

**ASSESSMENT OF THE ACTIVITIES OF THE CENTRE FOR ADULT LITERACY  
AND ISLAMIC EDUCATION (CALIEB) IN PROMOTING LITERACY IN BICHI  
L.G.A, KANO STATE, NIGERIA**

**BY**

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**BEING A DISSERTATION SUBMITTED TO THE DEPARTMENT OF ADULT  
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AWARD OF MASTERS DEGREE IN ADULT EDUCATION (ADULT AND NON-  
FORMAL EDUCATION) BAYERO UNIVERSITY KANO.**

**NOVEMBER, 2019.**

## **DECLARATION**

I hereby declare that this work is the product of my research efforts undertaken under the supervision of Dr. Garba Muhammed Tofa, and has not been presented elsewhere for the award Degree or any other certificate .All sources have been duly acknowledged.

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## CERTIFICATION

This is to certify that the research work for this Dissertation and the subsequent write-up by Abdullahi Yusuf (SPS/15/MAD/00034) were carried out under my supervision.

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**APPROVAL**

This dissertation has been examined and approved as part of the requirements for the award of Master’s Degree in Adult Education (Adult and Non-Formal Education) in the Department of Adult Education and Community Services, Faculty of Education, Bayero University, Kano.

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## **DEDICATION**

This research work is dedicated to my beloved father Alhaji Yusuf Adam, may you live long  
Ameen.

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## ACRONYMS AND ABBREVIATIONS

<b>AUIMS -</b>	Availability and Utilization of Instructional Materials
<b>CALIEB-</b>	Centre for Adult Literacy and Islamic Education
<b>DFRI -</b>	Directorate of Food road and Rural Infrastructure
<b>FAD -</b>	Focused Group Discussion
<b>NECO -</b>	National Examination Council
<b>NGO -</b>	Non-Governmental Organization
<b>MLMQ -</b>	Mass Literacy Management Questionnaire
<b>NMEC -</b>	National Mass Education Commission
<b>NMLC -</b>	National Mass Literacy Campaign
<b>NNCAE -</b>	Nigerian National Council for Adult Education
<b>NPE -</b>	National Policy on Education
<b>OCP -</b>	Office of the Coordinator of the centre
<b>QACALIEB -</b>	Questionnaire for Activities of the Centre for Adult Literacy and Islamic Education Bichi
<b>UNESCO -</b>	United Nation Scientific and Cultural Organization
<b>WASCE -</b>	West African Senior Certificate Examination

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## ABSTRACT

This research was conducted to access the activities of Centre for Adult Literacy and Islamic education in promoting literacy in Bichi local government Kano State, Nigeria. The study consist up of four research objectives with four corresponding research question which include among others, to examine the literacy activities taking place in the Centre for Adult literacy and Islamic education on the literacy in Bichi local government area, determine the impact of programmes on the beneficiaries of centre for Adult literacy and Islamic education on the literacy in Bichi Local Government Area, examine the challenges in access to literacy programme of the centre for adult literacy and Islamic education Bichi by participant, examine the challenges facing the delivery of literacy activities at the centre for Adult literacy and Islamic education Bichi. A survey design was adopted in conducting this study and the population of the study was three thousand six hundred and thirty (3,630) and stratified random sampling techniques was used in selecting three hundred and fifty (351) as the sample of the study, the data was collected by researchers made questionnaire in Bichi (QACALIEB) and it was validated by both research supervisor and two experts in measurement and evaluation field, test and retest method was used to establish a reliability using PPMC to obtain reliability index of 0.57. The data collected was analyze using frequency count, simple percentage and the Mean score. The finding also revealed some challenges faced by the Centre in accessing literacy programme such as age disparity among learners, distance and location of the Centre, facilitator's gender among others, another finding poor participation of the beneficiaries, inadequacy of qualifying staff, non-involvement of local artisan and inadequate community support. Based on the findings the study recommended that policy makers and community leaders should try to introduce more literately activities that will geared toward socio-economic and educational development of the individual participant in Bichi community such as basic and post-literacy programme, functional literacy, vocational improvement programme, continuing education for school drop-out, politicians and policy makers should contribute immensely to provide centre with adequate fund and proper screening and interview should be made before employing any staff in the centre, furthermore, the community members should be aware of their roles in supporting the programme.

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## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 Background to the Study**

Human civilization across the universe has witnessed developments in many sectors through the development of education. Literacy education is however regarded by many scholars as a vital tool for societal transformation. Many countries constitutions have made education a fundamental right of every citizen; Nigeria is not an exception on this provision. As enshrine in the National Policy on Education of the Federal Republic of Nigeria (NPE, 2004) provided a broad based lifelong educational policy by placing Education as an instrument par excellence for effecting national development. Section 1, sub-section 5(c) of the Policy, provides equal access to educational opportunities for all citizenry at all levels both inside and outside the formal school system. Based on this philosophy, Section 1 (3) affirms the desire to build: (a) free and democratic society (b) a just and egalitarian society, and (c) a land of bright and full opportunities, which are all rooted in lifelong learning policy and management (NPE 2004).

Successive government in Nigerian, have established various policies and programmes to address the problem of illiteracy in the country and better the lives of her citizenry. Prominent among these programmes include, National Mass Literacy Campaign (NMLC) which was launched on September 8, 1982 by Federal Government of Nigeria under President Shehu Shagari. The programmes were launch with basic literacy campaign, considering the high rate of illiteracy in Nigeria then, which Omolewa and Akinde (1982) put at about 70% of the total population. National Mass Literacy Campaign was later re-christened to National Commission for Mass Literacy, Adult and Non-formal Education (NCLME) in 1990, with offices across allstates of the federation. All the States across the federation have their own agencies for mass

literacy. The key importance of these agencies was to serve as government sectors which were established to provide literacy education to various categories of people in various fields of endeavors.

In 1980, the then Kano State Governor Alhaji Muhammad Abubakar Rimi was seen as the first Governor who established state own agency for Mass Literacy in Nigeria. This effort had led to the development of agency offices at all the local government areas in the state. Now the agency for Mass Literacy in Kano state covers all the forty four (44) local government areas of the State.

Consequently, many adult literacy centers were established in local government areas across the federation. Some of these centers were built and managed by government, while others were ran by government and other Non-governmental agencies (NGO) including individuals within the communities.

However, in Bichi Local Government Area of Kano State there is the Centre for Adult Literacy and Islamic Education Bichi (CALIEB) which was established in 2000 by a sole financier and proprietor in the person of Alhaji Rabiul Sulaiman Bichi the former Secretary to the Government of Kano State. The mandate and goals of the Calieb are:

- (i)** To provide literacy education to various categories of individual Adult members of Bichi Kano and Nigeria at large.
- (ii)** It also provide Islamic education to various Youth and Adult whose missed the opportunity of formal education system, or the Youth whose drop out from the various formal education.

- (iii)** It provide financial literacy education for Adult traders in the township of Bichi, Kano and Nigeria, such as primer design programme, skills acquisition like carpentry, tailoring.
- (iv)** It provide financial literacy programme to Adult leaners in the (Calieb) such as pre basic, basic and functional literacy that will help the Adult learners to express himself.

In addition to these, the targeted beneficiaries of the activities of the CALIEB include women, unemployed youth, and adults who in one way or the other, are in need of these services to improve their well-being. The area of coverage of the services of CALIEB is the local villages, and wards in Bichi local government township. Throughout the years of engagement in the provision of services by the CALIEB in Bichi LGA, some of the achievements recorded from activities include the following:

- i)** Over 4,237 learners have graduated from the centre, e.g. self-employers, trainers etc.
- ii)** Graduates from the Centre were found to be members of various community development organizations in the LGA, among others.

These achievements were among the major achievements of the centre. However, in pursuit of the goal of the CALIEB in Bichi LGA, challenges encountered in the cause of providing the various services to the beneficiaries are many and diverse. These challenges include inadequate funding, shortage of facilities, lack of highly qualified and trained facilitators, and low turn-out of the beneficiaries among others.

The increasing illiteracy level among Adult and Youth in Bichi Local Government Area, Kano State. which result from dropping out of the school, lack of parental care, peer group influence, broken home, bad friends, and irresponsible of parent-hood, in addition to the above the problems of rampant unemployment, idleness and lack of commitment by many youth, compared to the limited vacancies of Job.

The importance of the activities of the centre for Adult literacy and Islamic education in Bichi need not be over emphasized considering the peculiar attitude of the Bichi community toward Adult in public places. This group is believed to be marginalized in the economic, social, political and educational sectors. Therefore, the Agency for mass Education involved the strategy of utilizing confined places like women centre, literacy centre to provide information, knowledge and skills aimed at empowering them. This is being done through non-formal education programmes such as basic literacy, post literacy, functional literacy, remedial education programme, vocational education programme etc. Centre for Adult literacy is one of the centres in Bichi that organized and managed by a sole financier and proprietor. Finally, this research work is based on the Assessment of the Activities of the centre for Adult literacy and Islamic Education in promoting literacy in Bichi L.G.A Kano State, Nigeria.

## **1.2 Statement of Problem**

Contemporarily, lifelong learning has become a significant pursuit of developing nations especially Nigeria. The reason is not far-fetched; it is on the premise of lifelong learning that sustainable development is achieved. Nigeria, since independence, has been facing problems which are seeing as the consequences of high rate of illiteracy among citizens across States. This was justified in a study conducted by Adepoju (2005) which showed that more than 50% of

Nigeria population live below poverty line. The increasing massive illiteracy rate among adult and youth in Bichi Local Government Area, Kano State. Is a result of lack of parental care, peer group influence, broken home, bad friends, and irresponsible of parenthood, in addition to the above the problems rampant unemployment, idleness and lack of commitment by many youth, compared to the limited vacancies of Job,

In addition to the above majority of Bichi local government people consider centre for adult literacy and Islamic education Bichi, as a place where only people who missed opportunity to continue formal education system not thinking that a lot of vocational skills are taking place in the centre that enhance their personal development and development of their society. However, there is also lack frequent motivation among the people, and that is why many of them have low or no interest to join the cenntre, are what encouraged researcher to proposed the centre for Adult literacy and Islamic education Bichi to cater with the Aforementioned problems.

More so, among the efforts made by the third sector in Bichi local government area, is that a center called Center for Adult Literacy and Islamic Education Bichi (CALIEB) was established and formally registered in 2001 by the State Agency for mass literacy. It is about a decade now the center has been engaging in many adult education programs such as Adult literacy programme for women (Saturday Sunday) in the evening which lead to graduation of different sets of Adult classes in Qur'anic Education. However, there is Adult evening classes for men too (Monday-Wednesday) which engages Adults in literacy and numeracy, and there are others categories of Adult programmes which is held on Thursday and Friday evening. It is in line with this development that, the researcherintends to access the activities of the Center for Adult Literacy and Islamic Education in (CALIEB) Bichi local government area, Kano State in order

for the society to appreciate the complementing role of the centre in adult education and community development.

Adults, remain the category of people in every society on whom the potentials and intellects for development are endorsed whenever they are properly nurtured through the acquisition of sound education. Adult education is to realize their full fledged potentials. This form of education system deserves all support for better future of the target group to become advertently useful to themselves and the larger society. However, neglecting such type of education in its control and financing perhaps by stakeholders more so, government and individual philanthropist; was the hallmark that attracted the researcher to undertake the task of investigating the factors that hinder the activities and programmes of adult learning centers in Nigeria. It was against this background that, the researcher also developed interest in taking CALIEB as one of the flourishing centre, established by a philanthropist which has been contributing immensely to complementing government effort towards accomplishing the goals of “education for all” as enshrined in the philosophy of education in Nigeria.

### **1.3 Research Objectives**

This research work covered the following objectives:

- i.** To examine the literacy activities taking place in Center for Adult Literacy and Islamic Education Bichi.
- ii.** To determine the impact of programs on the beneficiaries of Center for Adult Literacy and Islamic Education on the literacy development in Bichi Local Government Area.
- iii.** To examine the challenges in access to literacy programmes of the Center for Adult Literacy and Islamic Education Bichi by participant.

- iv. To examine the challenges facing the delivery of literacy activities at the Center for Adult Literacy and Islamic Education Bichi.

#### **1.4 Research Questions**

The following research questions were answered in this study:

- i. What are the literacy activities taking place at the Center for Adult Literacy and Islamic Education Bichi?
- ii. What is the impact of literacy programs on the beneficiaries of Center for Adult Literacy and Islamic Education Bichi on literacy in Bichi Local Government Area?
- iii. What are the challenges in accessing literacy programmes of Center for Adult Literacy and Islamic Education Bichi?
- iv. What are the challenges facing the delivery of literacy programmes in Center for Adult Literacy and Islamic Education Bichi?

#### **1.5 Significance of the Study**

The beneficiaries of centre for Adult literacy and Islamic education are maimed women, Traders men, divorce women, widow, business mens, this study will impact them especially most of them don't know how to read and write and the cannot communicate a simple English Language and some of them are not well conversant or deep in Arabic Language, with the effort of this centre, many of them have being graduated and the have joined a formal institution to continue from where the stopped from centre for Adult literacy and Islamic education Bichi.

It will also benefit agencies such as SUBEB and other non-governmental agencies in conducting research and expanding their activities to meet largest audience. The findings will benefit students, researchers, stakeholders in educations and community members.

The finding of the study will help the policy makers, both public and private sector in providing appropriate functional literacy for adult learners to enable them to be kept abreast of social, economic, political, psychological and educational changes.

### **1.6 Scope and Delimitation**

This study was limited to the centre for Adult literacy and Islamic education in promoting literacy in Bichi Local Government Area, Kano State, Nigeria. The study specifically addressed by examine the literacy activities of centre for Adult literacy and Islamic education Bichi, by determining the impact of programme of centre for Adult literacy and Islamic education, to examine the challenges in Access to literacy programmes of the centre for Adult literacy and Islamic education Bichi by participant and challenges facing the delivery of literacy activities at the centre for Adult literacy and Islamic education Bichi. However, the study excluded other centre in neighboring Bichi Local Government area and Kano State, such as; Girawa centre for Adult literacy, Kunchi centre for literacy and Adult Education and many others were not mention here, and only concerned with centre for Adult literacy and Islamic education in the study.

### **1.7 Operational Definition of Terms**

The following terms and are defined as used in the context of this study:

**Activities:** This refer to programmess undertaken in the Center for Adult Literacy and Islamic Education for the development of literacy in Bichi local government area.

**Beneficiaries:** This refers to people who have participated and benefited from the centre of adult literacy and Islamic Education Bichi local government area of Kano state.

**Literacy Programmes:** This refers to the programme and skills taking place in centre for adult literacy and Islamic education Bichi.

**Islamic Education:** Refers to the education giving to the people who attended adult literacy centre Bichi.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

This chapter presents a review of related literature relevant to this study. It started with the discussion on conceptual frame-work. These include concept of Adult education, concept of literacy. Historical development of Adult education in Nigeria, Historical Development of Agency for mass Education in Kano state, concept of Islamic education. However the chapter was conducted with Review of empirical studies as well as summary of literature review and uniqueness of the study.

#### **2.1 Conceptual Framework**

##### **2.1.1 Concept of Adult Education**

Adult Education is any organized and sustained learning program designed for and appropriate to the needs of adults. Usually, adults need to fit in study alongside other domestic work and responsibilities; they bring a diversity of experience to their studies; and they study voluntarily. Adult education is an inclusive term covering all types of education and training activities for adults formal and informal, whether offered by schools, colleges, universities, voluntary organizations, industry, or public service bodies. Adult education takes different forms in different places at different times, reflecting the different social functions given to adult learning, and the different groups with access to opportunities. Both public and private bodies are engaged in the organization of adult education programs in Nigeria (Anyanwu, 1987).

Adult education is the process by which men and women seek to improve themselves or their society by increasing their skills, their knowledge or their sensitiveness. Prosser (1967) defined, adult education as the force which in its ideal application helps the society to determine its ends, bringing about a maximum readjustment of attitude within a society to any new and changed situation in the shortest time possible and which helps to initiate change which involves and imparts new skills and techniques required and made necessary by the change. Furthermore, adult education is a lifelong phenomenon as it can be undertaken at any age and for different purposes, deliberately for individuals, community, state or national progress and development. Adult education is not only designed for the achievement of reading, writing and arithmetic, but also to develop people to be functionally alert in order to contribute to the national goals and aspiration.

Adult education is one of the principal professions that can take adequate care of socio-economic, cultural political and environmental problems of the adults. The success of adult education in terms of achieving its goals as stated in the National Policy on Education (2004)

cannot be over-emphasized. Adult education changes the social and psychological minds of adults more than any other profession, instills lost hope in them and liberates them from their prejudice of seeing themselves as not beings that are capable to learn. Adult education awakens adult learners to become aware of their environmental (social, economic, cultural and political) and psychological potentials and hidden abilities. It also exerts enormous influence on the larger society in terms of national development. Adult education continues from where the teacher in the formal school system who rigorously inculcates in the individual the desire for knowledge, understanding and education stops. Fasokun (2006) observes that, adult education is concerned not with preparing people for life, rather with helping/assisting people (adults) to live more successfully as useful and acceptable members of their societies and contribute meaningfully to the development of those societies.

Adult education educates adult learners who are parents/guardians on the better ways of managing the available resources to achieve socio-political and economic success in their life endeavors and also make referrals which assist other individual personalities and institutions in dealing with human problems as well as the society in which they find themselves. Adult education stands between the adult learner, the community and policy makers in human societies so much than any other professional. The adult educator knows the problems which inhibit effective adult teaching/learning and effective administration of adult education industry. Adult education is the only profession that assists adult learners effectively in their efforts to learn. Okafor (1991:32) states that:

*Thorough knowledge of the basic principles of teaching and learning and the skills to apply those principles in teaching/learning situation, adequate knowledge of the learner and the factors that determine the quality of the learner's response in the educative process, adequate knowledge of the*

*value constructs that motivate the learner and the capacity to assist the learner to acquire essential attitudes and modify negative ones.*

This entails that, through the provision of knowledge in a given situation to various individual learners, there are of course ideas of great significance which encourage learners to acquire attitudes and change in behaviour which are contrary to normal community values.

### **2.1.2 Concept of Literacy**

The concept of 'literacy' would seem to be a term that everyone understands. But, at the same time, literacy as a concept has proved to be both complex and dynamic, continuing to be interpreted and defined in a multiplicity of ways. People's notions of what it means to be literate or illiterate are influenced by academic research, institutional agendas, national context, cultural values and personal experiences. In the academic community, theories of literacy have evolved from those focused solely on changes in individuals to more complex views encompassing the broader social contexts (the 'literate environment' and the 'literate society') that encourage and enable literacy activities and practices to occur. As a result of these and other developments, understandings in the international policy community have expanded too: from viewing literacy as a simple process of acquiring basic cognitive skills, to using these skills in ways that contribute to socio-economic development, to developing the capacity for social awareness and critical reflection as a basis for personal and social change.

Literacy is the degree to which an individual possesses mastery over symbols in his written form, or is to encode and decode, the symbols which may be letter or numbers (Rogers 1993). In addition to this, Indabawa (1995) sees, literacy as the ability to acquire the enabling skills of reading, writing, and numeration in a given language (local or foreign) for effective and efficient

pursuit of everyday activities involving individual in the society. This implies that, literacy gives access to information through both print and electronic media, equip them to cope better with word, family responsibilities and change image they have for themselves.

However, literacy is obviously seeing as a learning process whereby individuals learn, and become literate. This idea is at the core of a third approach, which views literacy as an active and broad-based learning process, rather than as a product of a more limited and focused educational intervention. Building on the scholarship of Dewey and Piaget, constructivist educators focus on ways in which individual learners, especially children, make sense of their learning experiences. In the field of adult education, some scholars see personal experience as a central resource for learning.

Whenever an individual possesses the required skills and adequately puts them to use at a time required is referred to as 'Literate person', often simply put as 'a literate'. A person who is at the early stage of becoming literate is referred to as Neo-literate. More so, anybody who is incapable of demonstrating any literacy skill is referred to as illiterate while, a person who is at the early stage of relapsing back to illiteracy Neo-illiterate. Meanwhile, the act of not being literate is referred to as illiteracy, the act of being literate is literacy. Kinds of literacy identified by Obi (2006) include; visual literacy, print literacy, social literacy, scientific literacy, political literacy, workplace literacy, computer literacy, school literacy, home literacy, market literacy, library literacy and so on.

## **2.2. Historical Development of Adult Education in Nigeria**

Adult education, as an academic discipline has its roots in administration as a science of human behaviour. Before the 19<sup>th</sup> century, every activity in a learning situation which was

capable of increasing human knowledge formed part of the general field of philosophy, which has been translated as "love of knowledge". Adult education itself branched off from administration as a result of the industrial revolution. The system advocated aimed at achieving greater productivity from the human labour. Its procedure was to train, teach and develop the working man. It was from such beginnings that adult education evolve and, from the very beginning, has had definite leanings towards functionality.

In ancient Greece, Athenian society was organized to enable a small class of people to pursue learning as the central vocation of their adults. However, adult learning was not then seeing to be universally useful. In Denmark, adult education was central to the regeneration of a poor agrarian economy, inspired in the 19th century by the Danish Poet and Educator N. F. S. Grundtvig, built on the development of such type and support for active and participative democracy. That commitment to popular participation and social justice remained central to adult education in the Nordic countries. In Britain, "adult education" has often been taken to mean part-time studies that do not lead to certification; whereas, in the United States, it is seeing as a generic, all-inclusive term. However, in more than half the world, it is synonymous with adult literacy, with programs of reading and writing for people with no initial schooling.

In addition, as far back as 1945, Oxford University England was involved in the development of adult education in Nigeria. Up to 1955, few Africans such as Ghanaian K.A. Korsah and Rev. Ransome-Kuti a Nigerian participated in the process of establishing adult education centres. The urgency for developing adult education in Nigeria emerged from the conditions which existed before the Second World War. The most universal factor has been the acceleration of social change: In March 1971, the Nigerian National Council for Adult Education

(NNCAE) was formed. Its primary aim was to strengthen adult education in all its aspects, so that it can better serve the needs of the people of Nigeria, and play a positive role in the development of the country.

### **2.2.1 Objectives of Adult Education**

Adult education is a lifelong phenomenon which can be undertaken at any age and for different purposes, deliberately for individuals, community, state or national progress and development. Adult education is not only designed for the achievement of reading, writing and arithmetic, but also to develop people to be functionally alert in order to contribute to the national goals and aspiration. In addition to the fact that illiteracy of adults will adversely affect the education of children, the strongest argument for this form of education, Fafunwa (1971) admits, social and economic in nature. Socially, literacy will make the adults more receptive to changes and economically it will make them better producers and consumers. As in most developing countries, adult education in Nigeria stemmed from a response to the challenge of change. This implies an improvement in knowledge about the world, an improvement of existing skills, an ability to reason and to understand, an ability to participate and to lead, and the capacity to deal with the twin worlds of physical materials and of ideas. Anyanwu, (1987) added that, "the problem of widening and deepening the change absorption capacity of any people in a situation of social change is one which adult education must tackle.

Objectives of adult education can be viewed in two perspectives; in the first place is the angle of the national objective while, the other perspective is the learner's objectives:

#### **1. The National objective**

- i.** To provide increased knowledge of the Nigerian situation through a rear view mirror based on the experiences of other developed and developing countries, Nigerians

should be given the opportunity to self-actualize, think positively and apply the knowledge gained in tackling Nigerians problems.

- ii. To help the illiterate adults to learn how to read and write, especially in their own languages, thus enriching their minds and thereby enabling them to take intelligent part in the school and political development of their nation.
- iii. To enhance the frontiers of reading ability of adults through post literacy classes particularly in English and Arithmetic as well as to make the school drop outs productive participants in baking the national cake.

## **2. The Learner's Objective**

- i. Adult education is designed and is expected to assist individuals to develop some skills for technical goals with the aim of making learners economically viable.
- ii. Not only is adult education capable of making individuals to be mentally and intellectually alert through exposure to relevant literature in order to avert the possibility of relapsing into illiteracy, it also enables individuals to usefully employ their leisure and recreation for worthwhile and rewarding activities.
- iii. By exposing the learners to adult education, there is the encouragement for such responsibilities adequately because they have been made to rediscover themselves.

### **2.2.2 Forms of Adult Education**

#### **2.2.2.1 Fundamental Adult Education**

A form of adult education concerned with teaching the fundamental techniques of life. It assumes increasing importance in developing countries in view of rapidity of social changes, and the consequent necessity for adaptation to change. It deals with the introduction of new ideas,

skills and techniques, new ways of thinking, new methods of organization. For example, in the field of agriculture, fundamental adult education seeks to introduce better methods of soil conservation, better care of livestock. In the health sector, it seeks to promote better sanitation, better water supplies etc. In the economic field, it seeks to introduce new productive skills, better forms of trading and marketing and more productive methods of business organization. In the political field, it promotes new thinking and new orientation in such basic things as national consciousness and importance of national unity. In education it promotes the spread of literacy and adult education as well as the extension and improvement of schools for children.

#### **2.2.2.2 Liberal Adult Education:**

This a type of education which strikes a balance of harmony between man and his environment which tends to increase the opportunity for the formation of steadfast character and the security of an upright and useful life. It helps to train the intellect and aid people in their adjustment to their changing environment. It encourages self-development and the full use of people's talents and faculties. It is in these ways that such activities help to promote the desire of individuals for self-fulfillment and to enrich the communities to which they belong.

#### **2.2.2.3 Occupational Adult Education**

This type of Adult Education aims primarily at upgrading those in regular employment and those who wish to become more proficient in their vocations. The objective is to make people more skilled in the basic methods of their own special craft, trade or industry. As a form of continuing education for workers, this type of adult education very often takes the form of in-service training programs to update the skill of its recipients and to increase their efficiency on the job and to prepare them for their next higher level of employment.

### **2.3 Historical Development of Agency for Mass Education in Kano State**

Although policies and programs concerning adult and non – formal education in Nigeria had been introduced during colonial rule and after independence, the setting-up of autonomous adult education outfits outside the ministerial structure was a recent development. The Nigerian National Council for Adult Education (NNCAE), an association of mainly academics in the practice of Adult Education, has since inception in 1971 advocated for the establishment of a national adult education agency for the country. This led to the setting-up of the adult education unit in the Federal Ministry of Education in 1974. The National Commission for Mass Literacy, Adult and Non-Formal Education however came into being and took off in 1991. Prior to the establishment of the National Mass Education Commission (NMEC) in 1991, the PRP-led Government in Kano State had in 1980 established the State Agency for Mass Education. This was a historic landmark for which it became the first post-independence government to go out of its way to set up an autonomous parastatal responsible for adult and non-formal education. The Kano State Agency, no doubt made tremendous progress especially in adult literacy, so much so, that by 1983, it won a UNESCO award for literacy.

During the 1980s, many state governments set up their own adult education agencies with a view to changing the adult literacy condition of their citizens for the better. At the Federal level, some agencies such as Directorate of Food, Roads and Rural Infrastructure (DFRRI) and the Directorate for Social Mobilization (MAMSER) all sought to address the adult education needs of Nigerians. The National Adult Education Centre, Kano was also set up in 1986 under the Federal Ministry of Education with a view to developing adult education materials and the training of adult education personnel throughout the country. The Centre had some modest achievements before it was taken over by the newly established National Commission for Mass Education (NMEC) in 1991.

## **2.3 Forms of Literacy Education**

### **2.3.1 Basic Literacy Education**

The term basic literacy is the nascent or very early stage of acquiring the skills of reading and writing with the understanding of what constitutes the alphabet and numerals and how these are combined to form meaningful words and figures for self-expression. The expression could be oral or written. It could also be the combination of oral and written expressions. Recent arguments differentiate Traditional Literacy from functional Literacy. While Traditional Literacy is more concern with acquisition of skills of reading, writing and computation in a given language, the Functional Literacy goes a step further to stress the need to be adequately literate for effective participation or functionality whenever there is a need to demonstrate the Literacy skills.

### **2.3.2 Post Literacy Education**

This is simply referred to as an advanced stage of the basic literacy. It is a graduation stage in education where in the mastery of alphabet and numerals should lead to the more functional use of what might have been learnt at the basic level. There is higher expectation on the use of alphabet and numerals in the formation of words, sentences, paragraphs, and several other ways in which language could be used for communication purposes. Post Literacy Education progresses according to how every individual progresses in his academic endeavor. The higher the level of education attained by an individual, the higher his level of post literacy. However, the common feature of post literacy is that it is primarily concerned with retaining of any knowledge gained and the continuous pursuit of that which has not been obtained (Oni, 2017)

### **2.3.3 Vocational Training**

Wherever there is vocational training, the importance is to equip the beneficiaries through training or series of instructions and possible practical illustrations, with skills that will enable them fend for themselves and the possible families or people they may need to cater for themselves. This is the principle emphasis of the traditional education. It gives every child to grow up and embrace either the family's occupation or another one that he might have acquired while growing up to childhood. Vocational training is an important aspect of adult education; it is indeed a core aspect of its philosophy, to adequately equip the beneficiaries of its numerous programs with functional education. However, mental exercise and handwork are vital to vocational training of any kind.

### **2.4. Concept of Islamic Education**

Islam is one of the three major world religions, along with Judaism and Christianity that professes monotheism, or the belief in a single God. In the Arabic language, the word *Islam* means “surrender” or “submission”—submission to the will of God. A follower of Islam is called a *Muslim*, which in Arabic means “one who surrenders to God.” The Arabic name for God, *Allah*, refers to the God worshiped by Jews and Christians.

The word Islam denotes submission to the will of Allah (God). It also means peace, and its believers (the followers) are called Muslims.

Hitti (1970) defined; Islam is a comprehensive way of life. It is concerned with the moral, intellectual, social, economic, as well as spiritual development of man.

Islamic education is derived from the religion of Islam. The Islamic education depends solely on the Holy book of Islam known as “Qur’an” which was revealed by inspiration of Allah. The teaching of the Qur'an, the holy book of Islam, is a fundamental part of Islamic education.

According to Ashraf and Hussain (1979), Islamic education entails giving instructions on purely theological matters, such that the trainee would be able to practice the five pillars of Islam (i.e. faith, prayers, fasting, alms and pilgrimage).

Similarly, Mohammad (1980) opined that, Islamic education is a process of self-discipline, which ensures spiritual and intellectual growth of the individual.

However, neither of the above can stand the test of our time because, we have to realize that, Islamic education is not confined to ensuring the practice of the five pillars of Islam. The pillars only constitute the Ibadah aspect of the religion. Not only this, spiritual and intellectual development are but two of the three important dimensions of personality development, the definitions leave out the psychomotor domain.

We may wish to consider Islamic education as a system of education, which entails ideology concept expounding the very nature of life (here and hereafter), and prescribing the position of man and his role on earth. In arriving at this definition, this writer is greatly influenced by the opinion of Qutub (1997) from which we can infer that Islamic education includes the doctrine and pragmatic set up which emanated from and premised on the ideological framework. The framework in question entails ethics and its sustaining power, politics and its characteristics, social order and its values, economic precept and its philosophy and internationalism in its ramification.

In Nigeria today, there are some people who adopt a confused approach to defining Islamic education. These people deliberately refer to Islamic education as being synonymous with Islamic studies, which is just a subject in the Nigerian western-oriented educational system. The basic discernible difference is that Islamic studies is an academic subject offered in a formal school settings, whereas, Islamic education refers to the total of the upbringing of an individual within the content and context of Islam. It therefore transcends the classroom setting. It can be received formally, non -formally and informally.

#### **2.4.1 Brief History of Islamic Education in Nigeria**

The Holy Prophet Muhammad (SAW) was reported to have said that, if Allah wants to do good to a person, he makes him to understand the religion (Bukhari, 3:11). Therefore, there is no pretence or cover up, about the objective of Islamic education. It thrives on the Islamic concept of life, here and hereafter, prescribing the individual's position and role on earth (Qutub, 1977)

The history of Islamic education in Nigeria is the same as the history of the religion of Islam itself .This is because Islam goes to many places or communities along with its own form of education (Balogun 1982; Ajidagba, 1986 and 1991). Islam, 'which predates Christianity in Nigeria, is said to have come to the country in the 11th century. It is on record that when Kanem Umni Jilmi of the old Borno accepted Islam, he established the first Quranic School in his palace.

The religion and its education came to Nigeria through the ancient Kanem- Borno Empire, covering the present Borno, Bauchi and part of Gongola States (Fafunwa 1974, Abdulkareem1990). It was further argued that the Empire later extended to the Lake Chad and to

as far north to Fezzan (Ifemesia 1965). Through trade and diplomatic ties Kanem had become a centre of Islamic education. By the end of 12<sup>th</sup> century AD, renowned Muslim scholars and teachers from Timbuktu in Mali were found in the empire advancing the education. From this point the education spread to Kano, and Katsina.

The Jihad of Shaykh Usman Dan Fodio in 1804 did not only lead to the widespread of the religion and education in the northern, and to some extent; the south western part of Nigeria, it also revived the genuine Islamic practices there. Within the present formal (secular) school system in Nigeria, Arabic and Islamic Religious Knowledge have become relevant at all levels. Both subjects (Arabic and Islamic Religious knowledge) gained recognition into the school certification examinations in Nigeria in the late 1950s (Balogun 1985). Balogun further argued that IRK (Islamic Religious Knowledge) and Arabic language syllabi designed by the West African Examination Council came into use in 1968 and 1997 respectively for the subjects.

In 1975 Islamic Studies syllabus was designed for the Higher School Certificate and General Certificate in Education (GCE) Advanced level. Subsequently, in 1976, the Arabic studies syllabus was introduced (Balogun 1985:74).

Presently, the National Policy on Education, which was first introduced in 1977, made Islamic Studies a core subject in Junior secondary and an elective in Senior Secondary levels. While Arabic studies were made an elective subject at both junior and secondary school levels. Arabic language and literature as well as Islamic Studies are currently offered for study in some Colleges of Education, Polytechnics and Universities in Nigeria. Certificates, diplomas and degrees are also awarded in these disciplines.

## 2.4.2 Qur'anic School System in Nigeria

Qur'anic schools originally started in the premises of mosques. The school later began to operate in the respective teacher's house, preferably in the sitting room, verandah or courtyard. There was no standard regulation, as everything depended on the availability of space and the quality and personality of the individual teacher. But today, Qur'anic schools are restructured to meet some tenets of modernization in Nigeria. There are about four categories of Qur'anic schools Jimoh (2004) pointed them as:

- (1) The first category is called "Ile Kewu" model. This type of Qur'anic school still operates in the house of the teacher. There is no codified rules and neither standard curriculum and nor fixed period for learning. These things vary from teacher to teacher. Parents and pupils rather show appreciation to the teacher in kind or cash.
- (2) The second category of Qur'anic school is neither strictly formal nor completely informal. The schools are not run in the teachers' homes as in the case of the first category. Classrooms and benches are provided for the learners, as in the formal school system, but it lacks uniform and standard rules. The school lays emphasis on Islamic studies with Arabic language as its medium of communication.
- (3) There is the third category of Qur'anic schools. These schools function like the formal schools with approved syllabi, classrooms, timetables. They also (for consistency) prepare their pupils for the same external examination such as the Senior School Certificate Examination (NECO and/or WASCE). They offer all if not most of the secondary school subjects. Some of them learn through the medium of Arabic language.

- (4) There is also another category of Qur'anic schools. They are run like other formal secondary schools. Unlike other categories mentioned earlier, this category of Qur'anic schools use English Language as the medium of instruction for all the subjects offered, including Islamic studies. This is the category of Quranic schools that produces most of the candidates for admission to various tertiary institutions (Jimoh 2004).

### **2.4.3 Aims of Islamic Education**

The major aim of Islamic education, as Abdullahi (1982) put, is to “build up the individual who will act as Allah’s Khalifah (representative on earth) or at least put on the part that leads to such an end”. In other word, Islamic education aims at producing Allah’s representatives who will do good to mankind on earth. Hence, it urges Muslims to imbibe the values of kindness, generosity, patience, steadfastness, honesty and the like in all dealings.

The Holy Quran emphasizes on high moral standard, obedience, good behaviour among adherents.

### **2.4.4 Content of Islamic Education**

Quran is a Holy document for all Muslims. It is the reference point from where the totality of Islamic education is drawn. Abduttawwab (1980: 108) illustrated this point as follows:

- a) Arabic syntax and morphology evolved to protect the Quran from un-grammatical utterances by foreign speakers.

- b) Tasfir, which stands for commentary on, and interpretation of the Quran, evolved to facilitate its comprehension.
- c) Tajwid, the art of reading the Quran aloud, according to established rules of pronunciation and intonation, was introduced to facilitate its recitation.
- d) Arabic lexicography developed so as to define and clarify specific vocabulary and expression of the Quran.
- e) Hadith (Prophet Saying) is another book of relevance which further guides the content of Islamic education. It contains the sayings of Prophet Mohammed PBUH, which gives some clearer information on some verses of the Quran among others.

This shows that the content of Islamic education is designed to jealously preserve the Quran and urge Muslims to adhere strictly to tenets of the religion. Islamic education also covers other areas of study in economics social sciences, medicine, pure science, arts and so on.

#### **2.4.5 Method of Islamic Education**

The most acceptable approach to teaching in Islam is humanistic. Educators in this area are urged to be gentle in approach, lenient in method and compassionate in interaction. The Holy Quran recommended the following methods precisely:

Storytelling, use of questioning, metaphorical expressions. It also recommended the following strategies: repetition, illustrations, demonstration, field trips, punishments and rewards among others.

#### **2.5 Review of empirical studies**

There are many studies conducted on adult literacy centers across the globe including Nigeria. For the purpose of relevance, this review of empirical studies laid emphasis on studies conducted on adult literacy centers within the context of Nigeria. In a study conducted by Olojede, and Oladitan (2009), Adult learners' demographic variable as predictor of access and participation in literacy programs in Oyo and Ondo States, Nigeria. Survey research design of *ex-post facto* type was adopted and 1,310 adult learners were selected through stratified and simple random sampling techniques. Four research questions complimented with Focus Group Discussion (FGDs) were answered. Literacy Access Questionnaire ( $r = 0.81$ ) was used to gather information while data were analyzed using percentage and context analysis. Findings showed that access was expanded by annual average of 15.04% and 35.07% in Oyo and Ondo states respectively. Significant differences existed in the access to literacy programs from the two states ( $t = 2.82$ ,  $df = 1308$ ,  $p < 0.05$ ). The FGD also showed that the beneficiaries were willing to participate more if the outcome would improve their economic life. The study recommended the need for improved funding of adult basic literacy; increase post literacy activities for sustainability of acquired skills and improve curriculum that meets the basic life needs of learners.

In addition to this, in a study conducted by Chike and Olusola, (2014) titled Reducing illiteracy. Review of effective practices in Adult literacy programmes in Ondo State, Nigeria. The study examined the Reducing illiteracy of effective practices in Adult literacy programmes in selected Andragogical setting in Ondo State, Nigeria. This was informed the supply, the descriptive survey research method was Adopted for the study, from a population of 1;452 Adult learners and instructor, sample of 726 participant were selected through the appropriate random sampling techniques. The questionnaire titled Reducing Illiteracy Review of effective practices in Adult

literacy programmes (RIREPAL)  $r=0.86$  was used data collection five Research question were raised and that, effectiveness of Adult literacy remained very important in the Adult process (64%) at increase learner, reinforce Adult literacy programme (82%), increase Adult learners academic achievement (64%) and overall literacy programme is (69%), Reducing illiteracy Review for effective practices in adult literacy has significant impact on the level of literacy programme of Adult learners. It was concluded that Reducing Illiteracy Review of effective practice in Adult literacy programme were vital in the sustenance of improved Ault participation in the Adult literacy programmes.

Furthermore, a study conducted by Moju and Kenneth (2009) Determining factors of Adult participation in literacy program in Benue State, Nigeria the study determining the extent to which factors of Adult participation in literacy programme carried out it is function in Benue State. Subject for the study headquarters office, 1/6 staff from zonal offices of the programme, 292 facilitators, 1500 learners from 402 study centre in the state, and 20 Adult education officers from the twenty three (23) local government areas. The sample of the study consisted of 351 drawn from the entire population of staff headquarters, zonal offices, facilitators, Adult education officers, and Random sample of the learners. Seven (7) research question were posed and five hypothesis postulated to guide the study three instruments used for data collection were structured questionnaire Adult participation literacy programme (APPLP), observation check list and interview schedule. The three instruments was tested using cronbach alpha method, which should that the instrument was highly reliable. The data collected was analyzed using mean and t-test statistics. The result obtained reveal that involvement of Adult learners in the literacy programme availability of the teaching instrument and infrastructural materials should be given, adequate classroom, reading materials and so on. The major recommendations based on the

funding of this study were made as; the philanthropis and individuals should be aware of the adequacy of instructional materials, the national and international bodies should provide the programmes with new literacy programmes that will improve the livelihood, and economic gain of individual.

These studies have justified how programme were undertaken in some communities of societies with the aims of changing the lives of the beneficiaries more so, the literacy programme need to be functional and well developed in the centre were recommended in all the studies.

## **2.6 Summary of the literature Review and Uniqueness of the Study**

The review of related iterative in this study started with conceptual frame work for the study, where concept as related to the study were discussed. However, in the review of empirical study, the researcher was able to present some research studies conducted by some researchers related to this study in which the researcher was able to summarize the following finding and opinions made by the scholars was also discussed accordingly. However, adult education programs and forms of literacy were all given due consideration and priority in the discourse.

Furthermore, the major aspect of the work which is the center itself had been discussed with explanations on the vocational training, literacy materials and many other activities taken place in the center. The review of empirical studies focused attention on studies conducted by Chike and Olusola, (2014) titled Reducing illiteracy. Review of effective practices in Adult literacy programmes in Ondo State, Nigeria. The study examined the Reducing illiteracy of effective practices in Adult literacy programmes in selected Andragogical setting in Ondo State, Nigeria. This was informed the supply, the descriptive survey research method was Adopted for the study, from a population of 1;452 Adult learners and instructor, sample of 726 participant were selected through the appropriate random sampling techniques. The questionnaire titled Reducing

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In addition to the present study which was on the assessment of the activities of centre of adult literacy and adult education Bichi, Kano state, Nigeria. The study adopted closed ended questionnaire instrument, and sample size used was 351 selected out of total of 3,630 base on this differences therefore, this study is said to be unique of the above one presented.

## **CHAPTER THREE**

### **METHODOLOGY**

This chapter presents the methodology of research. It contains research design; population and sample; sampling techniques; research instrument; validity and reliability of the instrument; data collection procedure and methods of data analysis

#### **3.1 Research Design**

The study adopted a survey research design to assess the activities of Center for Adult Literacy and Islamic Education (CALIEB) in promoting literacy development in Bichi L.G.A., Kano State, Nigeria. The design is the one in which a group of people is studied by collecting

and analyzing data from the sample considered to be representative of the entire group (Akuezilo, 2002). The survey research design was chosen for its suitability because it aroused the interest of researcher in gathering data conveniently on the sample whereby descriptive analysis generalization was made for the whole population.

The reason for selecting survey research design is to reach the target population and elicit information in order to determine the activities of Centre for Adult Literacy and Islamic Education in promoting literacy activities in Bichi, Kano state, Nigeria.

### **3.2 Population and Sample for the Study**

#### **3.2.1 Population the Study**

The population for this study covered the staff working in the centre for Adult literacy and Islamic education and the beneficiaries of the programmes undertaken in the centre. The population of three thousand six hundred and thirty (3,630) of both staff and beneficiaries in the centre for Adult literacy and Islamic education Bichi (source: Document from office of the coordinator of the programme 2018).

Table 3.1 Population of the Study

<b>S/N</b>	<b>Subjects</b>	<b>Number</b>
1.	Staff	18
2.	Beneficiaries	3,612
	Total	3,630

(Sources: COP 2018)

### 3.2.2. Sample Size

The sample size for this study is three hundred and fifty-one (351). This sample was drawn using Krejcie and Morgan (2006) table for determining sample size from a given population.

The sample for this work was drawn using systematic method. It is a method which ensures that each unit in the population has an equal or known chance of being included in the sample (Maiwada, 2009). Therefore, the researcher decided to adopt a simple Random Sampling. This is applied by using center's registers starting with second name on a register, count for names and give three intervals; this helped in ensuring non bias representation and allowed each beneficiary stand a chance of being selected in the sample.

In addition six (6) out of the 351 sample are Staff and three hundred and forty-five (345) are sample of beneficiaries.

Table 3.2 Sample Size

<b>Subjects</b>	<b>Population</b>	<b>Sample</b>
Staff	18	06
Beneficiaries	3612	345
Total	3630	351

### 3.3 Research Instrument

The instrument used for this study was a questionnaire which was constructed based on the purpose of the study the instrument is called questionnaire for activities of the centre for Adult literacy and Islamic education in Bichi (QACALISEB) for the whole targeted respondents. It is the research made instrument which contained five sections, A,B,C,D and E section A provide detail on demographic data of the respondent, the section has three items; Age of the respondent, marital status and qualification the section B elicited information to ensure the first research C question comprising four items, section C answered screech question two, which comprises seven items, while section D answered research question three which contain four items and section E answered research question four, and the section comprised five items.

The instrument was four likert scale, and the option of the scale are strongly agree (SA) Agree (A), Disagree (D) and strongly discharge (SD).

### **3.4 Validity of the Research Instrument**

#### **3.4.1 Validity**

The instrument was validated through content validity in relation to the research objectives by three experts including the supervisor, one from the area of measurement and evaluation from department of Special Education and two from Adult and Non-formal education at Faculty of Education, Bayero University, Kano.

In the process of validation, it was suggested by one of the experts that, the four options likert scale adopted in this study has to be change to; True, Undecided and untrue pattern of the response He did some editorial work on the instrument and finally recommended that all items if were corrected will enhance content validity.

In the second validation process, the expert suggested to merge of some question items that looks similar. He also did some editorial work as well and recasting of some sentences and removal of some question items to make the instrument valid enough. He recommended that, the instrument is good enough to generate the data that will answer research questions.

As for the third validation process, where the expert happen to be the supervisor, having compared the two validated instrument, and made the final validation, where he suggested the removal of undecided option from the scale to Untrue to Not True. Therefore, the instrument appears with only two option of True and Not True. This is for the fact that undecided in no longer being used by some researchers because when making the analysis, some researchers consider it as also negative responses. However, the nature of the target group was also considered which led to the removal of the option to avoid confusing them when selecting the appropriate option. He also did editorial work as well, which help to enrich the work.

Therefore, the comments from the validations led to some modifications before the instrument was put into the final use. The instrument was then re-structured on two point rating scales of True and Not True. The observations and comments by the three experts gave the work a better focus.

### **3.5. Reliability**

Reliability of instrument was determine by the use of test and re-test method, in which 40 respondents out- side the study area respondent where used and the questionnaire was administered in first instance and after two week the same instrument was re administer to the

same respondent then the two score were scored and correlated using Pearson Product Moment Correlation (PPMC). The reliability co-efficient obtained stood at 0.57. This shows that the instrument is reliable for the study.

### **3.6 Procedure for Data Collection**

The researcher collected an introductory letter from the Department of Adult Education and Community Services, Bayero University, Kano. The letter was submitted to the head of the Center for Adult Literacy and Islamic Education in Bichi, Kano State. After the submission, the coordinator of the centre promised the researcher a full access to whatever data needed in the cause of the study.

In the collection of data, the research employed the services of four research assistants who were adequately trained and retrained on content, language and technical knowledge for a data-collection procedure. The assistants hold minimum of SSCE Certificates and were all indigenes of Bichi Local Government. The respondents were guaranteed that the information generated from them would remain highly confidential and would only be used for the purpose of this study.

The visit helped the researcher to understand well the activities and the schedule of the centre for Adult literacy and Islamic education Bichi, the researcher then made appropriate appointment with the leaders of the centre and fixed appropriate time for conducting the exercise.

The administration of the instrument was done using table of random number, which was use for selecting the respondents, the data collection process lasted for three to four weeks, from Monday to Friday.

### **3.7 Method of Data Analysis**

Descriptive statistics was used in analyzing the data collected from the study. Thus, frequency counts, simple percentage and mean score were used to show occurrence of issues answered against the research questions of this study through the use of the IBM. SPSS statistics 24: version.

## **CHAPTER FOUR**

### **DATA ANALYSIS, RESULTS, AND DISCUSSION**

This chapter presents data analysis, findings and discussion of finding in line with data collected from the respondents.

### **Demographic data of the respondents**

The following table presents the demographic data of the respondents in which N=349.

<b>The demographic data of the respondents</b>	<b>Frequency</b>	<b>Percentage</b>
Gender: (a) Male (b) Female	234 115	62.1 37.9
Age: (a) 15-25 (b) 26-35 (c) 36-45 (d) 46 and above	43 102 131 73	12.3 29.2 37.6 20.9
Marital Status: (a) Married (b) Single (c) Divorce (d) Widow	162 35 69 83	46.4 10.0 19.8 23.8
Educational Qualification: (a) Qur'anic Education (b) Non-formal Education (c) Diploma in Arabic (d) Others	173 53 17 106	49.6 15.2 4.9 30.4
Occupation: (a) Farming (b) Petty-trading (c) Vocational Occupation (d) Animal-rearing (e) Others	165 73 55 22 34	49.3 20.9 15.8 6.3 9.7

The above table 4.1.1 presents the demographic data of the respondents such as gender, age, marital status, educational qualification, and occupation. According to the table, 62.1% of the respondents constituted the majority of male respondents, and 115 (32.9%) were female respondents of the centre for Adult Literacy and Islamic Education Bichi. In addition to this, the age distribution of the respondents which was ranged between 15 and 25 years 15-25 constituted 12.3%. While the respondents between the age range of 26-35 were having 102 (29.2%), the respondents constituted the majority of 131 (37.6%) were within the range of 36-45. And the

least percentage of 20.9 respondents constituted 46 and above years respectively. More so, the respondents whose marital status was married were 162 (46.4%), followed by 23.8% widowed respondents. Accordingly, the single respondents were 35 (10%) and the divorced respondents constituted the remaining 19.8%. However, those respondents whose educational qualification was Quranic education were 173 (49.6%) constituted the majority. The respondents whose educational qualification was non-formal education were 15.2%. While, the respondents whom were having Diploma in Arabic were only 4.9%, the respondents belonging to other category constituted of Primary and Islamiyya education were 30.4%. Finally, within the demographic data of the respondents was the occupation of the respondents. Accordingly, the respondents whose farming was their occupation constituted the majority of 165 (49.3%), petty-trader were 20.9%, while, those on various vacations were 55 (15.8%), and the respondents whose occupation was animal rearing were 6.3%. The table described the respondents belonging to other category of occupation such as public service were 34 (9.7%).

**Table 4.1.2 The literacy activities taking place in Center for Adult Literacy and Islamic Education Bichi (CALIEB)**

Variables	True		Not True		Total		Mean %
	F	%	F	%	F	%	
<b>The literacy activities taking place in Center for Adult Literacy and Islamic Education Bichi</b>							
Adult literacy programmes are provided in CALIEB	314	89.9	35	10.0	349	100	1.2951
Islamic education is provided in CALIEB	330	94.5	19	5.4	349	100	1.1891
Vocational skill acquisition training is a major activity of CALIEB	273	78.2	76	21.8	349	100	1.6504
CALIEB engages in functional literacy programme	293	83.9	56	16.0	349	100	1.4785
<b>Mean</b>							<b>1.403</b>

From the above table 4.1.2 which described the literacy activities taking place in Center for Adult Literacy and Islamic Education Bichi (CALIEB). In this table, the respondents whom agreed that adult literacy programmes are provided in CALIEB were 314 (89.9%). However, the respondents who agreed with the statement that Islamic education is provided in CALIEB were 330 (94.5%). While 278 (78.2%) of the respondents believed that vocational skill acquisition training is a major activity of CALIEB, the respondents whom agreed that CALIEB engaged in functional literacy programme were 293 (83.9%). From these responses, it was deduced that literacy activities are taking place in Center for Adult Literacy and Islamic Education Bichi (CALIEB). This was justified by the mean score of 1.403 which was above 1.00.

**Table 4.1.3 Impact of literacy programs on the beneficiaries of Center for Adult Literacy and Islamic Education Bichi on literacy development in Bichi LGA**

Variables	True		Not True		Total		Mean %
	F	%	F	%	F	%	
<b>The impact of literacy programs on the beneficiaries of Center for Adult Literacy and Islamic Education Bichi on literacy development in Bichi LGA</b>							
Upon completion of CALIEB programmes the beneficiaries are employed by government	52	14.8	297	85.1	349	100	2.7335
Upon completion of CALIEB programmes the beneficiaries practice skills learnt	287	89.2	62	17.8	349	100	1.4155
Upon completion of CALIEB programmes the beneficiaries employ others to work for them	87	24.9	262	75.1	349	100	2.6103
Upon completion of CALIEB programmes the beneficiaries have improved income	296	84.8	53	15.2	349	100	1.3725
Upon completion of CALIEB programmes the beneficiaries have improved livelihood	290	83.0	59	16.9	349	100	1.3782
Upon completion of CALIEB	142	40.6	207	59.3	349	100	2.2865

programmes the beneficiaries can read and write effectively							
Upon completion of CALIEB programmes the beneficiaries have improved moral education	250	71.6	99	28.4	349	100	1.6103
<b>Mean</b>							<b>1.915</b>

Above table 4.1.3 described the impact of literacy programs on the beneficiaries of Center for Adult Literacy and Islamic Education Bichi on literacy development in Bichi local government area. According to the table, the respondents who did not believe that, upon completion of CALIEB programmes the beneficiaries are employed by government constituted 297 (85.1%). However, those 287 (82.2%) opined that, upon completion of CALIEB programmes the beneficiaries practice skills learnt. While the respondents who did not agree with the statement that upon completion of CALIEB programmes the beneficiaries employ others to work for them constituted 262 (75.1%). The respondents whom opined that upon completion of CALIEB programmes the beneficiaries have improved income constituted 296 (84.8%). Moreover, those respondents who disagreed with the statement that upon completion of CALIEB programmes the beneficiaries can read and write effectively were 59.3%. The respondents who opined that, upon completion of CALIEB programmes the beneficiaries have improved livelihood, and statement upon completion of CALIEB programmes the beneficiaries have improved moral education have 290 (83.0%) and 250 (71.9%) respectively. From these it has been deduced that the mean score of 1.915 justified the acceptance of the statements in the item on the impact of literacy programs on the beneficiaries of Center for Adult Literacy and Islamic Education Bichi on literacy development in Bichi loacal government area hence it was above 1.00.

**Table 4.1.4 Challenges in accessing to literacy programmes of CALIEB**

Variables	True		Not True		Total		Mean %
	F	%	F	%	F	%	
<b>The challenges in accessing to literacy programmes of CALIEB</b>							
Age disparity among learners poses a challenge	251	71.9	98	28.1	349	100	1.6418
Distance and location of the centre is a challenge	275	78.7	74	21.2	349	100	1.5100
Gender of the facilitators is a challenge	307	87.9	42	12.0	349	100	1.2980
Permission from husbands is a challenge for housewives	136	38.9	213	61.0	349	100	2.3095
<b>Mean</b>							<b>1.656</b>

According to table 4.1.4 above, the challenges in accessing to literacy programmes of CALIEB. 251 (71.9%) of the respondents believed that age disparity among learners poses a challenge. The respondents whom opined that, distance and location of the centre not a challenge constituted 275 (78.7%). While, the respondents who agreed that, gender of the facilitators is a challenge constituted 307 (87.9%), the respondent whom did not agreed with the statement that, permission from husbands is a challenge for housewives constituted (61%). This was justified by the mean score above 1.00 which was 1.656.

**Table 4.1.5 Challenges facing the delivery of literacy in CALIEB**

Variables	True		Not True		Total		Mean %
	F	%	F	%	F	%	
<b>The challenges facing the delivery of literacy in CALIEB</b>							
Funding is a major challenge facing the delivery of literacy in CALIEB	287	82.2	62	17.8	349	100	1.4413
There is poor participation of beneficiaries in the programmes of CALIEB	224	64.1	125	35.8	349	100	1.7736
There is inadequacy of qualified staff at CALIEB	298	85.3	51	14.6	349	100	1.3582

There is non-involvement of local artisans in the activities of CALIEB	305	87.3	44	12.6	349	100	1.3009
Community support for beneficiaries poses a challenge	308	88.2	41	11.7	349	100	1.3352
<b>Mean</b>							<b>1.468</b>

Table 4.1.5 described the challenges facing the delivery of literacy in CALIEB, according to this table, 287 (82.2%) believed that, funding is a major challenge facing the delivery of literacy in CALIEB. However, the respondents who also opined that, there is poor participation of beneficiaries in the programmes of CALIEB are having 224 (64.1%). More so, the respondents whom agreed that there is inadequacy of qualified staff at CALIEB were 298 (85.3%), the respondents who believed that, there is non-involvement of local artisans in the activities of CALIEB constituted 305 (87.3%). And finally, the respondents who opined that, community support for beneficiaries poses a challenge were having the percentage of 308 (88.2%). From these responses also, it has been justified that the mean score of 1.468 which was above 1.00 which justified the acceptance of statements in the item on the challenges facing the delivery of literacy in CALIEB.

#### **4.2 Summary of the Findings of the Study**

From the proceeding data analysis, the following findings have been deduced:

- i.** The literacy activities taking place in Center for Adult Literacy and Islamic Education Bichi were meant to develop capacity of the learner to know how to read and write and calculate, and also learn skills to relevant work and employment.
- ii.** The impact of literacy programs on the beneficiaries of Center for Adult Literacy and Islamic Education Bichi, is improve employment generation, improve income, improve live hood, it also improve development of moral values.

- iii. The challenges in accessing to literacy programmes of CALIEB were age disparity among learners, distance and location of the centre, gender of the facilitators, and permission from husbands poses a challenge.
- iv. The challenges facing the delivery of literacy in CALIEB were funding, poor participation of beneficiaries, inadequacy of qualified staff, non-involvement of local artisans, and inadequate community support.

### **4.3 Discussions**

The first finding of this study which was on the literacy activities taking place in Center for Adult Literacy and Islamic Education Bichi, thus, adult literacy programmes, Islamic education, Vocational skill acquisition training, and functional literacy programme. The level of illiteracy of the respondents in terms of Islamic knowledge and access to learning vocational skills were the major concern of the beneficiaries of the activities of CALIEB. In addition to this, the content of Islamic education is designed to jealously preserve the Quran and urge Muslims to adhere strictly to doctrine of the religion. Islamic education also covers other areas of study in economics, social sciences, medicine, pure science, arts and so on. As the term basic literacy is the nascent or very early stage of acquiring the skills of reading and writing with the understanding of what constitutes the alphabet and numerals and how these are combined to form meaningful words and figures for self-expression. The expression could be oral or written. It could also be the combination of oral and written expressions. Recent arguments differentiate traditional literacy from functional literacy. While, traditional literacy is more concern with acquisition of skills of reading, writing and computation in a given language, the functional literacy goes a step further to stress the need to be adequately literate for effective participation or functionality whenever there is a need to demonstrate the literacy skills.

The second finding of this study thus, the impact of literacy programs on the beneficiaries of Center for Adult Literacy and Islamic Education Bichi on literacy development in Bichi local government area of Kano State were upon completion of CALIEB programmes, the beneficiaries are employed by government, practice skills learnt, employ others to work for them, have improved income, improved livelihood, can read and write effectively, and improved moral education. This findings demonstrated the change in the beneficiaries moral behaviour, economic independence as well as interdependency between the beneficiaries and other members of Bichi community. More so, in a study conducted byChieke, Madu,and Ewelum, titled Adult literacy: The Nigerian Perspective. The importance of adult literacy cannot be over emphasized, adult literacy education leads to self development and national development Nzeneri and Ogili (2000) added,

*“ that literacy is essential to the development of both individual and the Nation in that it involves the liberation of individuals and groups from diseases, poverty, pains, ignorance and unemployment. To achieve the modernization of the economy and democratization of the political system, literacy is the key. This is because no democratic government can thrive in the midst of illiteracy and no economy has space for the illiterates in the 21<sup>st</sup> century because of high technological changes and globalization.*

The third finding of this study which was on the challenges in accessing to literacy programmes of CALIEB thus, age disparity among learners, distance and location of the centre, gender of the facilitators, and permission from husbands that posed a challenge. This finding was in relation to findings reported in the works of Olojede and Oladitan (2009), titled Adult learners’ demographic variable as predictor of access and participation in literacy programs in Oyo and Ondo States, Nigeria. Thus, literacy is an indispensable foundation that enables young

people and adults to engage in learning opportunities at all stages of the learning continuum. This study's reflected on only two demographic variables viz. age and gender of the respondents.

The last finding of this study which was on the challenges facing the delivery of literacy in CALIEB were funding, poor participation of beneficiaries, inadequacy of qualified staff, non-involvement of local artisans, and inadequate community support. Yet, despite the achievements of the past decades, adult education in the Northern region faces persistent problems and challenges. The universalization of primary education and the eradication of illiteracy are, as yet, unattained goals, and wastage rates resulting from drop-out and repetition continue to be high. More efforts are therefore needed for improving the quality of basic education, curriculum, methods, materials, pre-and inservice. Adult education in Kano State is predominantly in favour of adult literacy work. However, inadequate funding has been the major problem deteriorating adult education programmes. Many researchers have justified the challenges of unqualified staff in the delivery process in adult learning centres.

Further more the fourth finding of this study which was on the challenges facing the delivery of literacy at the centre for Adult literacy and Islamic Education Bichi thus, finding is a major challenges facing the delivery of literacy in Calieb and poor participation of beneficiaries in the programme of Calieb, this finding was in relation to finding reported in the work of to this study conducted by Chike and Olusola, (2014) titled Reducing illiteracy. Review of effective practices in Adult literacy programmes in Ondo State, Nigeria. The study examined the Reducing illiteracy of effective practices in Adult literacy programmes in selected Andragogical setting in Ondo State, Nigeria. This was informed the supply, the descriptive survey research method was Adopted for the study, from a population of 1,452 Adult learners and instructor, sample of 726 participant were selected through the appropriate random sampling techniques. The

questionnaire titled Reducing Illiteracy Review of effective practices in Adult literacy programmes (RIREPAL)  $r=0.86$  was used data collection five Research question were raised and that, effectiveness of Adult literacy remained very important in the Adult process (64%) at increase learner, reinforce Adult literacy programme (82%), increase Adult learners academic achievement (64%) and overall literacy programme is (69%), Reducing illiteracy Review for effective practices in adult literacy has significant impact on the level of literacy programme of Adult learners. It was concluded that Reducing Illiteracy Review of effective practice in Adult literacy programme were vital in the sustenance of improved Ault participation in the Adult literacy programmes.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

This chapter presents the summary, conclusion and recommendations.

#### **5.1 Summary**

This study was conducted to assess the activities of Center for Adult Literacy and Islamic Education (CALIEB) in promoting literacy in Bichi Local Government Area, Kano State, Nigeria.

The research contained the background to the study; statement of the problem, objectives of the study; research questions; significance of the study; scope and delimitation, and operational definition of the terms used to achieve the reason behind the study. The study also reviewed the relevant and related literature based on the research topic. It extensively began with the conceptual framework of the study where the concepts of Adult Education and Literacy were discussed from the point of views of various scholars. The review also proceeded with the historical development of Adult Education in Nigeria. The origin of literacy education from the global perspectives was indeed elaborated. In addition to this, the development of agency for mass literacy in Kano State was also discussed accordingly. Also, adult education programmes and forms of literacy were all given due consideration and priority in the discourse.

Furthermore, the major aspect of the work which is the center itself has been discussed with emphasis on the vocational training. Literacy lessons and many other activities take place in the center. The review of empirical studies focused attention on studies conducted in Nigeria

so as to serve as areas of reference within the contemporary what? The summary of chapter two along side the uniqueness of the study was also discussed to make the work more coordinated.

Methodologically, a survey research design was adopted, using Krejcie and Morgan's (2006) table for determining sample size (see appendix 1), to draw 351 as sampled subjects out of a total population of 3,630 from table 3. The researcher also employed systematic random sampling procedure in selecting the respondents. The data for this work were collected using three rating scale questionnaire titled: "Questionnaire for Activities of the Center for Adult Literacy and Islamic Education in Bichi (QACALISEB) "which has two sections; section A is a demographic section which contains the respondents information and section B which contains answers to the research related questions. (See Appendix B). The questionnaire was validated by the research supervisor and some other experts in measurement and evaluation to ensure its reliability at 0.57 index through a test-retest method on 30 subjects, using two weeks interval.

Finally the data collected were analyzed using frequency counts and simple percentages with the aid of IBM SPSS Statistics 24: version. The data were analyzed and the findings were summarized and discussed, and then, at last, the summary of work, conclusion and the recommendations were given.

## **5.2 Conclusion**

This work assessed the activities of Center for Adult Literacy and Islam Education (CALISEB) in promoting literacy development in Bichi Local Government Area, Kano State, Nigeria. This study concluded that literacy programmes around adult literacy, Islamic education, vocational and functional literacy programme, changed participants life situation. This was has impacted on the lives of beneficiaries socially, morally and politically.

This was justified on the National objective thus, to provide increased knowledge of the Nigerian situation through a rear view mirror based on the experiences of other developed and developing countries, Nigerians should be given the opportunity to self-actualize, think positively and apply the knowledge gained in tackling their problems; to help the illiterate adults to learn to read and write, especially in their own languages, thus enriching their minds and thereby enabling them to take intelligent part in the school and political development of their nation; and to enhance the frontiers of reading ability of adults through post literacy classes particularly in English and Arithmetic as well as to make the school dropouts productive participants in baking the national cake.

### **5.3 Recommendation**

Based on the research findings, the researcher recommended that:

1. The politician, policy makers and elites should contribute immensely to providing the centre with adequate funds for the successful implementation of its programme. Community leaders should ensure that proper screening and interview should be done before employing any staff. Also local artisans should be encouraged to actively participate in the affairs of the centre. finally, the community members should be aware of their roles in supporting the programmes of the centre for adult literacy and Islamic education Bichi
2. Policy makers and community leaders should try to introduce more literacy activities that will be geared toward socio-economic and educational development of the individual participant in the community such as basic and post literacy programmes, functional literacy, vocational improvement programme, continuing education for school dropout/complete public enlightenment programme.

3. Government and politician should have a proper way of employing participants of the centre after the completion of their programme, and they should always empower the participants with proper equipment that will help them to improve their livelihood, level of their income and finally moral education.
4. Community leaders and public enlightenment officers should advise the centre to provide criteria in placing its participants in various classes according to their age to overcome age disparity among the learners. Also, there is need to introduce more centres closer to the people to allow them have easy access to literacy programme. Likewise there is a need to enlighten husbands about involvement of more female facilitators and participants the programme. In addition to this, the public enlightenment officers should advise the individuals and community members on the importance of female participation in the programmes.



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## Appendix A

### TABLE FOR DETERMINING RANDOM SAMPLE SIZE FROM A GIVEN POPULATION

(Confidence level 95%; Margin of error + or -5%)

(N= population, S= Sample)

N	S	N	S	N	S	N	S	N	S
10	10	100	80	280	162	800	260	2800	338
15	14	110	86	290	165	850	265	3000	241
20	19	120	92	300	169	900	269	3500	246
25	24	130	97	320	175	950	274	<b>4000</b>	<b>351</b>
30	28	140	103	340	181	1000	278	4500	351
35	32	150	108	360	186	1100	285	5000	357
40	36	160	113	380	191	1200	291	6000	361
45	40	180	118	400	196	1300	297	7000	364
50	44	190	123	420	201	1400	302	8000	367
55	48	200	127	440	205	1500	306	9000	368
60	52	210	132	460	210	1600	310	10000	373
65	56	223	136	480	214	1700	313	15000	375
70	59	230	140	500	217	1800	317	20000	377
75	63	240	144	550	225	1900	320	30000	379
80	66	250	148	600	234	2000	322	40000	380
85	70	260	152	650	242	2200	327	50000	381

90	73	270	155	700	248	2400	331	75000	382
95	76	270	159	750	256	2600	335	100000	384
						1,000,000			384
						10,000,000			384

Source: Kreice, R.V & Morgan D.W (2006) Determining sample for Research Activities Educational and Psychological Measurement obtained from <http://www.fns.usda.gov> accessed on 13/8/2010

### Appendix B

Department of Adult Education & Community Services,  
Faculty of Education,  
Bayero University Kano.  
Kano State.

#### **Questionnaire for Activities of the Center for Adult Literacy and Islamic Education in Bichi (QACALIEB)**

Dear Respondent,

I am a student of the department of adult education and community services Bayero university Kano conducting a research on the assessment of the activities of the center for adult literacy and Islamic education in Bichi local government area (CALIEB), Kano State. The questionnaire is designed with statements/leading questions etc based on variables of study with a view to get responses that could be used to answer research questions/objectives of the study.

I request your cooperation in completing this questionnaire which is intended to generate data which will help in answering the research questions of the study. I assure you that your responses will be treated in the maximum confidentiality, and will only be treated for the purpose of this research.

Thank you.

**Instructions:** Please tick [  ] the appropriate choice of yours.

#### **Section A: Demographic Characteristics of Respondents**

- i) Gender: (a) Male ( ) (b) Female ( )
- ii) Age : (a) 15-25 ( ) (b) 26-35 ( ) (c) 36-45 ( )  
(d) 46 and above ( )
- iii) Marital Status: (a) Married ( ) (b) Single ( ) (c) Divorced ( )  
(d) Widow ( )
- iv) Educational Qualification:  
(a) Qur'anic education ( )  
(b) Non-formal Education ( )  
(c) Diploma in Arabic ( )  
(d) Others Specify.....
- iii) Occupation: (a) Farming ( ) (b) Petty-trading ( )  
(c) Vocational Occupation ( ) (d) Animal rearing ( )  
(e) Others Specify.....

**Section B:** Research Question One: What are the literacy activities taking place in Center for Adult Literacy and Islamic Education Bichi?

SN	VARIABLE	TRUE	NOT TRUE
1.	Adult literacy programmes are provided in CALIEB		
2.	Islamic education is provided in CALIEB		
3.	Vocational skill acquisition training is a major activity of CALIEB		
4.	CALIEB engages in functional literacy programme		

**Section C:** Research Question Two: What is the impact of literacy programs on the beneficiaries of Center for Adult Literacy and Islamic Education Bichi on literacy development in Bichi LGA?

SN	VARIABLE	TRUE	NOT TRUE
1.	Upon completion of CALIEB programmes the beneficiaries are employed by government		
2.	Upon completion of CALIEB programmes the beneficiaries practice skills learnt		
3.	Upon completion of CALIEB programmes the beneficiaries employ others to work for them		
4.	Upon completion of CALIEB programmes the beneficiaries have improved income		
5.	Upon completion of CALIEB programmes the beneficiaries have improved livelihood		

6.	Upon completion of CALIEB programmes the beneficiaries can read and write effectively		
7.	Upon completion of CALIEB programmes the beneficiaries have improved moral education		

**Section D:** Research Question Three: What are the challenges in accessing to literacy programmes of CALIEB?

SN	VARIABLE	TRUE	NOT TRUE
1.	Age disparity among learners poses a challenge		
2.	Distance and location of the centre is a challenge		
3.	Gender of the facilitators is a challenge		
4.	Permission from husbands is a challenge for housewives		

**Section E:** Research Question Four: What are the challenges facing the delivery of literacy in CALIEB?

SN	VARIABLE	TRUE	NOT TRUE
1.	Funding is a major challenge facing the delivery of literacy in CALIEB		
2.	There is poor participation of beneficiaries in the programmes of CALIEB		
3.	There is inadequacy of qualified staff at CALIEB		
4.	There is non-involvement of local artisans in the activities of CALIEB		
5.	Community support for beneficiaries poses a challenge		

**Appendix C**  
**SPSS OUT-PUT**

**Gender**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	234	67.1	67.1	67.1
	Female	115	32.9	32.9	100.0
		349	100.0	100.0	

**Age**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	15-25	43	12.3	12.3	12.3
	26-35	102	29.2	29.2	41.5
	36-45	131	37.5	37.5	79.1

46 and above	73	20.9	20.9	100.0
Total	349	100.0	100.0	

**Marital Status**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Married	162	46.4	46.4	46.4
Single	35	10.0	10.0	56.4
Divorced	69	19.8	19.8	76.2
Widow	83	23.8	23.8	100.0
Total	349	100.0	100.0	

**Educational Qualification**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Qur'anic Education	173	49.6	49.6	49.6
Non-formal Education	53	15.2	15.2	64.8
Diploma in Arabic	17	4.9	4.9	69.6
Others	106	30.4	30.4	100.0
Total	349	100.0	100.0	

**Occupation**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Farming	165	47.3	47.3	47.3
Petty-trading	73	20.9	20.9	68.2
Vocational Occupation	55	15.8	15.8	84.0

Animal-rearing	22	6.3	6.3	90.3
Others	34	9.7	9.7	100.0
Total	349	100.0	100.0	

**Adult literacy programmes are provided in CALIEB**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	True	314	89.9	89.9	89.9
	Not True	35	10.0	10.0	100.0
	Total	349	100.0	100.0	

**Islamic education is provided in CALIEB**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	True	330	94.5	94.5	94.5
	Not True	19	5.4	5.4	100.0
	Total	349	100.0	100.0	

**Vocational skill acquisition training is a major activity of CALIEB**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	True	273	78.2	78.2	78.2
	Not True	76	21.8	21.8	100.0

**Vocational skill acquisition training is a major activity of CALIEB**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	True	273	78.2	78.2	78.2
	Not True	76	21.8	21.8	100.0
	Total	349	100.0	100.0	

**CALIEB engages in functional literacy programme**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	True	293	83.9	83.9	83.9
	Not True	56	16.0	16.0	100.0
	Total	349	100.0	100.0	

**Upon completion of CALIEB programmes the beneficiaries are employed by government**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	True	52	14.8	14.8	14.8
	Not True	297	85.1	85.1	100.0
	Total	349	100.0	100.0	

**Upon completion of CALIEB programme the beneficiaries practice skills learnt**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	True	287	82.2	82.2	82.2

Not True	62	17.8	17.8	100.0
Total	349	100.0	100.0	

**Upon completion of CALIEB programme the beneficiaries employ others to work for them**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid True	87	24.9	24.9	24.9
Not True	262	75.1	75.1	100.0
Total	349	100.0	100.0	

**Upon completion of CALIEB programme the beneficiaries have improved income**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid True	296	84.8	84.8	84.8
Not True	53	15.2	15.2	100.0
Total	349	100.0	100.0	

**Upon completion of CALIEB programme the beneficiaries have improved livelihood**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid True	290	83.0	83.0	83.0
Not True	59	16.9	16.9	100.0
Total	349	100.0	100.0	

**Upon completion of CALIEB programme the beneficiaries can read and write effectively**

	Frequency	Percent	Valid Percent	Cumulative Percent

Valid	True	142	40.6	40.6	40.6
	Not True	207	59.3	59.3	100.0
	Total	349	100.0	100.0	

**Upon completion of CALIEB programme the beneficiaries have improved moral education**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	True	250	71.6	71.6	71.6
	Not True	99	28.4	28.4	100.0
	Total	349	100.0	100.0	

**Age disparity among learners poses a challenge**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	True	251	71.9	71.9	71.9
	Not True	98	28.1	28.1	100.0
	Total	349	100.0	100.0	

**Distance and location of the centre is a challenge**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	True	275	78.7	78.7	78.7

Not True	74	21.2	21.2	100.0
Total	349	100.0	100.0	

**Gender of the facilitators is a challenge**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid True	307	87.9	87.9	87.9
Not true	42	12.0	12.0	100.0
Total	349	100.0	100.0	

**Permission from husbands is a challenge for housewives**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid True	136	38.9	38.9	38.9
Not True	213	61.0	61.0	100.0
Total	349	100.0	100.0	

**Funding is a major challenge facing the delivery of literacy in CALIEB**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid True	287	82.2	82.2	82.2
Not True	62	17.8	17.8	100.0
Total	349	100.0	100.0	

**There is poor participation of beneficiaries in the programmes of CALIEB**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	True	224	64.1	64.1	64.1
	Not True	125	35.8	35.8	100.0
	Total	349	100.0	100.0	

**There is inadequacy of qualified staff at CALIEB**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	True	298	85.3	85.3	85.3
	Not True	51	14.6	14.6	100.0
	Total	349	100.0	100.0	

**There is non-involvement of local artisans in the activities of CALIEB**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	True	305	87.3	87.3	87.3
	Not True	44	12.6	12.6	100.0
	Total	349	100.0	100.0	

**Community support for beneficiaries poses a challenge**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	True	308	88.2	88.2	88.2
	Not True	41	11.7	11.7	100.0
	Total	349	100.0	100.0	

**Descriptive Statistics**

	N	Minimum	Maximum	Mean	Std. Deviation
Gender	349	1.00	5.00	2.7562	.95328
Age	349	1.00	4.00	2.6705	.94246
Marital Status	349	1.00	4.00	2.2092	1.25457
Educational Qualification	349	1.00	4.00	2.1605	1.31854
Occupation	349	1.00	5.00	2.1032	1.32427
Adult literacy programmes are provided in CALIEB	349	1.00	3.00	1.2951	.64014
Islamic education is provided in CALIEB	349	1.00	3.00	1.1891	.51282
Vocational skill acquisition training is a major activity of CALIEB	349	1.00	3.00	1.6504	.81536
CALIEB engages in functional literacy programme	349	1.00	3.00	1.4785	.75637
Upon completion of CALIEB programmes the beneficiaries are employed by government	349	1.00	3.00	2.7335	.65701
Upon completion of CALIEB programme the beneficiaries practice skills learnt	349	1.00	3.00	1.4155	.77452
Upon completion of CALIEB programme the beneficiaries employ others to work for them	349	1.00	3.00	2.6103	.72120
Upon completion of CALIEB programme the beneficiaries have improved income	349	1.00	3.00	1.3725	.73417
Upon completion of CALIEB programme the beneficiaries have improved livelihood	349	1.00	3.00	1.3782	.75824
Upon completion of CALIEB programme the beneficiaries can read and write effectively	349	1.00	3.00	2.2865	.90552

Upon completion of CALIEB programme the beneficiaries have improved moral education	349	1.00	3.00	1.6103	.89860
Age disparity among learners poses a challenge	349	1.00	3.00	1.6418	.89093
Distance and location of the centre is a challenge	349	1.00	3.00	1.5100	.82213
Gender of the facilitators is a challenge	349	1.00	3.00	1.2980	.67169
Permission from husbands is a challenge for housewives	349	1.00	3.00	2.3095	.90430
Funding is a major challenge facing the delivery of literacy in CALIEB	349	1.00	3.00	1.4413	.77690
There is poor participation of beneficiaries in the programmes of CALIEB	349	1.00	3.00	1.7736	.94552
There is inadequacy of qualified staff at CALIEB	349	1.00	3.00	1.3582	.72363
There is non-involvement of local artisans in the activities of CALIEB	349	1.00	3.00	1.3009	.68104
Community support for beneficiaries poses a challenge	349	1.00	3.00	1.3352	.67759
Valid N (list wise)	349				