth group interviews in which participants are selected because they are a purposive, although not necessarily representative, sampling of a specific population, this group being ‘focused’ on a given topic.”

Participants in this type of research are therefore selected on the criteria that they would have something to say on the topic, are within the age range, have similar socio characteristics and would be comfortable talking to the interviewer and each other.

In the research under investigation, the participants who took part in the one focus group interview were all functional literacy learners. The identified participants from all centres were asked to assemble at one of the more central project centres on a Friday afternoon. All in all, 8 interviewees participated in the focus group interview for about 2 hours. The researcher opted for the use of this approach because like the one-to-one individual interview, it could be presented in uncomplicated ways using lay terminology supported by quotations from the participants. (Krueger and Casey (2000:122).

Furthermore, the uniqueness of this approach is its ability to generate large amount of data in a relatively short time span based on the synergy of the group interaction.

3.4.3. Observation

Observation is a method by which a researcher gathers first hand data on a process or behaviour being studied (De Walt and De Walt 2001:24). It entails the

systematic noting and recording of events, behaviours and artefacts in the social setting chosen for the study. In this research, the researcher made detailed non-judgemental concrete descriptions of what he observed. For example, during the in-depth interviews, with participants, he observed and noted the physical environment within which participants' learning took place. He was able to observe ways in which the participants interacted and behaved towards each other. He noted the language and jargon used by these participants to describe the problems they face. Another thing he observed was the interviewees' body language and the effect this had in addition to the interviewee's words. He was able to observe their sitting patterns and the way they exchanged greetings. This assisted him in the interpretation of data.

The researcher opted for this method for the following reasons: Firstly, observation enabled the researcher to have a better understanding of the context and phenomenon of the problem under investigation. It also provided the researcher with ways to check for non-verbal expressions and feelings of the interviewee participants. The researcher was able to determine who interacted with whom. He was also able to grasp how participants communicated with each other and was able to check how much time was spent on various issues. In this research, observation was used as a way of increasing the validity of the research (De Walt and De Walt 2002:92).

3.5. Validity and reliability

3.5.1. Reliability

In this study, the term reliability was used to mean the degree to which the findings are independent of accidental circumstances of the research (Kirk and Miller, 1986: 203). It refers to the extent to which the instrument yields the same results on repeated trials. Linn and Gronlund (1995:47-48), state that reliability is

the consistency of results in the event of replication of the research. The reliability of the interview method was guaranteed by the use of the tape recorder. The interview that was on tape was playable over and over again to ensure authenticity of findings. It was possible to ensure that irrelevant information was not accidentally incorporated into the study.

Reliability of the interview as a data collection instrument was also enhanced by transcribing the interview soon after the recording, in order to use the tape and the transcribed version in a complementary manner. It was important, as noted in 3.4.3 above, to record all non-verbal signals such as coughs, laughs, signs and pauses, which were part of the interviewing process as these helped to convey important messages to the interviewer. The researcher further ensured reliability by using notes from various sections of the population as well as units that interacted with the population. These non-members of the research population included the district literacy coordinator and the literacy tutors. Any issues of controversy or diversions and deviations from units within the population were noted and discussed objectively in order to retain and maintain reliability of instruments used in data collection.

3.5.2. Validity

Validity and its cognates (valid, validate and validation) are used by social scientists in three related senses: denoting (a) soundness of conceptualizing, (b) applicability of research techniques, and (c) pertinence of data. In all three cases the emphasis is on the value or worth of the idea, the technique, or the datum for some specified objective, as judged in relation to some standard or criterion (Gould and Kolb, 1964:742). In this study Nachmias and Nachmias' (2008:64), definition of validity was adopted. They define validity as "...an attempt to

determine whether a type of measurement actually measures what it is presumed to measure”.

Validity was ensured in that mutual trust was generated between the interviewer and the interviewee. Responses of interviewees were compared with those of their colleagues to determine the level of their sincerity and trustworthiness of answers provided. With interviews being taped and transcribed, it was possible to assume that high level of validity was achieved since input from various interviewees was closely monitored and scrutinized.

Holstein and Gubrium (1998:113-119), argue that validity in interviews is further enhanced by the fact that interview data are unavoidably collaborative, thereby making it highly unlikely that irrelevant data can find their way into the research system. The measure taken by the researcher to ensure content validity is that both the interview and focus group question schedules were submitted to the supervisor for approval and for ensuring that there was no ambiguity before they were administered on the research participants.

Finally, as observed by Guba (1981:75-91), the use of all these different data collection methods, i.e. the interview, focus group discussions and observation, in concert, compensates for their individual limitations and exploit their respective benefits – thus ensuring the research’s validity.

3.6. Ethical considerations

Permission to conduct the research was obtained, in writing, from the permanent secretary in the Ministry of Education, Sports, Arts and Culture. The participants gave their informed verbal consent to taking part in the study, after they had each received a written explanation of the study. Permission to record the data was obtained prior to the interview, after the purpose behind such audio taping was explained. The recording device in both instances was set up, and in no way

interfered with the interview process and the responses of the participants. The researcher conducted the individual and focus- groups interviews.

After issues of confidentiality had been reiterated, anonymity was assured during transcription by assigning numbers to the participants. Randomly done, the seven males got the following numbers 2; 3; 6; 7; 5; 9; and 12. The five female participants were; numbered 1; 4; 8; 10; and 11. These are the number codes captured in Chapter 4. The principles of autonomy and fairness were upheld, in that those participants who wished to withdraw from the research could do so during any stage of the data collection.

The participants were assured that they would not be coerced to continue and that they would not be disadvantaged in any way by the researcher or the outcomes of the research.

3.7. Anticipated limitations of the research methodology

During the planning of this study, the researcher anticipated that the planned taped interviews could cause unnecessary uneasiness among the interviewees, thereby impacting negatively on their final input into the research. Most of the intended interviewees might not be comfortable with being taped as they might suspect that such information could be used in a manner that could compromise their positions or security in their community. It must be pointed out at this point in time, that when this research was being carried out, there was a lot of political activity going on in the area in preparation for the 2013 general elections.

As for the other limitations indicated above, the researcher undertook the following precautions. Firstly, he sought the assistance of the District Literacy Coordinator (D.L.C.). This made even the remotest of places accessible. Secondly, interviewees were made as comfortable as possible by explaining to

them the importance of the research findings to their own professional development. The findings would be helpful to the implementers of literacy programmes to be cognizant of the factors that militate against men's participation. The researcher assured the participants that their names would remain anonymous.

3.8. Summary

This chapter has focused on the qualitative procedures that were used in the study. The case study research design and purposive sampling were discussed. Structured interviews, focus group discussions and observation techniques were used in data collection. The next chapter focuses on the presentation, analysis and interpretation of the collected data in terms of the questions that guided this study.

CHAPTER 4

DATA PRESENTATION AND ANALYSIS

4.1. Introduction

Chapter three has provided information on the qualitative methodology that was opted for in this study. In this chapter the analysis of narratives from the participants forms the basis of the inferences made. The process of data analysis involved a systematic search for meaning from the recorded words of the study participants framed by the researcher's focus of inquiry. Maykut and Morehouse (1994:18) explain:

“Words are the way that most people come to understand their situations. We create our world with words. We explain ourselves with words. We define and hide ourselves with words.”

It is important to report the fact that the interviewing of the participants was done in Shona. The quotations appearing in the form of participants excerpts in this chapter are the most accurate translation of their responses. The quotations are used as examples of what the participants actually said when they were allowed to speak for themselves. The researcher's task was to identify and analyze recurring words, phrases, themes, topics and concepts in order to gain an understanding of the respondents' thoughts.

4.2. Data collection: Individual and focus group interviews

The non-probability, purposive sampling method was used to select interviewed participants (n=12) for individual interviews in order to generate data specific to the problem under investigation. Non-probability sampling methods raise concerns around bias, representativity and, hence, generalisation ability. The choice of such a sampling frame, however, was consistent with the exploratory nature of the research, which Burns and Grove (2005:374) view as:

“not intended for generalisation to large populations.”

An interview guide was used to explore focal questions. Although the purpose of the questions was to guide the interview, the questions were used flexibly to allow for the probing into, and exploration of responses.

The interviews of one focus group (n=8) in the group, were conducted with purposively sampled functional literacy participants, to explore their views in relation to non-participation of men in the functional literacy programme. The rationale for using the focus group lay in the ability of this method to explore a new and potentially complex phenomenon through interaction and the exchange of ideas, which does not happen in individual interviews. The homogeneous nature of the group in respect of gender or social status, afforded the participants focussed exposure to the topic. As a result of the relative homogeneity of the sample, saturation of data categories (Krulger 1994:59), was quickly reached and, as such justified the use of conducting the focus group.

4.3. Analysis of interview data

Data from individual interviews and focus group interviews were transcribed and, on completion, were carefully read through. The plan for data analysis included simultaneous data interpretation and narrative report writing.

The process of data analysis involved data ‘reduction’ and ‘interpretation’, which allows the data to be reduced into themes for interpretation by using a ‘schema’ (Creswell 1994:154). As the interview data were semi-structured, Tesch’s 8 step coding procedure was adapted from that of Creswell (1994:154) and was used as a guide for analysing the transcribed text.

The coding procedure began by reading each transcript carefully, in order to gain an overall view of what had been said. It was important, at this stage, not to look for substance or utility in the information, because doing so would have partially obscured the intended meaning of the information. The second step entailed gaining a sense of the underlying meaning, by asking, questions such as: “*What is this about.*” and “*What is he/she really saying?*”

Emerging thoughts and comments were written in the margin of the transcribed text. The list was reduced to groups of similar topics which were coded using colour highlights. In the next step, it was necessary to return to the data, in order to colour code the appropriate segment of the transcript (Creswell 1994:155). Appropriate descriptive words were used to translate the coded topics into four themes for the individual as well as focus group interviews.

Table 4.1. below shows the themes and sub-themes.

Table 4.1 Themes and sub- themes

| Theme | Sub-theme |
|--|--|
| 1. Bread and butter issues | <ul style="list-style-type: none"> - Financial issues (demands of culture that man must work); - Food/ hunger; and - Clothing/ lack of shelter. |
| 2. Negative experiences from early school days | <ul style="list-style-type: none"> - Segregation at school; - Corporal punishment; - Violence (bullying); and - Individual capabilities. |
| 3. Poverty | <ul style="list-style-type: none"> - Financial difficulties; - Emotional pain: worry/ tension/ stress; and - Negative consequences : hunger. |
| 4. Stigma | <ul style="list-style-type: none"> - Embarrassment; - Shame; - Fear of failure and failure avoidance; - Perception of need; and - Disability. |

4.4. Presentation and discussion of data

In seeking to explain factors that militate against men’s participation in the functional literacy programme, as perceived by the study participants, four major themes emerged. These themes often interlinked and overlapped, making it

difficult to decide under which category they could be examined. This, however, reflects how intertwined the themes are and how one barrier could possibly affect another. It is also important to point out at this juncture that the themes that are the subject of discussion in this chapter were not “exclusive barriers” to men’s participation alone. Women, too, could have succumbed to their influence. It is on the basis of the main objective of the study and the testimonies or findings that came from the study participants that they have now been recognized by the researcher as possible impediments to men’s participation in the literacy programme in the Mazowe district of Zimbabwe.

4.4.1. The bread and butter issues

When asked the question:

“Why are men not actively participating on the functional literacy programme?”

The following are some of the responses that came from the interviewee participants.

“Literacy classes are meant for us women. Men are supposed to be working for their families in towns or even at the farms. My own husband for example is not here. He is working now as a miller at the township. We need the money to buy food first before anything else” (Female participant No. 10).

“The place of the man in this day and age is not to be among a group of women doing a gardening project. The man’s place is at the Iron Duke mine and not here. How does a man expect to feed and clothe his family if he is here all day long? Spending time here means their (referring to men in attendance at the

literacy centre) *families are only surviving on vegetables day in and day out*” (Female participant No. 4).

“Men are not here. They are busy finding money to feed their families. They do not get paid to attend classes here” (Female participant No. 11. She looked very assertive straight into the researcher’s face).

There is need to clarify what the phrase “bread and butter issue” meant in the context of the research.

When one speaks of bread and butter issues, one is normally referring to issues of livelihood. In specific terms, ‘bread and butter issues’ refer to someone’s source of food. For example, if someone says, *“I can’t miss another day of work; that’s my bread and butter”*, one would interpret this to mean that the work is his or her only source of income, his or her livelihood.

The Cambridge Idioms Dictionary (2006:41) defines the term as:

“a job or activity that provides someone with the money he/she needs to live”. The example they give of the usage of the term is:

“Teaching at the local school is his bread and butter”.

The Collins English Dictionary (2003) defines the term as denoting a means of support or subsistence. This research adopted the meaning of bread and butter as indicating the job or activity that provides the money one needs to live. In Zimbabwe, men are bread winners and are supposed to provide bread and butter to their families. When bread and butter issues are not settled, then attendances of literacy classes become secondary. The response from participant No, 10 is quite interesting. Firstly, she raises the issue of “literacy classes” being meant for

women alone, an observation also noted by Oluch (2005). In section 1.6.2, the researcher discussed the causes of illiteracy in Zimbabwe. He for example, stated that 64% of the 2.5 million illiterate Zimbabwean at Independence in 1980 were women. This resulted in women constituting the majority in literacy classes. People then construed this to mean that “literacy” was meant for women.

However, the fact still remains that no woman would agree to her husband’s request to attend to literacy activities when there is hunger in the family. This view is supported by Hart *et al.* (2002:102) who say:

“men become extremely concerned about money problems in general when they consider enrolling in literacy programmes.”

Secondly, participant No. 4 argues that men should be out there working. In other words in as much as men would want to participate in the literacy programme, they are likely to be pushed out by women who would want to see them taking care of the bread and butter issues. This finding is supported by McGivney (2004:59) who posits that male culture portrays education as a female pursuit not fitting into a ‘macho’ image. There is a perception the world over that literacy education is for women (McGivney 2004:62).

The same question when asked to participants Nos. 8, 9 and 1 respectively, this is what they had to say:

“The role of a man is to feed and clothe his family? What type of a man would he be if he is not seen to be caring and looking after his family? These days tea is the in thing. Should I be drinking “mahewu” in the morning when other families are drinking tea? NO. He must go to work and leave me here to

learn how to cook the food he will bring home” (Female participant No. 8).

“Why come to school when you are this old? Why not use your good last days fending for your family. When you die will your children speak well of you because you were able to read and write? No. They will say good things about you when you die if you have been feeding them well” (Male participant No. 9).

“Men do not want to come here to learn because a real man knows what his responsibility is. His responsibility is to take care of me and my children. If he is here, what do we eat back home? Do we eat bricks? No not at all” (Female participant No.

1. The tone of her voice was raised high and her hands were flying all over her head).

The traditional view which sees the role of men in society as that of patriarchs and breadwinners endures. Expectations that men should be the ones to go to work in order to provide for their families persist. If a man cannot provide money for the livelihood of his family as a result of attending literacy lessons, then he should stop attending literacy classes and work for the family. This finding is supported by Rungo who postulates that because men are heads of families, they have a financial obligation to fend for their families. If resources are limited, men would rather pay fees for their children than for themselves (Rungo, 2006:5).

Contributions from other participants relating to bread and butter issues continued to pour in:

“Men do not come because there is nothing to take back home at the end of the day. They would come if you gave them

“mealie-meal”. If you go to repair the dip tank you are given a pocket of mealie-meal” (Male participant No. 2)

“The officials do not keep their word. When they asked us to come here for lessons, they said lessons would only be 2 hours. But they spend time on something else. Time is important to everyone. We need to go and work for our families” (Male participant No. 5).

“It’s not that men do not want to participate in these learning programmes. We can only come here when our families have food on the table. Every man has to be seen to be doing exactly that. You have got to do it for your family. Coming to attend literacy classes is what you do when your wife and children’s tummies are full. If not they and the whole village will ask what kind of a man you are” (Male participant No. 12).

“There is drought in this area this year. I am only here because my sons who are in South Africa are supporting me and my wife. Otherwise I would not be with you here. I probably would be making bricks so as to get money to buy food and all that my wife needs” (Male participant No.3).

“The stomach tells you where you are supposed to be. The men who are not here are listening to the silent voices calling from deep down their wives and children’s stomachs” (Male participant No. 6).

“Men do not want to come to learn because this type of education is not important to them. What is important to a household man with a family is a job. A job that gives him money to buy food for his family is more important than coming here” (Male participant No. 7).

The six participants’ sentiments are in agreement with Long and Middleton’s (2001:51) findings. They found that financial problems represented a major barrier to participation. Respondents in Long and Middleton’s study ranked “money problems” as one of the reasons for failure to enroll in a programme. It is not that the man does not want to participate in a learning situation. His argument is that he can only do that when he has fulfilled his responsibilities as a family man, one of which is to feed his family.

Participant No. 12 for example, went on to highlight the consequences that would befall him if he failed to fend adequately for his family. He feared that he would be ridiculed by the whole village. His concerns are shared by Sligo (2006:61) who says if a man is unable to feed his family as a result of spending his meagre income on literacy lessons, then he may as well use the time to work for his livelihood.

The same question: “Why are men not actively participating in the functional literacy programme?” was asked in a focus group. This is what one member of the group had to say:

“When I am here I ask myself what am I doing? The bakery project I came for is no longer functioning. I am supposed to be home or somewhere working for my children. Furthermore, is it worth it for me a grandfather to be at school while at the same time my

grandson is also at school?” (Male participant from the focus group).

“As a man you are supposed to fend for your family. You are supposed to be the one who can look after things. A man is supposed to be strong in his way of thinking and he is supposed to have all this, whatever it takes” (Another male participant from the focus group).

The issue of the bakery project that collapsed, which the participant from the focus group is referring to, is quite interesting. The man had joined the bakery project in an effort to supplement his meagre income so that he could fend for his family. Unfortunately, at the time this study was undertaken, the bakery project was no longer viable. It is true, therefore, that bread and butter issues play a very crucial role when it comes to participation in literacy related programmes. Oluch (2006:3) reinforces this finding when he argues that:

“men as heads of families have heavy workloads working to acquire incomes to sustain the family. They weigh the benefits of attending literacy programmes against spending time on their income generating activities. They have responsibilities to financially fend for the family. If resources are limited, they would rather pay fees for their children, than to pay for themselves.”

This is testimony that men are concerned with bread and butter issues. It came through loudly and clearly even from those who are not family heads; they also cited concern for the family as the main reason for men’s failure or reluctance to access literacy education. As we have observed above, the male participant from

the focus group got worried when the bakery project was no longer viable; he realized that was going to affect the income with which he would fend for his family.

4.4.2. Summary

The question of bread and butter issues was mentioned over and over again. It was loud and clear. Nearly every participant made some remarks or comment related to the theme in one form or another. In general, participants agreed that, indeed, it was a factor that militated against men's participation in the functional literacy programme. It was their firm conviction that all men should be out there working.

4.5. Past negative experiences from early school days

As already mentioned in section 4.4, thematic factors do not entirely exclude women. Rather, the factors tend to portray that men are more affected than their women counterparts. This, too, applies to the theme "past negative experiences from early school days" discussed below.

Past negative school experiences were cited as one of the key factors militating against men's participation in literary programmes. All the 7 men and 4 women who were interviewed for the research recounted largely negative memories dating back to their school days. They mentioned regular and often brutal corporal punishment and informal segregation. As a result, these participants left school early and up to the day of the interviews, they continued to harbor negative memories and attitudes towards education and learning.

When asked the question,

“Why are men not participating in the current functional literacy programme?”

The following were the participants’ responses as they related to the theme:

“Past negative experiences from early school days.”

“When I went to school I was 8 years old. We were made to sit on the floor smeared with cow dung. The teacher always called on the other group members. Whenever I did not do so well in the weekly tests, my marks were made public. When everybody was dismissed I was made to clean and shine the floor. This made me angry and I quit school” (Male participant No. 3).

“I am a man as you can see. I was in sub-standard A where I was taught by a lady teacher. That teacher made mockery of me. She would slap me for just talking to a friend. She would ask me to go and fetch firewood for her. Second term came and I refused to go back to school. I did not like the treatment I got from a teacher who was a woman for that matter. She was cruel” (The male participant No. 12 narrated his story with a heavy face, an indication that this experience had really affected him).

“I remember the story told by a man who said he was beaten before the whole class by the teacher because he had copied from a friend. The teacher in anger tore his book just because he had copied. It’s good these days that teachers are not allowed to beat our children. Old teachers used to beat us as if they were beating a cow that is refusing to go into a dip tank.

That man left school and promised to beat up that teacher wherever he would meet him” (The female participant No. 8 was constantly tapping the desk with her fist as she was narrating her story, an indication that she was prepared to retaliate where ever she would meet this teacher).

“I did not like the idea of being paraded when we were in school. My parents were poor”. Holding the left sleeves of his shirt, an indication of real concern, he went on to say: *“They could not afford money to buy uniforms. The teacher would line up those of us with torn khaki shorts and shirt. We did not have shoes then. People laughed at us. If I remember that I become angry. Men do not want to come to this programme because they think that it is like a school. They still have that at the back of their minds”* (Male participant No. 2).

Participant No. 2 and others recall graphically what transpired 31 years ago. Their sentiments are shared by Long and Taylor (2002:9) who argue that early educational experiences that adult learners have are of particular importance on how they view their present educational opportunities. The four participants cited above suffered from segregation and punishment at that early age. At 8 years of age, every child needs the love and protection from all forms of abuse, but unfortunately participant No. 2 did not get it resulting in him quitting school. This is evidence of how the past can easily dictate the future. When people have negative feelings about their past educational experience, they are more likely to have negative views about literacy programmes (Long and Taylor 2002:10).

The oldest participant in the research sample was a male aged 62 years (Participant No. 7). This is what he had to say when asked the same question relating to negative experiences from the early school days.

“During our time teachers used to line us up before entering classes in the morning. Boys were made to line up parallel to the girls on one side. The teacher would then walk in front of us all checking on our hair and uniform. One day he said he was going to check on our finger nails. I had not cut my nails short for a long time. When he came to me, he asked if I could stretch my hands. My nails had grown very long. He made me hold my fingers up and hit my finger nails severely with a blunt object. They all got broken and started bleeding. I ran home and told my father about it. Instead of supporting me, my father took the teacher’s side. That was the day I said ‘Good bye’ to school” (Male participant No. 7).

Another male participant had this to say too:

“At one time I failed to bring fire wood for the teacher. This was a costly experience in my life. The head teacher had told us to bring hard wood for fire wood. This type of tree did not grow in our area. So I decided to cheat. I removed the bark of some poles and took them to the head teacher. I told him that was hard wood. The man was so angry. He beat me behind with one of the poles.” The man rolled up the right side of his trousers and showed me a black mark on the upper knee, “ I ran for life”, he continued the gruesome story, “I never went back to Gweshe School.”(Male participant No. 5).

“One day our mistress, for we used to call lady teachers by that name, told us that we were going to sew back stitch on an apron. Naturally then, I was not good at sewing. I went and asked my aunt to make one for me. Indeed she was more than willing to do that. When I took it to school, my mistress, ‘ the lady teacher,’ was suspicious. She said I was not good enough to come up with such a neatly and well done back stitch. She detained me at school when others left for home. She asked me to sew one in her presence. That was very humiliating indeed. Teachers then were good at that. They did that to boys too in woodwork lessons. Would one continue with school after such an experience ? Oh no!” (Exclaimed the female participant No. 11).

The above testimonies are very important findings for they are supported by O’Connor (2007:49) who notes that the participants in his study feared the formal education system owing to the negative experiences they had encountered in their early days at school. School experiences, in his case, included corporal punishment, different treatment by teachers, different outcomes in terms of educational achievement, and a sense of educational failure. The 62 year old participant and others cited, suffered similar treatments. There were humiliated before their classmates and were physically abused. Each time they reflect on this, they become very nervous about going back to school.

Another example of how the past can influence the present was narrated by a 58 year old female, participant No. 8. She reported on how her brother quit school at the age of 12 just because he had been severely punished for not having submitted homework.

“It was a freezing Monday morning when my brother went to school. Unfortunately he had not done the homework that he was supposed to do during the weekend. The teacher called him to the front of the whole class. He got a bamboo stick and whacked him across his right hand. My brother dashed out of that class like thunder bolt and ran home for his dear life. Where you needed help, you got punished. That was the day he quit school. Since that day he does not want to hear anything that has to do with school”
(Female participant No.10).

The brother of the female participant No. 10 who quit school early had endured corporal punishment at school and this had led to fear and negative attitude towards education. These stirred feelings of hostility and resentment towards the teaching staff. The distressful experiences of corporal as well as other forms of punishment compelled this man to leave school unexpectedly and prematurely; and their effects continued to haunt him later in life.

This finding is supported by Long (2002:38) who posits that “fear of the past” is an intervening factor, which acts as an insurmountable barrier to participation. The man cited above by participant No.10, recounted the humiliating and dehumanizing effects of living under an ever-present threat of violence, as a significant feature of his formative years.

A 59 year old male, participant No.6 narrated a very sad ordeal. This is what he had to say:

“It’s not that men do not want to come to learn. We want to. But it is what happened in the past that I personally think of. For example, during our time there was a lot of violence from the teachers and the bullies. If you spoke in the vernacular in class you got a beating. If you were late to school you got a beating.

Sometimes you did not even know what you got a beating for. There was a lot of beating from teachers and bullies. Sometimes you did not know whether it was safer to be in the classroom or outside of it. This made me to be tough. I had to learn to defend myself. Sometimes I picked on someone else to take the heat off me” (Male participant No. 6).

Other participants had their contributions too as follows:

“I never want to remind myself of those days when the word ‘teacher’ was as frightening as a leopard. If you did anything wrong at home and your teacher came to know about it then you had to pay heavily for it.” If your mother asked you to go to the shops and you refused, the moment she said that your teacher should know about it you would freeze with fear. Teachers were disciplinarians even in one’s moment of sleep” (Male participant No. 9).

“Discipline per se is not a bad thing. What I did not like about school in the old days was the way teachers disciplined us. I remember a cousin of mine who was punished for writing a letter proposing a girl in the same class. Our teacher found out. The matter was made public to everyone in the school. For five days he could not attend school. He was sent for punishment. He was made to dig a rubbish pit the length and breadth of his height. What disgusted me most was after all that digging, he was asked to refill it in. A bad experience indeed!” (The female participant No. 4 exclaimed as she narrated the ordeal).

While the use of corporal punishment by teachers has been formally banned in Zimbabwe, the disturbing implications of schoolyard violence and bullying remain salient for today's school-going children. Indeed all sexes of the wider society as participant No. 4 pointed, are included to the enduring impact and perpetuation of the experience of violence.

It was not just the violence related issues that affected the participants' participation in literacy programmes. Some participants reported that their reluctance to take part in adult literacy programmes was largely based on their initial negative experience of formal education. Participants from the focus group reported that school was unattractive on a personal and academic level. The experience had instilled in some of them a sense of failure, disappointment and had affected their attitude towards education throughout their lives.

“I would say to myself: surely look at my age; I cannot read or write, what happened to me when I was young? If I failed to do it when I was young when my blood was still hot, how will I do it now?” (Contribution by one of the participants from the focus group).

The observations from one of the participants from the focus group are quite interesting. Age can be a deterrent factor when it comes to men's participation in literacy programmes. Long and Middleton (2001), McGivney (1990), and Sceviour (2002) all indicate that male participation rates generally decline with age. However, the issue here is about 'embarrassment.' This finding is reinforced by McGivney (2004:62) who says a sense of embarrassment and shame at returning to education as an adult, particularly to tackle literacy, affects most

illiterate men. The participant from focus group felt he could not make it then, that which he could have done when he was still young.

“School has always been tough to me. I once attended school up to Sub-Standard B that is Grade 2 these days. School was difficult then. However, when I got married I saw the advantages of knowing how to read and write and then decided to register when literacy classes were opened here. Surprisingly, I find it very difficult too. The teachers at times do give up easily. They are frustrated. They do not have patience. O.K that’s all”

(Contribution by another participant from the focus group).

The participant from the focus group cited above, had to end his narration at that point wiping a tear or two from his eyes. It was a very emotional experience.

Some male adults are overwhelmed by how much time would be required to meet their goals. Remembering that they were unable to succeed as youngsters when attending school all day, every day, they wondered how much progress could be made attending only a few hours a week. This finding is reinforced by Beder (1990:207) who postulates that for many male adults, the memory of school and their past academic failure make the idea of returning to literacy classes the reminder or memento of much humiliation. To many it is a frightening or undesirable prospect. Long and Middleton (2002:32) also uphold this finding. They contend that when people have low levels of formal schooling, they will be more likely to have negative feelings about their educational experiences and therefore more likely to have negative views about literacy programmes.

As observed earlier on in this study, all the participants felt that past negative school experiences were a major impediment to men’s participation in the literacy

programme. Participants said prior to joining the literacy programme, they had been scared that they might be made to look stupid in class or that they might be subjected to the same discipline and formality applied in the formal school set up. They had also been worried that they might not be able to cope with the demands of school work. Although the majority of the participants spoke negatively about their past and were quite convinced that the past was a contributory militating factor against men's participation in the literacy programme, one participant from the focus group was very appreciative of the literacy programme. Here is what he had to say:

“I left school many years ago. I think I only did sub-standard A (First grade) and I had never been in this sort of an environment. It is like another world to me. I think I have been frightened and not been able to do things better in the past. But now I have surprised myself. Each day I learn something new. I would want to go on.”

People are bound to appreciate when something good is done to them irrespective of the past. A good example that supports this man's observation is the South African Kha Ri Gude literacy programme discussed in section 2.7.1.4, of this research. People with disabilities including the deaf were made to read and write in record time. Zimbabwe needs to emulate this programme.

4.5.1. Summary of the theme: “Past negative experiences from early school days”

In concluding the thematic discussion on “past negative experiences from early school days”, the researcher would like to believe that the study participants were not alone in this experience. In his opinion there are many men out there who have harboured regret for many years at not being permitted to get the most out of

their early years of education, despite their having sufficient brains to perform well in class. The men's experiences of early education impacted on their perceptions of the value of education and their capacity to learn. The emotions which these experiences have roused to this very day, include, among others, regret, bitterness and anger.

4.6. Poverty and other related factors

As with the other themes that were discussed under 4.2 and 4.3 above, poverty affects everyone, male or female. In this research, poverty was identified as a factor militating against men's participation in the literacy programme in the Mazowe district of Zimbabwe.

It is quite prudent at the start of this section to contextualize the term 'poverty' as it relates to this research. Two general strands of meanings have come to be associated with the way poverty is understood, especially in developing societies. Firstly, it is the individual's inability to satisfy basic needs; and secondly, it is the individual's inability to participate in the everyday life of society.

In most societies in Africa, for instance, poverty is seen at both the individual and the household levels as inability to meet basic nutritional, health, education, shelter, social and recreational needs; and is closely associated with lack of choice, arising from low income and/or low human capabilities. This is broadly similar to the definition of poverty used by the World Bank (1990), (*the inability to attain a minimal standard of living*). These perspectives of poverty guided the researcher in the formulation process of the theme '*poverty and other related factors*' as indicated above.

All 7 men and 2 women directly responded to the question relating to the theme 'poverty and related issues'. When asked why men were reluctant to participate in the literacy programme, one of the male participants had this to say:

"It is not easy when you are poor for you are not seen as important. People see you as if you are a useless person. It is a humiliation. The sense of being dependent upon them and being forced to accept their rudeness when you seek help is very much worrying. If you ask them for help when they know you are in this programme, they will say why can't you get help from the programme. Surely I would rather be doing piece work out there than to be here. I need money and I need it badly. It's not easy. Things are bad these days" (Male participant No. 2).

"Earlier on I said this programme is for us women and not men. Why I said so is because we are poor. We are here to try and make a bit of money. My husband, I told you is not here. He is somewhere looking for money. If we were better off people, one of us especially me should be at home now. But because we are trying to make ends meet, we are here trying to do this and that so that we can live" (Female participant No. 10).

"Poverty, poverty is the answer!" Narrated male participant No. 6 on top of his voice.

"Many of us men in this area are poor. Men cannot afford to come to learn when we are poor like this. Did you see the state of our homes as you were coming here? How many houses did you see that have iron sheets on them? Only one by the corner as you turned left to this place. We need houses like the one you saw

there, but we can't afford because we are poor. Even if you were staying in this area and not in Harare, would a man like you come here instead of going to work and improve yourself?" (Enquired male participant No. 9 flipping his hands left, right and centre).

"They promised us that if you come here and do the cooperative in this programme, poverty will go. At first many men came, but after 3, or 4 months, they left. They felt so, because they thought they were cheated. Only two men are still here. You cannot continue coming to school when poverty is at the door" (Female participant No. 1).

The remarks above typify the views that emerged from the stories shared in the interviews. The participants talked of discomfort, emotional pain occasioned by the stigma of poverty, deprivation, inadequacies and the feeling of hopelessness. These experiences appeared to lower their self-esteem and impacted negatively on their social identity.

The participants' sentiments are important findings because participants in literacy programmes, as well as those who manage the centres, expect something in return to their efforts. In Zimbabwe literacy education is free, and the tutors who facilitate learning do it on voluntary basis. Honestly how do we expect a volunteer to be so committed as to deliver quality output when Zimbabwe is currently going through economic difficulties? Zimbabwe has to emulate South Africa. In the Kha Ri Gude case discussed in section 2.7.1 of this research, the South African Government was able to alleviate the poverty of its people through payment of stipends. In this way tutors were motivated because they had something to take back home. When a facilitator is highly motivated, he/she normally gives his/her best and the result is the retention of most participants in the programme.

Zimbabwe Multiple Indicator Monitoring Survey Report (2010) supports male participant No. 2's sentiments. It states that in Zimbabwe the rural adult population is the worst affected by poverty. The majority of adults such as participant No. 2 are uneducated. However, there was one participant in this sample group who categorically rejected the poverty label although the rest of the study participants acknowledged being poor and believed "poverty" was a label by which others identified them. All the other participants maintained that poverty was definitely a militating factor against men's participation in the literacy programme. They reported issues of females who headed households and who had many dependents to support. They even went to the extent of demonstrating that their villages had few able bodied adults who were earning an income.

The participants' sentiments are also upheld by Long and Middleton (2001) who, in their study on male participation in literacy programmes, found that 47% of respondents listed "money problems" as one of the reasons for their inability to enroll in a programme, with approximately two percent of respondents citing "money worries" as the main reason.

Financial difficulties tend to increase all other barriers to participation, resulting in high levels of personal stress that produce anxiety, which is detrimental to successful learning. Thus, in a cultural area where literacy among men has low currency value, participation may be perceived as threatening to an already fragile identity.

While participants Nos. 2,10,7, and 1 whose sentiments we have just examined, expressed psychological pain, it was not the same with participant No. 3, who disclaim the poverty identity placed by on him by others. The following is his excerpt.

“I am not poor. I may be struggling here and there but does that mean I am poor and should be looked down upon? I am tired of people looking down upon others. It is wrong!” (Exclaimed male participant No 3. He did so confidently with his head held high).

The above observation has many implications for poor adult male participants in literacy programmes. One premise on which adult education is based is that adults continue to change and grow throughout their lives and frequently seek assistance in dealing with these changes. For reasons of self-esteem, poor male adults may not readily attach themselves to literacy groups and seek assistance.

Commenting on whether poverty was a factor that militated against men’s participation in literacy programmes, interviewees in a brick-making project, had this to say:

“There are many men in this area that can’t read and write, but because there was drought last year and we are hungry in this area, men have no time to come to literacy classes. We do not have any income of some sort. We were relying on this brick-making project but now it is no longer viable at all. We can’t get buyers for our bricks. Conditions at home are so bad. For me to be here it is because of my wheel barrows and shovels that are being used in this project. If I leave, people here will misuse my tools. Indeed I want to learn and many men out there also want to learn to read and write. But because we are poor, we cannot afford to come and do so” (Male participant No. 5).

“I was banking on this brick-making project but as things are now, I too am disappointed. I joined the programme thinking that I would be able to make a few more cents. I am a poor man. The

little that I was getting from the sale of the bricks has been sustaining me and my family. People who asked us to come here should understand that we are poor. When things come to this stage, they should help us. Government must help us now” (Male participant No. 6).

The above findings are supported by Long and Middleton (2001:22) who assert that poverty has a negative influence on learning and interaction. Participants Nos. 5 and 6 talk of hunger which interferes with education because ‘hunger’ affects one’s ability to concentrate. For effective learning to take place, one needs a stable, comfortable home with a quiet space for homework. This is crucial to one’s education.

The participants were worried about income. The attributes of poverty such as low family income often means poor housing, including overcrowding and perhaps unhealthy and unsafe conditions. Lack of money for expenses such as clothes can also create functional disadvantages. Poverty can cause worry, tension, stress and instability as indicated by the participants. These can make it difficult or impossible either to make time for or to concentrate on studying.

The oldest interviewee in this sample, who was participant No. 7, talked about how he often ended up being preoccupied by worry as a result of poverty at home. These were his comments:

“While I am here in class, I am worried about whether my family will have this or that. Very soon it will be raining and I am worried if ever I will be able to till my two acres. I do not have drought power at all. I borrowed two bags of fertilizers from a neighbor and I am worried whether I will ever be able to pay him back before the rainy season starts. In fact, there is more to worry about

because to be honest with you I am one of the poorest of the poor in this community” (Male participant No. 7).

Participant No. 12 also had this to say:

“Yes I may be here and pretend that everything is OK, but that is not so. We have problems at home, we have problems here and no one seems to care. I came here thinking that I would get help from this programme in the project we are doing. But alas, nothing good is coming out of it. At home there is hunger because as some said there is drought. All these things worry us and as a result we decide not to attend”.

The participants above share a very important observation which is ‘worry’. This finding is supported by Wenger (1998) who contends that worry which is a result of ‘poverty’ has consequences for an adult learning style as a dimension to participation in adult literacy programmes. The men were worried about their families’ maintenance, land tillage, fertilizers and repayment of loans. One wonders how much they ever learn during the learning sessions.

Finally, all participants appreciated any assistance that could make them carry on participating in the programme, in a meaningful way. Many hoped to escape poverty but saw no way of doing so.

4.6.1. Summary

The challenge, in the researcher’s view was to determine where on the scale of poverty starting from mildly poor to extremely poor does each adult learner lie and whether the position had any bearing on his or her learning style. In addition, there was evidence of reflective practice among adults living in poverty

conditions. Those of us in adult literacy programmes may capitalize on this reflective engagement in order to maximize male participation, but this requires caution. How it is harnessed may lead to ostracism, as poor male adults are sensitive to their conditions.

4.7. Stigma related issues

Attributes associated with social stigma often vary depending on the geographical and corresponding socio-political contexts adopted and internalized by societies in different parts of the world. This research adopted Scott's definition of stigma discussed in section 2.7.5 of this research.

Besides the bread and butter issues, the negative experiences at school in the past, and poverty related issues, this research identified the fourth barrier that was a militating factor against men's participation in the functional literacy programme. The research established that stigma and other related issues could be compounded by a person's low self-esteem and lack of confidence in learning.

When asked why men were not actively participating in the current literacy programme, the following responses were given by some participants. There were:

“Some people are too embarrassed to go into a class and say I have a problem. They are afraid of what people might say. The problem becomes worse if you are one or two males in that class like me here. People start calling you names” (Male participant No. 2).

“The women who assist us in learning here are very young. You look at them and say I am not able to do this or that. Mathematics is a very difficult subject. When you give wrong answers or you fail to calculate properly, you feel bad about yourself. I am not saying the tutors are bad. No generally they are good people. I am talking of myself concerning what I feel inside of me, when I do not get things done properly” (Male participant No 12)

“Some of us cannot see properly. You confuse a U with a V. You confuse an M with a W. At times you feel bad about it. You wonder what the other person is saying about you when you are as confused as all that. It affects the inside. At times, you think the best way to avoid this- is just not to be here. However, we are better off than men. Men are worse” (Female participant No. 4, twinkling her eyes as a show of confidence and the “can do better attitude”).

This finding is supported by Beder (1991:69) who contends that stigma is an embarrassment especially when it is attached to low literacy because it remains hidden until revealed by the stigmatized individual. In this research, participants reported that they were reluctant to take part in adult literacy learning initiatives for fear of having to fill in registration forms or being asked to read aloud. They were also anxious about meeting neighbours in literacy classes.

Here is a narration from two female participants:

“It makes you feel sick. You are asked to fill in all these forms when you know inside you that I cannot read and write. You do get embarrassed. It is a bad feeling and I very much feel ashamed.

What more if you are a man? It is worse?" (Female participant No. 10).

"I put myself in the men's shoes. I think they are more worried than me because I am a woman and the person helping me is a woman. Some of these men you see hare running up and down like horses cannot write properly. When we perform better they withdraw themselves. That's one reason they do not want to attend. I salute these few who are here. They have iron hearts. My husband would not stand it'. (Female participant No. 1).

From the above narration, it is evident that shame is, indeed, a stigma related factor.

The desire for secrecy among males with low literacy was a major stigma-related impediment to male participation in the literacy programme. This finding is supported by Fingeret (1993:91) and Zieghan (1991:89) who argue that men with low literacy skills are too ashamed to talk about it. Their loved ones are too afraid of embarrassing them by raising the illiteracy issue in their conversation.

In section 2.4 of the literature review chapter, the researcher reported a study that was carried out to determine the relationship between shame and low functional literacy in a health care setting. Many patients with low literacy could not admit that they had difficulty reading because of shame. The participants' sentiments above are upheld by the findings of this specific study as they revealed that many patients with reading problems were ashamed of and hid their inability to read. Shame was a deeply harboured emotion that played an important role in understanding how lowly literate patients interacted with health care providers.

Beder (1991:69) had made similar observations earlier. He argues that a stigma involves feelings of shame, and exclusion from society. Shame is often damaging as it can lead to even greater harm; as a result, men with low literacy skills often struggle to cover their literacy problems or avoid seeking training for fear that they would be revealed as persons with low literacy skills and consequently feel ashamed.

The other stigma related factors that came out vividly in this investigation were fear of failure and failure avoidance. When asked why men do shun literacy classes, female participants had this to say:

“Men do not want to be in class with us because they fear that we can do better than them. They think that as men they do not fail and when they fail to read or do numeracy work, then you do not see them again. They would rather be at home and do something else than be here and expose their failure” (Female participant No. 8).

“It is common knowledge that men think that they are better off than women in everything. But this is not so. You can be strong in body but that does not mean you are strong in mind. When we prove to them that we are better off, they shun classes. But we try to be nice to them” (Female participant No. 11).

The above response demonstrates that fear of failure and failure-avoidance are common and are very powerful impediments to education. This finding is upheld by Seifert (1996) who contends that many learners avoid failure by not engaging in tasks in which they feel they might not succeed. Motivation theorists (Seifert included) have noted that students will behave in such a manner to protect their

self-confidence and self-worth. In other words, people will often avoid failure by avoiding the task that they feel they might not succeed in. This stigma related barrier is difficult to overcome since only learners who possess self-confidence and the ability to take risks can overcome it.

The participants cited above indicated that men were not prepared to learn in the same class with women because women performed better than men. This observation is supported by Oluch (2005) who contends that men are affected by some form of 'selfish ego'. Men do not want to be seen as illiterates especially those respected in society. They feel shy and are ashamed to be seen attending literacy classes moreover they fear to be identified as illiterates. Men opt not to attend literacy classes with women who normally perform better than them (Oluch 2005).

Perception of need is another stigma related variable that surfaced during the execution of this research. Focus groups participants reported sentiments such as these:

"I do not see any reason why men should be coming to join us here for a gardening project. Yes we learn this and that about growing vegetables and that's it" (A female participant from the focus group).

"Will this make my husband any better? I doubt that very much. My husband is better off. He does not need this. Get it from me. I think the few men who are here with us are up to something fishy" (Another female participant from the focus group. A lot of ululating took place after the participant had made these remarks).

“Do I really need to do this? This question bothers me always. I failed when I was young and now I am here being pushed left, right and centre by these youngsters? But what can I do. There is no option” (Male participant No. 5).

“At the church, the pastor said, there is time for everything. There is time to plough, time to sew and time to reap. For me, I missed my time. I should have done this some 30 or so years ago. It’s not because I did not want to do it then. The situation then was not that good, but when I thought the situation was better, I think I was wrong. Things are just as bad. What do you do when you miss the train? Do you go back or you wait? For me, I have decided to wait. The train will come the other day” (Male participant No 6).

Lack of perceived need for literacy training is a very difficult obstacle to overcome when recruiting men for participation in literacy programmes because they feel that literacy is of no value or use to them in their daily lives. Most of these reasons were highlighted in the participants’ narratives and are supported by Beder’s (1991:12) typology which includes: the feeling that education will not improve life, feeling too old for school, not feeling motivated enough to attend programmes, and feeling that school will not make you better.

4.7.1. Stigma related response from a disabled respondent

The researcher interviewed the 49 year old disabled man who had come up for the focus group interview. His disability was a result of polio that he had suffered

from when he was still a baby. When asked why men do not want to attend literacy classes, he gave a rather emotional response related to an undermined sense of self-worth and self-esteem. He appeared to be angry and very frustrated. He used words connoting intense and sustained emotion related to his perceived lack of literacy competence. Here is his reply:

“There are 3 of us who are disabled in this ward. I am the only one who decided to come. At times I do realize a sense of fear to be among these women. On second thoughts I think I should not have done so. It is such a struggle to be disabled and be here in a class of able-bodied persons. I am very frustrated. At times I cry a lot on my own. I am stuck because I do not think I will ever make it. It’s very degrading. I have developed a hostile attitude because I feel stupid. I am afraid to ask for help. These other people do not want to help me probably because I am so shy.”

The man who made these comments was sharing feelings related specifically to his disability. On the other hand, he was speaking for the other two disabled men, saying they could not come to participate in the programme because of the attitude of the able-bodied people towards those who were disabled.

Such feelings are additional to emotional problems faced by the disabled, like this 49 year old man, in society. Literacy is seen as a “normal” taken-for granted activity, a way of maintaining a connection with the able-bodied community, which, however, he is being denied. Such an emotional response reflects an underlying theme of judging oneself as “inferior” or ”incomplete” and internalizing a depreciated view of one’s own potential. Such emotions are

impediments to participation and need to be acknowledged by those of us who plan and implement adult literacy programmes for men with disabilities.

The Kha Ri Gude literacy campaign discussed in section 2.7 of this study recognizes the sentiments expressed by the 49 year old disabled man. Kha Ri Gude was able to empower socially disadvantaged people to become self-reliant. Learners with special needs and the disabled were provided with requisite resources such as Braille and sign language equipment. Zimbabwe needs once again to emulate its southernneighbour.

4.8. Focus groups' data analysis

An analysis of the responses by the focus group participants to questions posed by the researcher revealed the following factors which prevent men from attending literacy classes.

Focus group participants agreed that most men fear losing the respect of the women folk considering the socio-cultural determinants. This observation is supported by Olouch (2005:13) who argues:

“men opt not to attend literacy classes with women who normally perform better and as a result shame them. Men stay away if they feel that their self-esteem is being threatened”.

Focus group participants believed that men liked beer and entertainment too much. This appears to be a real factor as men in the rural areas do the so-called ‘male work’ during the morning hours and spend the rest of the day drinking beer. However, this issue was never brought up by the 12 participants, in their individual discussions with the researcher.

The focus group participants re-iterated what Quigley (2006:9) observed that literacy classes do not give men immediate tangible benefits such as money and clothing. Men, according to the focus group participants:

“like to consider themselves as very important and want to be seen as people who do not perform menial tasks. They do not have the patience to wait for a year or more before literacy gives material benefits” (Quigley *ibid*).

The focus group participants agreed that it was the men’s belief that literacy participation was meant for women, a view supported by the fact that a number of lessons in the primer seem to be women-oriented.

The participants argued that the belief emanated from the observation that all small-scale and community-based activities are meant for women, while men should have formal engagement exclusively as male groups. Another supporting factor from the focus group’s point of view, is that the literacy programme is the responsibility of the Ministry of Education and Culture, and yet the literacy projects in which the literacy participants were involved in were the responsibility of the Ministry of Community Development and Women’s Affairs. The focus group participants agreed that when community leaders mobilized for literacy, they often consciously or unconsciously spoke of “women’s literacy.” They also highlighted that the ZANU PF Women’s League was one of the most active groups that were organizing women for literacy. In other words, as noted by McGivney (2004:62), the functional literacy programme was another “affair for women”.

Culture was another issue that was cited by the focus group participants. They reported that there were differences in cultural practices among the rural people. The example cited was the practice according to which it is tabooed for certain

relatives, depending on the closeness of the relationship, to interact socially. This problem affected even the elite groups among the black people of Zimbabwe and was not easy to overcome in rural illiterate communities. In closely knit communities like that of Mazowe, some illiterate men and women were usually related. Some of these blood relationships prevented them from mixing freely. Eventually, for these reasons, male relatives gave up. This was especially so in the rural areas where people lived as extended families or clans.

This research has indicated that men with low level literacy are ashamed of talking about this impediment in their own lives. Family units are even embarrassed to discuss or raise such issues. This, in the researcher's view, could be considered as one of the major obstacles against male attendance in literacy classes in the Mazowe district.

4.9. Conclusion

The data collected through in-depth interviews and focus group discussions were presented and subsequently discussed in detail with emphasis laid on the problem raised in Chapter one. The next chapter provides the summary of findings that were generated from the empirical investigation.

CHAPTER 5

POSTULATED THEORY FROM THE FINDINGS AND RECOMMENDATIONS

5.1. Introduction

Chapter four has examined the findings from the empirical investigation. Chapter five presents a theoretical exposition based on the findings supported by the literature on factors that militate against men's participation in literacy programmes. The study is then summarized, and recommendations are made.

5.1.1 Research theory emanating from the empirical data of the study

A theory is generally described;

“as being an integrated set defined concepts, existence statements and relational statements which present a certain view of a phenomenon” (Burns and Grove 2005:142).

In the context of qualitative research under review, data were examined for patterns and relationships between phenomenon vis-à-vis the theories that were emerging from the data. A qualitative approach to “men's non-participation in the functional literacy programme theory” would, therefore be based on inductive reasoning and embodied principles that explained the phenomenon being investigated. The data obtained from the exploration of the views of the interviewed participants and focus groups, were examined for patterns and relationships in order to develop the theory.

Since research theory is an integral component of a research process, it ordinarily plays the role of a foundation on which the entire research process is based as it

provides clear understanding of variables that exist in a given research situation (Sekaran 1984:47-58). According to Dooley (2003:63) research theory:

“is a guide to any research process”.

The research theory guides the research process by systematically explaining the observed facts and laws that relate to a particular aspect of life that would be under the spotlight of the whole research process (Babbie, 1992:55). Mason and Bramble (1997:69), further endorse the guiding role of the research theory by describing it as a set of formulations deliberately designed to explain or predict facts and events which can be observed in a given research process.

The characteristics of the research theory described above would logically have the influence of having it at the beginning of the research process. However, this was not the case with this particular research because the theory was embedded within the body of data collected which had to be unveiled in a scientific way. Of particular interest to this research is the argument by Hamersley, Reid and Minkes (1989:59) that research can be used to test a given theory or generate a new theory thereby suggesting that theory could exist before a research is carried out or could be a product of a research that would have been carried out to its completion. Merriam (1988:2) describes the process of producing a research theory after the completion of a research process as building a research theory.

The kind of theory which is a product of research process, which incidentally was the kind of theory contained in this particular research, is described by Straus and Corbin (1994:170) as a grounded theory. It is described this way because it is contained in the data that are systematically analyzed in order to produce findings that are usable in coming up with a research theory. Strauss and Corbin (ibid) further explain the term grounded theory by saying;

“it is described this way because it emerges from immersion in data collected and is only identified after the

data would have been analyzed” Straus and Corbin (1994:170).

This particular research did not have a research theory at its onset, but was deliberately organized in such a way that it would generate a theory after completion. Thus, its research theory is a grounded one which can only be pronounced now that the research process has been concluded. The generated theory reads:

‘Men’s reluctance to effectively and efficiently participate in literacy related activities is a result of a multiplicity of factors encompassing a group of logical set of attributes. These attributes are influenced by the prospective learner’s perceptions of his perceived problems and includes the stigma related issues, men’s roles vis-à-vis bread and butter issues, negative educational perceptions including prior unfavorable experiences, and individual family home related problems of which this report refers to as “poverty”. The impact of these factors varies according to the individual learner characteristics and the circumstances around him.’

Scrutiny of this research theory reveals a close relationship between it and the research findings, as well as the many variables that the research process *on factors militating against men’s participation in functional literacy programmes* adequately dealt with. That the findings were unknown until the conclusion of the research also applied to the research theory which was grounded and as such immersed in data that were collected and only crystallized when all the data had been systematically analyzed.

5.2. Summary of findings from the empirical investigation

This part of the study summarizes the findings of the research. The investigation revealed the following:

- a. Men are pre-occupied with bread and butter issues. As bread winners, men are supposed to work for their families. Time spent attending literacy classes are not worth the effort because there are no immediate benefits that accrue from undertaking such an exercise (4.4.1 page 95). Traditionally, assigned gender roles need to be fulfilled first before a man can find time to spend with a group of women at a literacy centre. Thus, one of those roles is to fend for one's family.
- b. Men do not opt to come to literacy classes because of negative school experiences they were subjected to during their early days at school. There was overwhelming evidence in support of this position from all the men who were interviewed in this research. They recounted largely negative memories of school that was characterized by regular and often brutal corporal punishment. Up to the present day, these men continue to harbour negative memories; and their attitude towards education and learning is very negative indeed (4.5 page 102).
- c. Poverty was a militating factor against men's participation in the literacy programme. Respondents narrated the many forms of poverty, which were manifested in the form of low income or lack of money, poor housing and sanitation, and poor health. All respondents were agreed that poverty causes worry, tension, stress, and reduces the ability to concentrate on learning (4.6 page 112).

- d. The other major finding of this study was related to stigma. Respondents were all agreed that they had at one time experienced low self-esteem and lack of confidence during the course of their literacy classes. They had all wanted their state of being “illiterate” treated in a very confidential manner because they were very ashamed of it (4.7 page 119).
- e. Women’s desire to dominate men in line with “women’s liberation” was also identified as a major problem contributing to non-participation of men in the literacy programme. This contradicts the deeply entrenched belief held by men that women should submit themselves humbly before men.
- f. ‘Disability’ per se or ‘the state of being disabled’, on its own, can be a stigma and an impediment to literacy participation if not carefully managed as indicated in section 4.7.1 on page 124 of this report.

5.3. Comment

Findings from the related literature and empirical investigation in this study have confirmed that the bread and butter issues; past negative school experiences; poverty; stigma and its related issues; and cultural concerns are impediments to male participation in the literacy programme. The literature consulted and the information empirically gathered share critical views and areas which open avenues and opportunities for further investigation. It is further hypothesized that the problem of men’s participation in literacy programmes in the Mazowe District (Zimbabwe) has parallels in other districts of Zimbabwe and even other countries.

It is also clear that the Zimbabwe’s functional literacy programme has good intentions, aims, and strengths of a typical developmental programme, which unfortunately, our Zimbabwean rural men are not fully taking advantage of. With

necessary changes and additions, the programme should become more attractive to men not only in Zimbabwe but also elsewhere in the world. While the findings from the related literature and empirical investigation might not be the same, none of them are contradictory to each other. If anything, they all point to the same factors that militate against men's participation in the literacy programme in Zimbabwe.

5.4. Recommendations

From the findings of this research, it is recommended that the following steps be taken by the Government of Zimbabwe through the Ministry of Education and Culture, to improve the whole environment in which the functional literacy programme is provided. Some of these recommendations came directly from the interviews with the men in this research study as to how they feel the programme could respond to attract more men like them into effective participation:

- a) In order to retain male participation in the programme, a supportive environment is required. This can be achieved if voluntary literacy tutors get proper training in design and delivery of instruction as well as in mobilizing techniques that prepare them to be sensitive to the circumstances of male participants;
- b) The empirical findings supported by literature reviewed, for example, Oluch (2005:18) revealed that most illiterate men shy of sharing classes with women. Thus, there is need to set up men only classes where they do basic literacy and undertake projects like carpentry, gardening and brick making;

- c) Subject to sufficient resources being available, the functional literacy programme should continue, and learners' achievements assessed on the basis of improvements in their standards of living, income and social interactions. Currently learners' assessment is based on individual class performance and the profit margin of the group's project.

- d) In order to recruit more men into the programme, it is crucial that literacy planners design course content that is relevant to the socio-cultural experiences of potential participants by reflecting 'the realities of their lives'. Rural literacy programmes, in particular, need to be so designed as to have course content and learning materials that reflect the distinct geographic, economic, and social character of the local environment. Programmes need to incorporate traditional knowledge, language, stories and customs of the local people. Unfortunately, this is not so at the moment;

- e) The Ministry of Education and Culture, in partnership with local authorities should explore the use of incentives and rewards for men who complete literacy programmes;

- f) The idea of "village based literacy programmes" is a noble one. Instead of several villagers assembling at a designated point for literacy classes, people could have literacy sessions in their own villages to counter the stigma noted in paragraph 4.7, page 119 of this report; and

- g) There is need for positive advertising campaigns and testimonials from past participants in the programme in order to erase misconceptions held by prospective male participants.

5.4.1. Recommendations to researchers

It is recommended that researchers carry out researches on areas listed below in order to come up with information that will inform the Ministry of Education and Culture on measures necessary to enhance the effectiveness of the current national functional literacy programme:

- (a) A comparative research to compare participation rates of males in rural areas with those in urban centres;
- (b) An in-depth study on participation patterns in the current literacy programme;
- (c) A research on the expectations of men in the current national functional literacy programme;
- (d) An in-depth research on the effects of past negative school experiences of programme participants;
- (e) Research on the training needs of literacy tutors managing the programme. The study found that tutors were ill-equipped for the job they were expected to perform. They did not know how to handle participants who had stigma related problems for an example. They need to be equipped with performance enhancing skills;

- (f) An in-depth study to determine coping mechanisms of illiterate men on the use of cell phones. A study of this nature would result in the introduction of basic computer lessons in the literacy programme so as to attract male participants. In Zimbabwe today, 1 out of 5 persons in the rural areas has access to a cell phone. How do illiterate people cope in these circumstances? and;
- (g) Research into non-participant attitudes and needs of men. This could inform recruitment practices and possibly identify changes that could be made to literacy curriculum and the learning environment thereby attract more men into the programme

5.5. Conclusion

Chapter five has provided an opportunity to present a theory on factors that militate against men's participation in literacy programmes. This chapter also gave the researcher an opportunity to give a befitting input into the summary of findings, in addition to providing recommendations to the Zimbabwean Ministry of Education and Culture.

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APPENDIX A

INTERVIEW SCHEDULE

INSTRUCTIONS

- a) Questions in this schedule shall be administered to functional literacy participants only.
- b) Each interviewee shall be interviewed at a time
- c) Questions should be asked in the order they appear on the schedule
- d) The name and personal information of the interviewee shall be treated with strict confidentiality.

SECTION A

PERSONAL INFORMATION

Name of interviewee

Name of the centre or Functional Literacy Centre

1. Gender: (*Please tick*)

Male

Female

2. Which age group do you fall under? (*Please tick*)

16-20 years

21-25 years

26-30 years

31-35 years

36 years and above

3. Marital Status (*Please tick*)

Single

Married

Divorced

Widowed

4. Have you ever attended basic literacy classes (*Please tick*)

| | |
|-----|--------------------------|
| Yes | <input type="checkbox"/> |
| No | <input type="checkbox"/> |

5. If your answer in 4 above is yes, for how long did you attend? (*Please tick*)

| | |
|-------------|--------------------------|
| One year | <input type="checkbox"/> |
| Two years | <input type="checkbox"/> |
| Three years | <input type="checkbox"/> |
| Four years | <input type="checkbox"/> |

6. Which Literacy Certificate did you obtain?

| | |
|---------------|--------------------------|
| Certificate A | <input type="checkbox"/> |
| Certificate B | <input type="checkbox"/> |
| None | <input type="checkbox"/> |

7. For how long have you been attending the functional literacy classes? (*Please Tick*)

| | |
|------------------|--------------------------|
| Less than 1 year | <input type="checkbox"/> |
| 2 years | <input type="checkbox"/> |
| 3 years | <input type="checkbox"/> |
| 4 and above | <input type="checkbox"/> |

8. What is your major source of income e.g. farming, gardening etc?

SECTION B

ATTENDANCE

9. How often do you attend literacy classes? (*Please tick*)

| | |
|---------------|--------------------------|
| Once a week | <input type="checkbox"/> |
| Twice a week | <input type="checkbox"/> |
| Thrice a week | <input type="checkbox"/> |
| Four times + | <input type="checkbox"/> |

10. How many times per week is your class supposed to meet?

| | |
|-------|--------------------------|
| Once | <input type="checkbox"/> |
| Twice | <input type="checkbox"/> |

Thrice
Four times +

| |
|--|
| |
| |

11. If you attend regularly as required, what are your reasons for doing so?

12. If you do not attend as required, what are your reasons for doing so?

13. On which days do functional literacy classes meet? (*Please tick*)

Monday
Tuesday
Wednesday
Thursday
Friday
Saturday
Sunday

| |
|--|
| |
| |
| |
| |
| |
| |
| |

14. How long is each session? (*Please tick*)

One hour
2-3 hours
4+ hours

| |
|--|
| |
| |
| |

15. For how long do you stay in each session? (*Please tick*)

One hour
2-3 hours
4+ hours

| |
|--|
| |
| |
| |

16. Do you ever leave before the end of any session you are attending? (*Please tick*)

Yes
No

| |
|--|
| |
| |

17. If you ever left before the **END** of any session, what are the reasons for doing so?

18. During which part of the day do you meet? (*Please tick*)

| | |
|-----------|--------------------------|
| Morning | <input type="checkbox"/> |
| Afternoon | <input type="checkbox"/> |
| Evening | <input type="checkbox"/> |

19. Which times of the day would you prefer to meet? (*Please tick*)

| | |
|-----------|--------------------------|
| Morning | <input type="checkbox"/> |
| Afternoon | <input type="checkbox"/> |
| Evening | <input type="checkbox"/> |

20. Give at least two reasons why you would prefer to meet at that time?

21. According to your observation, who attends functional literacy more between the following adults?

| | |
|---------|--------------------------|
| Males | <input type="checkbox"/> |
| Females | <input type="checkbox"/> |

22. If **MALE**, in your opinion what are the reasons?

23. If **FEMALE**, in your opinion what are the reasons?

SECTION C

MOTIVATION

24. When you enrolled for functional literacy classes your motivation was: *(Please tick)*

| | |
|------------|--------------------------|
| High | <input type="checkbox"/> |
| Low | <input type="checkbox"/> |
| Don't Know | <input type="checkbox"/> |

25. Today your motivation is: *(Please tick)*

| | |
|------------|--------------------------|
| High | <input type="checkbox"/> |
| Low | <input type="checkbox"/> |
| Don't Know | <input type="checkbox"/> |

26. If **HIGH**, what are your reasons?

(a) _____

(b) _____

27. If **LOW**, what are your reasons?

(a) _____

(b) _____

28. If **LOW**, are you likely to continue participating in these classes *(Please tick)*

| | |
|-----|--------------------------|
| Yes | <input type="checkbox"/> |
| No | <input type="checkbox"/> |

29. If **YES**, give two reasons?

(a) _____

(b) _____

30. If NO, how can your motivation be improved so that you remain in the programme?

(a) _____

(b) _____

31. How many females are there in your class as compared to males?

32. If there are few males in the class – then continue to ask why there are so few men attending the FLP?

33. What is it that can be done to attract more men into the programme?

34. Can you **identify tangible things that you now have, which came about as a result of participating in the FLP?**

35. A. Which of the following do you think would make MEN want to join the FLP?

| | REASONS | YES | NO |
|----|---------------------------|------------|-----------|
| i. | Retain ones basic skills; | | |

| | | | |
|------|-------------------------------------|--|--|
| ii. | Continue to improve one's self; | | |
| iii. | Make better use of one's free time; | | |
| iv. | Communicate better with people; | | |

B.

| | REASONS | YES | NO |
|------|--|-----|----|
| i. | Set a better example for one's children; | | |
| ii. | Help children with their school work; | | |
| iii. | Take care of the family; | | |
| iv. | Be a better husband or wife in the family. | | |

C.

| | REASONS | YES | NO |
|------|---|-----|----|
| i. | Occupy one's self since one has nothing better to do; | | |
| ii. | Satisfy curiosity; | | |
| iii. | Meet people; | | |
| iv. | Escape boredom | | |
| v. | Please one's family/peers | | |

D.

| | REASONS | YES | NO |
|------|---|-----|----|
| i. | Earn more money; | | |
| ii. | Be productively self-employed all year round; | | |
| iii. | Fend for one's self | | |
| iv. | Augment spouse's income. | | |

E. Could you indicate below any other reasons why men need to join functional literacy classes.

(a) _____

(b) _____

F. On the scale of 1 to 4 where

- 1 = most important
- 2 = second important
- 3 = just important
- 4 = least important, please rank the following statements in the order of their importance:

Men need to join these classes because of:

Economic reasons;
Social reasons;
Personal development;
Leisure pursuits.

| |
|--|
| |
| |
| |
| |

36. Would the following factors positively affect participation of **MEN** in the current FLP?

(a) The meeting place (*Please tick*)

Yes
No

| |
|--|
| |
| |

Briefly explain

(b) The times of meetings (*Please tick*)

Yes
No

| |
|--|
| |
| |

Explain briefly

c. The family members (Please tick those it is believed affect participation of **MEN** in the current FLP positives):

Spouse
Parents
Children
Siblings

| |
|--|
| |
| |
| |
| |

Explain briefly

d. Significant other people such as:

- | | |
|--------------|--------------------------|
| Peers | <input type="checkbox"/> |
| Village head | <input type="checkbox"/> |
| Politicians | <input type="checkbox"/> |
| Chiefs | <input type="checkbox"/> |

Briefly explain

e. Significant other bodies such as (Please tick those it is believed affect participation of **MEN** in the current FLP positives):

- | | |
|-------------------|--------------------------|
| Political parties | <input type="checkbox"/> |
| Co-operatives | <input type="checkbox"/> |
| Farmers' union | <input type="checkbox"/> |
| Women's club | <input type="checkbox"/> |

Briefly explain

f. Significant personnel in the Ministry of Education and Culture, such as (Please tick those it is believed affect participation of **MEN** in the current FLP positives)::

- | | |
|--------------------------------|--------------------------|
| Literacy tutors | <input type="checkbox"/> |
| District literacy coordinators | <input type="checkbox"/> |
| Functional Literacy Officers | <input type="checkbox"/> |
| Education Officers | <input type="checkbox"/> |
| School Heads | <input type="checkbox"/> |

Briefly explain

g. Personnel from other ministries such as (Please tick those it is believed affect participation of **MEN** in the current FLP positives)::

- | | |
|------------------------------|--------------------------|
| Agritex Officers | <input type="checkbox"/> |
| Health Ext Officers | <input type="checkbox"/> |
| Legal Ext Officers | <input type="checkbox"/> |
| Employment Creation Officers | <input type="checkbox"/> |

Briefly explain

h. One's personal attitude towards functional literacy (*Please tick*)

- | | |
|-----|--------------------------|
| Yes | <input type="checkbox"/> |
| No | <input type="checkbox"/> |

Why

i. Does your group have a functional literacy income generating project? (*Please tick*)

- | | |
|-----|--------------------------|
| Yes | <input type="checkbox"/> |
| No | <input type="checkbox"/> |

j. If NO. Why does it not have one?

k. If YES, what is the nature/type of the project?

1. If YES, is the project:

- Very profitable
- Just profitable
- Unprofitable
- Very unprofitable

| |
|--|
| |
| |
| |
| |

m. Is there anything you feel you would like to say about why few men are participating in the programme?

(a) _____

(b) _____

END OF QUESTIONNAIRE
THANK YOU FOR ANSWERING THE QUESTIONNAIRE

APPENDIX B

FOCUS GROUP QUESTIONS

n. EXCHANGE GREETINGS AND SET THE TONE FOR THE DISCUSSION

o. OPENING QUESTION

Ask participants about the yields they have had during the last harvesting season.

p. INTRODUCTORY QUESTIONS:

- When was the FLP centre set up?
- What sort of activities are you involved in?
- How often do Ministry officials visit you?
- Besides the visits by the Ministry officials do you have other people coming here? Probe further

q. TRANSITION QUESTIONS:

- What is the composition of participants at this centre?
- Which category of participants outnumbers the other? Why?
- Are you happy with this composition?

r. KEY QUESTIONS:

- It has been my (researcher) observation that there are more women here than men. Am I right?
- For how long has the situation been like this?
- Why is the situation like this? In other words, why men are not actively participating in the programme?
- Do we all realize the benefits that come from participating in such a programme?

- What are some of the gains that individuals here have already attained?
- Do men not participating share the same views with you? – Probe further.

s. **ENDING QUESTIONS:**

- What can we do to encourage men to be actively involved in the FLP?
- Besides personal efforts of encouraging men to come, who else can be approached to lure men to come to the FLP? and Why?
- Is there anything that you think has been left out in our discussion concerning the above topic? (Let participants feel free to come up with additions)

APPENDIX C

4-10

OBSERVATION SCHEDULE

The observation schedule below was developed for observing a functional literacy group of participants in session. The schedule provide a guide for notes to be taken by the researcher at each centre

Date: _____

Name of Centre: _____

Lesson/Theme: _____

| CRITERIA | NOTES |
|---|-------|
| Number of participants attending | |
| Structure of the group under observation | |
| Established appropriate mood/climate during discussions | |
| Timing (training time, length of sets) | |
| Content of issues under discussion | |
| Method of delivery (visual, examples, illustrations) | |
| Who (male/female) were involved in asking questions/discussion? | |
| Style of delivery | |

APPENDIX D



MEMO TO INSTITUTION REQUESTING PERMISSION TO CONDUCT STUDY

P.O. Box MP167, Mount Pleasant
Harare, ZIMBABWE
☎ +263(4) 303211-0712802066
☎ +263(4) 333407
e-mail: adult@education.co.zw



DEPARTMENT OF ADULT EDUCATION

UNIVERSITY OF ZIMBABWE

15 August 2012

ATTENTION: THE DIRECTOR PRD, MR CHITIGA

The Secretary of Education
Ministry of Education, Sport, Arts and Culture
P.O. Box CY 121
Causeway
HARARE

Dear Sir

**RE: REQUEST FOR PERMISSION TO CARRY OUT A STUDY IN MAZOWE
DISTRICT FOR A PH.D THESIS**

The above matter refers:

I am a lecturer in the department of Adult Education at the University of Zimbabwe and am requesting for permission to carry out a study in Mazowe district.

This is a study for my Ph.D. thesis and is entitled 'Factors that militate against men's participation in the current national functional literacy programme.'

Before joining the University in 1993, I worked for over 12 years as an Education Officer in the Adult and Non-Formal Education Department at Head Office. It was during the execution of my duties that I found out that men were indeed not effectively participating in the programme.

I feel this is indeed an important study because its findings may be used by bodies and agencies that promote functional literacy such as the government through the Ministry of Education Sport, Arts and Culture and other donor agencies like UNICEF and MALOZ.

To the Ministry of Education, other education personnel and policy makers, the findings from this study would fill knowledge gaps that do exist between what the providers of functional literacy offer and what the recipients want.

APENDIX E

3
A22

all communications should be addressed to
"The Secretary for Education Sport and Culture"
Telephone: 734051/59 and 734071
Telegraphic address: "EDUCATION"
Fax: 794505/705289/734075



Ref: C/426/3
Ministry of Education, Sport, Arts
and Culture
P.O Box CY 121
Causeway
Zimbabwe

Davidson D. Muzi
Student No. 50234145
U.N.I.S.A.
South Africa

RE: PERMISSION TO CARRY OUT RESEARCH

Reference is made to your application to carry out research in the Ministry of Education, Sport and Culture institutions on the title:

'Factors that militate against men's participation in the literacy programme in Zimbabwe'

Permission is hereby granted. However, you are required to liaise with the Provincial Education Director responsible for the schools you want to involve in your research.

You are also required to provide a copy of your final report to the Ministry since it is instrumental in the development of education in Zimbabwe.

I. Gweme
I. Gweme
FOR: SECRETARY FOR EDUCATION, SPORT AD CULTURE

12

APENDIX F

D8

LETTERS OF PERMISSION FROM RELEVANT BODIES

Ref: C/440/1 MC

All communications should be addressed to
"The Provincial Education Director
Mashonaland Central Province"
Telephone: 071- 6992/4
Fax: 071-6997



ZIMBABWE

Ministry of Education, Sport, Arts and Culture
Mashonaland Central Province
P.O Box 340
Bindura
Zimbabwe

06/09/12

Mr/Mrs/Miss/Ms: D. D. MIZZI
P.O. Box MP 167
Mount Pleasant Harare

RE: PERMISSION TO CARRY OUT RESEARCH

Reference is here made to your dated 15 August 2012

I am pleased to inform you that the Provincial Education Director has granted you permission to carry out your research in our schools. You should, however, liaise with the respective District Education Officers before you go into their schools.

Finally, you are advised to submit a copy of your findings to the Ministry of Education, Sport and Culture.

MTATA R. Offika
FOR: PROVINCIAL EDUCATION DIRECTOR
MASHONALAND CENTRAL PROVINCE

Permission to carry out research.doc

APENDIX G



Research Ethics Clearance Certificate

This is to certify that the application for ethical clearance submitted by

DD Midzi [50234145]

for a D Ed study entitled

**Factors that militate against men's participation in functional
literacy programmes in Zimbabwe**

has met the ethical requirements as specified by the University of South Africa
College of Education Research Ethics Committee. This certificate is valid for two
years from the date of issue.



Prof CS le Roux
CEDU REC (Chairperson)

lrouxcs@unisa.ac.za

Reference number: 2013 JUNE/50234145/CSLR

7 June 2013

APENDIX H

MAP OF ZIMBABWE SHOWING THE MAZOWE DISTRICT

