LITERACY PROGRAMMES IN MOZAMBIQUE: ADULTS' MOTIVATIONS, NEEDS AND EXPECTATIONS – THE CASE OF BOANE AND PEMBA

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A thesis submitted in partial fulfilment of the requirements for the degree of Doctor Philosophiae in the Department of Language Education, University of the Western Cape

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KEYWORDS

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ABSTRACT

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This study aims to determine the functionality of two adult literacy programmes (ALFA-REGULAR and ALFA-RÁDIO) provided by the Mozambican government, in Boane and Pemba. The prevailing popular conviction is that acquisition of literacy by individuals leads to positive and unproblematic social outcomes – the autonomous view of literacy (Street, 1984). This study forms a critique of this view, arguing, based on empirical evidence, that literacy is ideologically and culturally embedded in social practices and as such varies according to the social context. This is the ideological view of literacy (Street, 1984).

This research employs an interdisciplinary approach constructed from the key notions of New Literacy Studies, Multiliteracies and Critical Literacy. The empirical research uses a qualitative research methodology based on a critical literacy ethnography informed by data gathered through interviews (with facilitators, learners, technicians and local leaders), classroom observations and document analysis. The empirical research seeks to determine the concept of literacy underpinning the literacy programmes in Boane and Pemba, addresses the profile of the programme facilitators and learners, examines the extent to which the literacy programmes respond to learners' needs, motivations, expectations and access to technology, and explores the extent to which the literacy programmes address issues of development and citizenship.

The findings of the study indicate that the concept of literacy that underpins the literacy programmes in Boane and Pemba conforms to the autonomous view, evidenced by the fact that most learners enrolled in the programmes expect to get employment as a result, despite mixed evidence of this outcome. The discourse of literacy as a weapon to eradicate poverty flows in a top-down direction from the Ministry of Education to learners.

There is evidence of disconnect between learners needs and the services provided to them. Given that Mozambique is undergoing a process of rapid technology dissemination, learners are in need of technology literacy, which literacy programmes do not address. Many learners need to know how to establish and manage a business and there is no time assigned to this topic, despite "small business management" forming part of the new curriculum of the ALFA-REGULAR programme. The facilitators are in need of training and supervision. Most are volunteers and do not have specific training in how to work with adults due to a shortage of public funds. The process of supervision of facilitators' work by technicians is hindered by a lack of resources, especially transport. Especially in the ALFA-RÁDIO programme, Portuguese as a language of instruction has been a barrier to the learning process, given that the learners who do not understand this language are not able to follow lessons transmitted by radio.

Despite challenges, there is ample evidence of positive outcomes of the adult literacy programmes. Some learners who complete the ALFA-REGULAR programme manage to get employment and pursue further education. Others who are currently studying in this programme expressed changes in their lives, such as being able to monitor their children's education, being able to apply what they have learned related to health, nutrition, environment, etc. Others improved their self-esteem resulting from being able to write their names and check daily purchases.

In light of this, while the ALFA-REGULAR programme appears to be more responsive to learners' needs, motivations and expectations than the ALFA-

RÁDIO programme, both programmes are in need of well trained facilitators backed by a reliable process of supervision so that they can empower learners.

DECLARATION

I declare that *Literacy Programmes in Mozambique: Adults' Needs, Motivations and Expectations – The Case of Boane and Pemba* is own work, that it has not been submitted for any degree or examination in any other university, and that all the sources used or quoted have been indicated and acknowledged by complete references.

Domingos Carlos Buque   May 2013

Signed.......................................

UNIVERSITY *of the*
WESTERN CAPE

DEDICATION

I dedicate this thesis to beloved family: my wife, Delminda, and our children, Maria da Glória, Érica de Magdala, Lauricénia Neidy and Carlos. My parents, Alda and Carlos, and brothers and sisters, Filomena, Maria da Glória (in memory), Pedro, Violeta, Ana Bela and Nilza.

ACKOWLEDGEMENTS

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LIST OF ABREVIATIONS AND ACRONYMS

AEA	Adult Literacy and Education
ALFA-RÁDIO	Literacy through Radio
ALFA-REGULAR	Regular Literacy
ATM	Automatic Teller Machine
BLN	Basic Learning Needs
CSO	Civil Society Organisation
DINAEA	National Directorate for Adult Literacy and Education
ENF	Non Formal Education
EWLP	Experimental World Literacy Programme
FRELIMO	Mozambique Liberation Front
GTZ	German Technical Corporation
HIV/AIDS	Human Immunodeficiency Virus/ Acquired Immunodeficiency Syndrome
IFP	Teachers Training Institute
INEA	Adult Education National Institute
INDE	Education Development National Institute
NGO	Non Goverment Organisation
NLC	National Literacy Campaign
PARPA	Action Plan for Absolute Poverty Reduction
SDEJT	District Service for Education, Youth and Technology
SADC	Southern Africa Development Countries
STD	Sexual Transmitted Disease
TB	Tuberculosis
TV	Television
UNESCO	United Nations Educational, Scientific and Cultural a Cultural Organisation
UNDP	United Nations Development Programme

CHAPTER ONE

1. INTRODUCTION

1.1 Introduction

Studies on adult literacy programmes in Mozambique are still scarce, despite the fact that such programmes are regarded in the political discourse as powerful tools for reduction or eradication of poverty in the country. Studies conducted within the ethnographic approach are almost nonexistent.

Literacy and language go hand-in-hand and one cannot embark on a study of literacy without entering the terrain of language, as literacy is about language in its different forms (written, oral, etc.). However, in multilingual countries, including Mozambique, many adult literacy programmes tend to mirror schools in preventing learners from learning in their local language, which considerably reduces the perceived value of their culture in the learning process (UNESCO, 2010).

Conceptions of literacy have been shifting from an 'autonomous' view of literacy to an 'ideological' view of literacy. The autonomous view conceives literacy as a universal instrument that once acquired leads automatically to social, economic and cognitive wellbeing, while the ideological view, based on ethnographic studies, sees literacy as socially, culturally and discursively embedded in the context where it occurs (Street 1984; Heath, 1983). The 'autonomous' view of literacy divides people into 'illiterate' and 'literate' categories. In this division, 'illiterate' people are seen as the poor, powerless, with diminished social and economic prospects and damaged self-esteem. The consequences of 'illiteracy' go beyond the individual and affect society as a whole given that it "suffers from lost opportunities for higher productivity, shared prosperity and political participation" (UNESCO, 2010: p. 94). In the 'autonomous' view, literacy is linked to social, economic and cognitive upliftment, however, there is not sufficient focus on

poverty as a condition that deprives people of access to literacy. Literacy programmes aimed at the impoverished tend to overlook the fact that there are people who cannot attend due to hunger and the priority to look for food, which as a basic need supersedes that of literacy. Any action towards reduction or elimination of illiteracy should be framed within a wider economic, social and political strategy aiming to tackle poverty, gender inequalities and other social injustices. As Torres (2003) suggests, poverty is most effectively dealt with by dealing with the structural economic and political factors that generate and reproduce poverty at national and global scales. In light of this, literacy alone will never overcome poverty.

In the 'ideological' view of literacy there are multiple literacies. A person can be 'literate' enough just to know how to write their respective name (Oxenham, 2008). On the other hand, a person can be able to engage in more complex literacies according to the demands of a specific social domain. This study is situated within this view of literacy, as a critique of the prevailing popular conviction that literacy invariably leads to economic enrichment and other positive social outcomes.

This first Chapter describes the background of the study, the research problem, study aims and objectives, research questions, the scope of the study and limits. The next section focuses on the significance of the study. The second Chapter presents the literature reviewed as well as the conceptual framework. The third Chapter describes the methodological procedures of the study. Chapter four presents and discusses the findings of the study. Finally, Chapter five presents the main conclusions, the implications, recommendations and limitations of the study.

1.2 Background to the study

In 2000 the Mozambique Ministry of Education designed a strategy for the sub-sector of Literacy and Adult Education, for 2001 – 2005. The objective of the Strategy is:

together with the civil society, to increase opportunities of access to the young and adult population to basic education with focus on girls and women, in order to reduce the rate of illiteracy to, at least, less than 10%, contributing to: sustainable community development;, recognition and respect for cultural values; development of a culture of peace, tolerance and democracy; prevention and combat to HIV/AIDS and STD; and absolute poverty reduction (Ministério da Educação, 2000, p. 7).

The document produced in the context of the Action Plan for the Reduction of Absolute Poverty (PARPA) states that the relation between education and poverty is significant; that there is a strong relation between the household leader's education and the household poverty level: families where the respective leader has a high level of education tend to be less poor (Governo de Moçambique, 2000).

Accordingly, the objective of this study is to describe the social uses of literacy in Boane and Pemba, Mozambique, in order to identify potential gaps in the provision of adult education, both in terms of the objectives of the sub sector strategy and of adult learners' current and future needs and motivations. Concurrently, the research hopes to hold up a critical lens to both these literacy programmes from the perspective of sustainable development and active citizenship.

The study is important in that it will expand the corpus of literature on adult literacy in Mozambique, illustrating the differences and/or similarities with regard to the implementation of literacy programmes in the two research sites. These aspects may have an impact on the assumption that literacy is shaped by the social context in which it occurs and is not uniform in each case (Heath, 1983; Street, 1984; Barton, 1994).

The study is undertaken at a time when the country has subscribed to international initiatives addressed to meeting the basic learning needs of children, youth and adults. The study may be useful to elucidate how the literacy programmes meet the learners' basic learning needs and to what extent they create space so that learners can actively engage in 'participatory development' 'towards 'participatory citizenship' (Kerfoot, 2009).

1.3   Research problem

Adult illiteracy rates in Mozambique are high (49.2%), and are particularly pronounced amongst Mozambican women (63.1%) (INE, 2007). They also show a significant rise in rates of illiteracy as one moves from south to north. Maputo city in the southern extreme has the lowest illiteracy rates (9.3%) and amongst women (14.2%), and Cabo Delgado, the province in the northern extreme, presents the highest illiteracy rates (65.2%) and amongst women (79.8%). This might suggest an uneven provision of education in the colonial administration of the country.

Table 1.1: Rates of illiteracy in Mozambique, per province and per sex

		Total	Female	Male
Region	Mozambique	49.2	63.1	33.2
Northern	Cabo Delgado	65.2	79.8	49.0
Northern	Niassa	59.6	75.1	42.9
Northern	Nampula	59.6	76.1	44.9
Central	Zambézia	61.0	77.8	41.8
Central	Tete	54.5	69.9	37.4
Central	Manica	42.0	58.6	22.8
Central	Sofala	42.5	61.1	22.1
Southern	Inhambane	40.5	52.0	23.5
Southern	Gaza	37.7	48.0	22.7
Southern	Maputo província	21.2	29.7	11.5
Southern	Maputo cidade	9.3	14.2	4.2

Source: adapted from data from www.ine.gov.mz

Mozambique is still one of the poorest countries in the world. Its illiteracy rate is alarmingly high at a 49.2%. However, across the country there are visible signs of development: expansion of electric power supply, banking services, television and cellular signals, and consequent proliferation of mass technology. Political

discourse and popular conviction portray literacy as the key for the development in Mozambique. In this sense, Mozambicans subscribe to the 'autonomous model' of literacy (Street, 1984).

Some constraints have been reported in adult literacy programmes, for example,(i) language barriers among adult learners (Linden, Manhiça & Rungo, 2005; Lind, Buendia, Nandja, Buque & Munguambe, 2007): in a context where more than twenty Bantu languages are spoken, Portuguese is still the principal medium of instruction. (ii) Lack of training among facilitators (Marshall, 1993). (iii) Lack of didactical materials (Lind *et al*., 2007). More significant yet, (iv) learners drop out before examinations (Lind, 1988) and even facilitators who abandon adult learners before the end of the academic year. However, despite these scenarios, I am not aware of any Mozambican study that has analysed in depth the literacy programmes in Mozambique focusing on adults' needs and literacy practices in and out of the classrooms, adopting the New Literacy Studies paradigm in the frame of an ethnographic approach (Street, 1984; 1995). This approach can be an effective way to portray people's literacy practices, as it enables the researcher to reside in the selected setting, observing and talking with the targeted participants. This enables the researcher to have an informed understanding of the links between adults' feelings (motivations, expectations), the context of the teaching and learning process, and their literacy practices in their daily life activities.

Mozambique lacks studies on adult literacy programmes with detailed descriptions and interpretations focusing on needs, motivations and expectations of the learners and their facilitators, as well as on what they do with literacy in different social domains. This appears to confirm Wagner's (1993) concern about attitudes as to literacy:

> Much attention has focused on grandiose and politicized notions of "empowerment", but only minuscule attention has been directed toward understanding the belief systems associated with the ethnic, linguistic, and social contexts in which individuals live and practice literacy. (p. 262)

In light of this, this study's main concern is to fill this gap analysing what adult learners are able to do with what they learn in adult literacy programmes in Mozambique, so as to determine the functionality of the programmes away from the widely held conviction that literacy necessarily drives people to enlightenment and to economic development, irrespective of the context in which it occurs.

1.4   Aims and objectives of the study

The main aim of this study is to determine the functionality of the literacy programmes that the Mozambican government provides adults, in Boane and Pemba, taking into consideration that the public targeted by such programmes has different social status, cultural habits, motivations, expectations and commitments to literacy, which together contribute to the kind of literacy practices they perform in each context.

The specific objectives are to:

(i)   Determine the literacy model underpinning the programmes.

(ii)   Identify and analyse the adult learners' social origins, needs, motivations and expectations as well as previous experiences in relation to literacy.

(iii)   Identify and analyse the facilitators' social origin, needs, motivations and expectations, as well as academic/professional experiences.

(iv)   Analyse and determine the literacy practices performed by the learners and their facilitators when engaged in different social contexts, including when such practices are linked to the use of technology.

(v)   Determine the language(s) the learners and their facilitators attach to literacy practices in different social domains, taking into consideration the fact that Mozambique is a multilingual setting.

(vi)   Describe and analyse the learners' and facilitators' literacy practices within the classroom.

(vii)   Analyse to what extent the programmes respond to learners' motivations, needs, aspirations and access to technology.

(viii) Analyse to what extent the programmes enable learners' participation towards their development and exertion of citizenship.

(ix)   In view of (i)-(viii), make recommendations on language and curriculum policy and practice for adult education programmes in these contexts.

Therefore, the following research questions are proposed for this study:

1.5   Research questions

(i)   What model/concept of literacy underpins the literacy programmes used in Mozambique (Boane and Pemba)?

(ii)   What is the profile of the learners and facilitators as to gender, age, social status, needs, motivations, expectations, language use and previous experience of literacy in Boane and Pemba?

(iii)   To what extent do the adult literacy programmes respond to the learners' motivations, needs, expectations and access to technology?

(iv)   To what extent do the adult literacy programmes address issues of development and citizenship?

1.6   Scope of the study and limits

The study is solely limited to the adult literacy programmes in the selected settings, aiming to reveal the learners' and facilitators' feelings about literacy as well as what they do with literacy in different social domains, and to determine if the literacy programmes promote learning opportunities so that learners can become designers of their 'social futures' (Cope & Kalantzis, 2000a), in the sense that they can participate actively and meaningfully in development and citizenship actions.

The study is limited to two literacy programmes, both run by the state – the ALFA-REGULAR programme and the ALFA-RÁDIO programme. With regards to the former, the learners' sample includes nine learners (three of each three levels) from each research setting. As regards the learners of the ALFA-RÁDIO programme, the sample is composed of two learners from each research site. With reference to the facilitators' sample, six facilitators of the ALFA-REGULAR programme in Pemba and one of the ALFA-RÁDIO are included. In Boane, the sample includes two facilitators of the ALFA-REGULAR working with mixed classes (learners in 1st, 2nd and 3rd levels), as well one facilitator of the ALFA-RÁDIO programme. The rationale is to hear the voices of the representatives of all different learning groups as well as the respective facilitators. The sample also includes representatives of technicians at the district and national levels. In Pemba, two technicians participated in the study, while in Boane only one was involved. At the central level, two technicians were involved in the study. The study also involved two local leaders (one from each research setting).

A study of this nature, which is based on the principle that literacy practices differ from setting to setting and are shaped by the context in which they occur, should ideally be undertaken in the eleven provinces of Mozambique. This procedure would have the advantage of depicting a whole picture of what adults involved in literacy programmes do with literacy all over the country. However in keeping with the aims of this study, a comparative study of adult literacy programmes in two provinces of Mozambique – Cabo Delgado (Pemba city) and Maputo-province (Boane) is made. The settings are located in the two extremes of the country: Boane in the south and Pemba city in the north. Although these characteristics might reinforce the assumption that literacy has to be viewed as dependent on the social and cultural context of its occurrence, it is assumed that general findings of the study will be of use to adult literacy programmes in other provinces of Mozambique with characteristics similar to those of the research settings.

1.7   Significance of the study

As I am not aware of any study developed in the area of adult literacy in Mozambique focusing on needs, motivations and expectations of learners and facilitators adopting an ethnographic approach, I maintain that this study will contribute towards:

(i)   changing the popular conviction that literacy, irrespective the socio-cultural context within which it takes place, leads to enhanced positive social outcomes;

(ii)   enhancing the corpus of knowledge in this area of study;

(iii)   informing practitioners on literacy practices performed by learners either in the classrooms or in other social domains;

(iv)   informing curricula designers as to learners' learning needs, motivations and expectations as well as facilitators' motivations and expectations; issues of language of instruction in multilingual contexts; and potentialities of the digital literacies in adult literacy programmes for both improvement of communication and enhancement of literacy practices.

1.8 Conclusion

This Chapter introduces the study, starting with a brief debate on the connection between literacy and language, the autonomous and the ideological views of literacy, and consequences of illiteracy. Following this, section 1.2 describes the background to the study. The next section discussed the research problem. Section 1.4 presented the aims and objectives of the study, followed by the section related to the research questions. Section 1.6 described the scope and the limits of the study. Finally, section 1.7 presented the significance of the study.

CHAPTER TWO

2. LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

2.1 Introduction

This Chapter presents the literature review and the conceptual framework of this studyas they relate to the aims and objectives of the study. The literature review is based on the key issues of this study. Thus, my literature review will evolve with a focus on the following with relation to adult learning and literacy: literacy, critical literacy, adult education, adult literacy programmes, adult learners, facilitators, multilingualism, and digital literacy. In light of this, it is hoped to construct a corpus of information that will be useful in designing my research to my data analysis. In that context, different points of view are discussed according to theorists and case studies on adult education, specifically adult literacy.

2.2   Literature Review

2.2.1   Concepts of literacy

Literacy is a key issue and concept of this study. In this section, various theoretical and case studies on 'literacy' are discussed, from the autonomous literacy model to literacy linked to sustainable development as they relate to the research question: "What model/concept of literacy underpins the literacy programmes used in Mozambique, theBoane and Pemba areas?" From this review, and from the results of the qualitative study, it is hoped that useful recommendations will emerge for the National Directorate for Adult Literacy and Education (DINAEA) at the Ministry of Education of Mozambique.

Although many studies on literacy, have been carried out, "[v]arying and often vague definitions of literacy abound in literature and in praxis" (Lind & Johnston, 1990, p. 29). In view of this, and based on various research studies on literacy, and on international institutions such as UNESCO, the review will investigate and

compare the various concepts of literacy currently in use and under discussion will be presented using a diachronic perspective.

2.2.1.1 'Autonomous model'

According an early UNESO definition, proposed by an Expert Committee on the International Standardization of Educational Statistics convened in 1951 by UNESCO, and which has since been revised and expanded "a person is considered *literate* who can both read with understanding and write a short simple statement on his or her everyday life" (UNESCO, 1957, p. 20).

This individual-based definition, officially agreed upon in the 1950s, raises certain questions:

(a) Could one consider being able to read and write a short simple statement on his or her everyday life to be an adequate or accurate description of what it means to be 'literate', even though the definition does include "with understanding"? Whose 'understanding' is referred to in the definition? Is it the understanding of the person who is being assessed in order to gauge whether she or he can be considered literate or that of the person who assesses the former? If the answer is linked to the latter, then we are at risk of considering literate a person who, after some repetition, can write a simple statement but cannot understand its meaning.

(b) To what extent is the measurement of literacy 'objective' when the measurement criteria are described using vague and, to some degree, subjective adjectives such as "short" and "simple"?

(c) In most multilingual contexts in Africa for instance, for literacy statistics purposes, the language attached to reading and writing is the one that is historically linked to the West and to colonisation by European powers in the eighteenth and nineteenth centuries. People who are able to read and write in local languages officially fall into the category of 'non-literate'. This is probably derived from the historical and universally accepted Western concept of literacy,

terms as monolithic and invariable (Street, 1984). One could argue that it would be reasonable and equitable to add the phrase 'in any language' to the definition.

The 1950s definition of literacy by UNESCO (1957) P. 18) has become contestable. It was at the time intended as a starting point toward counting 'illiterates' in a number of countries worldwide. Accordingly,

> literacy is a characteristic acquired by individuals in varying degrees from just above none to an indeterminate upper level. Some individuals are more literate or less literate than others, but it is really not possible to speak of literate and illiterate persons as two distinct categories (…) The individual who can communicate with another by means of written language obviously has a certain advantage over those who cannot. Thus an individual who possesses this ability is regarded as 'literate' person, and one who does not possess this ability is considered an 'illiterate' similarly, a society which does not possess a written language may be called a 'non-literate' or 'pre-literate' society.

Three points can be inferred from this early UNESCO definition:

(a) It is vague and generalizing to characterize a person as 'literate' or 'illiterate': "above none" and "undetermined" are expressions that have no clear or distinct meaning. In other words they do not categorise in an objective or accurately measurable way those who are 'literate' and those who are not.

(b) It gives rise to the notion of the 'prestige' or 'power' of those who can read and write, having a "certain advantage over those who cannot".

(c) Although not overtly categorising individuals and societies as such, the definition conceives of them within the dichotomy 'literate'/'non-literate'. Such a dichotomy, or 'great divide' (Finnegan, 1973), is no longer valid in a contemporary world, constituted as it is by various, to some extent 'literacy-exposed' and interconnected communities, as it fails "to capture the realities of the

cultural practices that individuals engage in, whether schooled or unschooled" (Wagner, 1993, p. 6).

Such considerations over the last five decades since the original UNESCO definition of 'literate', have led to the development of a more 'functional' definition of literacy.

2.2.1.2 Functional literacy

The post UNESCO 1957 'functional' concept of literacy, located between 1960 and 1970, is one linked to socio-economic development, from which resulted the concept of 'functional literacy' (UNESCO, 2004). During this period, programmes for functional literacy, for example, UNESCOs Experimental World Literacy Programmes (EWLP) (1967), were designed to promote reading and writing as well as arithmetical capabilities aiming to increase productivity. Literacy experts evaluating the EWLP observed at the time that these programmes "enhance the ability of individuals and groups to express themselves orally, in writing or in other ways", thus extending the concept of literacy to groups of people as well as individuals (UNESCO, 1976, p. 131). Such programmes were the subject of numerous campaigns. It was within this context that UNESCO, in 1970, formulated the following definition of a literate person to include mathematical literacy and situating the individual in a social context:

> A functionally literate person is one who can engage in all those activities in which literacy is required for the effective functioning of his or her group and community and also for him or her to continue to use reading, writing and calculation for his or her own and community's development (UNESCO, 2004, p. 12).

However, the functional feature of literacy included in this definition "does not include its political, economic, social and cultural" dimensions (UNESCO/United Nations Development Programme (UNDP), 1976, p. 191). The authors of this programme go a step further and argue that being in a state of development is not simply about economic growth. Therefore, literacy must aim not only at

developing in the human being a critical awareness of social reality, but also at enabling him or her to "understand, master and transform his or her destiny" (ibid p.191). However, one could argue that the 2004 UNESCO definition is reductive in the sense that it implies that only 'literate' persons are able to be 'functional'. The literate person is, once again, in a position of prestige and power; the person who is not 'functionally literate' depends upon those who are functionally 'literate'.

Ironically, in the mid-1970s, the EWLP expired without having achieved its objectives. Critics pointed to its single-model approach, which they saw as being too limited, as well as the lack of evidence of direct socio-economic results of literacy (Lind & Johnston, 1990). Other voices questioned both the validity and the widespread acceptance of the definition of functional literacy as the most adequate approach to adult literacy. For instance, Kazemek (1985), in an examination of the adult performance level project and its effects on adult literacy education in the United States of America, urged recognition of literacy as both a personal and a social process of coming to know that is political, cultural, and context-dependent. Furthermore, adult literacy instruction needed to be viewed as a process of mutual discussion.

I believe that these arguments are necessary to signpost an alternative approach to literacy and can be deemed as the seeds for what Stromquist (1997) termed 'emancipatory literacy'.

2.2.1.3 Emancipatory literacy

This is a relatively new and radical view of literacy that emerged in the 1960s based on Freirean assumptions that literacy, contrary to passive transference, is an active creation that occurs when learners are encouraged and supported by other learners when they analyse and reflect on problems in their own experience and when they work actively together towards transformation of their social worlds (Freire, 1985). According to this model, literacy is used to "empower the oppressed groups of a society to take action to alleviate their predicaments"

(Oxenham, 2008, p. 19). In other words, literacy is a strategy of liberation and teaches people not to read simply the word but also the world (Freire & Macedo, 1987). This approach to literacy has come to be termed 'the method of *conscientization*', and it implies two dimensions: "Students must become literate about their stories, experiences, and the culture of their immediate environment.… they must also appropriate those codes and cultures of the dominant spheres so that they can transcend their own environments" (*op. cit*., p. 47).

Crucial in these dimensions is the dialogue among learners aiming collectively to make sense of their lives, and develop an awareness of, or be conscientised about, the need to change the *status quo*. This dialogue provides the connection between oral and literate forms of interpreting, understanding and transforming the world (Freire, 1995).

However, although Freire's approach was very popular in Latin America in the sixties and seventies, little is known about its implementation in adult literacy programmes as a consequence of a paucity of literature on this matter. But some voices argue that this approach did not, on the one hand, sustain the assumptions on the link between literacy and power (Luke, 1996) and, on the other hand, describe it as extremely demanding and difficult for facilitators to manage without adequate training, as they can easily turn a dialogue into an interrogation process (Lind & Johnston, 1990; Stromquist, 1997).

However, it is valuable to consider Freire's approach as the first stage of literacy as a socially and culturally situated practice, an approach adopted by the New Literacy Studies, which will be discussed in the following section.

2.2.1.4 The New Literacy Studies (NLS)

In the early 1980s a new wave of literacy approaches came into being. Ethnographic studies challenged the popular conceptions of literacy prevailing at the time that consider that the acquisition of literacy by individuals and societies always leads to positive and unproblematic social outcomes (Street, 1984; Heath,

1983). This wave of approaches has come to be termed collectively as the ideological model of literacy.

A significant number of cross-cultural studies were undertaken to illustrate that literacy, in terms of the ideological model, is variable, multiple and is socially, culturally, and discursively embedded in the contexts where it occurs (Street 1984, 1993, 1995; Heath, 1983). Such studies fall into a domain that came to be named New Literacy Studies (NLS) (Gee, 1999; Barton & Hamilton, 1994; Collins, 1995; Heath, 1993; Street, 1998). This approach questions the categorisation of people as 'literate' or 'illiterate', arguing that many individuals labelled 'illiterate' engage in significant literacy practices for specific purposes in their day to day lives. For instance, Kell (1996, pp. 238-244) describes the "literacy practices of an 'illiterate' community leader", Winnie Tsotso, who, relying on her daughters as literacy brokers in the domestic domain, deciphers invoices, and in the political domain gains access to the meaning of typed agendas of the African National Congress (ANC) seasonal meetings so that she can interact meaningfully with her comrades.

The NLS are criticised for overstressing local demands and for not recognising sufficiently how "external forces … have impinged upon the 'local' experiences of specific communities" (UNESCO, 2005, p. 151). In fact, this approach, which emphasises local literacy practices, lacks evidence of 'power-in-literacy', which depicts how "power, knowledge, and forms of subjectivity are connected with "uses of literacy" in modern national, colonial, and postcolonial settings" (Collins & Blot, 2003, p. 66). Moreover, in a context of globalisation, it seems that,in terms of literacy, the bridge between the local and the global needs to be constructed. The approach lacks evidence of the 'social uses of literacy' (Prinsloo & Breiner, 1996) that empower people so that they can meaningfully change social relations and practices in a particular context, for example, of social inequalities. Few NLSs have revealed "the configuration of dominant and vernacular literacy practices that characterise a particular context and locality" (Papen, 2005, p. 15). Another problem with the work of the NLSs is their

tendency to uncritically associate 'schooled literacy' or 'essay-literacy' with the autonomous literacy model. This tendency has reduced the usefulness of this approach for policy purposes (Kerfoot, 2009, p. 24).

2.2.1.5 Literacy as a basic learning need for all

Previous approaches to literacy were determinant to further elaboration of the meaning of literacy and how it is acquired and applied. Thus, during the International Literacy Year (ILY) in 1990, UNESCO and the international community expanded their scope to address literacy issues for children, young people and adults in both industrialized and developing countries.

UNESCO's concern at the time was the necessity of people across the world having access to literacy regardless their social condition or age. In fact the World Declaration on Education for All (1990) saw the concepts of basic learning needs and literacy as part of a continuum process that encompasses formal and non-formal education for all age groups.

For Lind and Johnston (1990, p. 36), the "Education for All" approach voiced in diverse international organs changed forms over time, as

> Initially, the idea arose from a concern that education, in particular primary education, was not sufficiently "relevant", and it thus took the form of a proposal that "basic" education should be provided for everyone. It was the insistence on education for everybody which distinguished the idea from the tenets of "Fundamental Education".

Lind and Johnston (1990) recognised that education is the right of all and that universal literacy thus concentrates on education of all age groups, but they considered the concept of basic education "rather vague, grounded in a blend of context-relevant and more general subjects" (p. 37), as they caution that basic education could easily be a way of providing rural and, it could be argued, urban, people with an inferior education with the purpose of not only making them

"prisoners of the soil, but also shoring up the status quo." Their concern is about both the quality and relevance of teaching and learning practices in the endeavour of education for all, including literacy as the fundamental, transversal and continuing tool that enables children, young, and adult people to cope meaningfully with their diverse social domains. Clearly people do not just need the 'basics' (Hull *et al.*, 1996), if we want them to be emancipated or empowered citizens who are able to 'design' and 'redesign' their world (Cope & Kalantzis, 2000a).

However, it can be argued that the agenda of literacy as a basic learning requirement for all is somewhat utopian, as many countries are still facing crippling problems such as civil war, dire food insecurity and poverty, and people in this context will be more preoccupied with shelter and food than with literacy. In practical terms, the question needs to be asked as whether developing countries, with their scarce finances, would be able to provide all their populations with basic literacy. Are societies prepared or able to provide literacy-rich environments so that people can keep practising and reinforcing their literacy skills, with the aim of changing their communities and wider society, throughout their lives? How should the learning process be designed so that literacy enables agency and lifelong learning? Answers to some of these questions are to be found in the 'pedagogy of Multiliteracies' (Cope & Kalantzis, 2000a), the focus of the next section.

2.2.1.6 'Multiliteracies'

In 1996, a small group of professional academics, including James Gee and Allan Luke, colleagues and friends who had been working together on a new concept of literacy, or literacies, met in London to discuss pedagogic alternatives which could address what they saw as the shortcomings of the NLS approach, due to the rapid changes in literacy due to globalisation, technology, and increasing cultural and social diversity. They saw these limitations in terms of the centeredness of the NLS on the local, and the lack of powerful social uses of literacy and its usefulness for curriculum purposes. This group came to be known as The New

London Group (NLG). For this group, increasingly cultural and linguistic diversity on the one hand and the rapid proliferation of communications channels and media on the other hand implied radical "changes in the nature of the subject of literacy pedagogy" (Cope & Kalantzis, 2000a, p. 5). The choice of the term 'Multiliteracies', or a pedagogy of multiliteracies, was meant to account for this development (Cope & Kalantzis 1996).

The 'pedagogy of Multiliteracies' represents a shift away from the "mere literacy" (Cope & Kalantzis, 2000a, p. 5), confined to "formalised, monolingual, monocultural, and rule-governed forms of language" (New London Group, 2000, p. 9). This multiliteracies pedagogy conceives of language and other modes of meaning as dynamic resources of representation, which are continually remade by their users while seeking to reach their diverse cultural purposes. Users themselves are conceived, or, more importantly should see themselves as active changers, 'designers' or 'makers' of 'social futures' (Cope & Kalantzis, 2000a, p. 7). Emphasis on the agentive character of the individuals, or groups, involved in developing their 'literacies', may be captured in the concept of 'Design', which refers to the 'structure' as well as the 'agency'; it is a process in which there is no separation between the individual and the culture (Cope & Kalantzis, 2000b, p. 203). For the NLG, the concept of 'Design' sees human beings as both "inheritors of patterns and convections of meaning while at the same time active designers of meaning", and being designers of meaning, they are 'designers' of their "social futures – workplace futures, public futures, and community futures" (Cope & Kalantzis, 2000a, p. 7). The concept of 'Design' has to do with the 'what' of the literacy pedagogy proposed by the NLG.

They developed a theory that comprises six modes in the process of meaning-making, namely Linguistic Meanings, Visual Meanings (which include images, page layouts, screen formats), Audio Meanings (audio sound effects), Gestural Meanings (which include body language, sensuality), Spatial Meanings (the meanings of environmental spaces, architectural spaces), and Multimodal meanings. To Multimodal meanings is ascribed the highest value, as this category

of meanings relates the other five modes of meaning to each other in "quite remarkably dynamic relationships" (The New London Group, 2000, p. 28).

In order to describe 'Multimodal meanings' and the relationships of different 'Designs of Meaning', the NLG draws on the work of Fairclough (1992) and his concepts of hybridity and intertextuality. In this context, the word hybridity stresses "the mechanisms of creativity and of culture-as-process as particularly salient in contemporary society" (p. 29). The NLG present the example of African musical forms when combined with audio electronic and the commercial music industry as a case of hybridity. With regard to intertextuality, it resides in the potentially intricate ways in which meanings, for example the linguistic ones, are constituted through connections to other texts, to other discourses or genres, to other narratives, and other modes of meaning.

From this stage they moved to what they named the components of the pedagogy: Situated Practice, Overt Instruction, Critical Framing, and Transformed Practice.

'Situated Practice' relates to the experience of meaning-making in life worlds, the public domain, and workplaces. With regard to the situatedness of practice, the researcher detected some echoes of the NLS (Street, 1984, 1995; Gee, 1996; Barton, 1994) and of 'community of practice' and 'situated learning' (Lave & Wenger, 1991). In fact, the pedagogy proposed by the NLG, relative to 'Situated Practice', refers to immersion in meaningful practices in a community of learners who are able to play multiple and diverse roles, drawing on their background and experiences. Within the community there are experts and expert novices who can take on the role of guiding learners, "serving as mentors and designers of their learning processes" (The New London Group, 2000, p. 33).

'Overt Instruction' is the way in which students develop an explicit meta-language of Design. This suggests that they develop a meta-language that portrays both the 'what' of literacy pedagogy and the 'how' of leaning. It includes all teachers' and other experts' active interventions that scaffold learning activities, focus the

learners on the important characteristics of their experiences and activities in the community of learning, and permit learners to get "explicit information at times when it can most usefully organise and guide practice", based on what the learners know and have accomplished (The New London Group, *op. cit*., p. 34).

'Critical Framing' refers to interpretation of the social and cultural context of specific designs of meaning. It allows learners to gain the "necessary personal and theoretical distance from what they have learned, to constructively critique it, to account for its cultural location, to creatively extend and apply it, and eventually to innovate on their own, within old communities and in new ones" (*Ibidem*). The importance of this, in terms of developing literacy, is that learners are invited to critically examine and reflect on what they learn. They construct and deconstruct knowledge, and apply it meaningfully. This literacy thus supersedes the transmission/passive learner model, wherein learners are mere receivers of what teachers transmit to them.

'Transformed Practice' is the component in which students – while being meaning-makers – become designers of social futures. It is a return to the starting point (Situated Practice) in a form of re-practice, where theory turns into reflective practice. According to this model, teachers, together with their students, have to develop ways that assure, in a reflective way, demonstration by students of how they can design and perform new practices integrated with their own goals and values.

In this study it is argued that lack of 'modes of representation' in developing countries constrains the 'social future' of the students in those countries. In addition, the use of the term 'future' presents them simply in terms of potential global citizens, in a 'prospective' action of 'Designing' their future. Also the 'future-oriented' (Cope & Kalantzis, 2000b) characteristic of this pedagogy does not tackle the actual and immediate needs of the students, who, in the case of this study, are adults in need of immediate solutions to their social problems. Furthermore, although the pedagogy of multiliteracies suggests that it contains the

potential to resolve problems resulting from the diversity of languages, it does not present a clear strategy on how it will deal with problems that emerge in multilingual classrooms, as it is reductive in terms of, and privileges English and the different intonations.

2.2.1.7 Literacy linked to Sustainable Development

Gómez (2008) presents two approaches to literacy and development; one approach is of an 'institutional' or 'governmental' nature, led by UNESCO, and the other is of an academic nature, based on the input of theoretical research. For her, the concepts of literacy and development are in the process of evolving. The governmental or institutional approach is dominated by the developmentalist view. Accordingly, literacy is seen as tool necessary for development "rather like a technique we decide to do with once we have acquired it" (p. 86). The academic approach constitutes a diversity of views and definitions, depending on the theoretical context used in the analysis of the phenomenon, as has been described.

The concept of development has also been evolving, from the monolithic view, which is related exclusively to economic variables, to a more multi-semantic and complex set of perceptions. More recently, although not refusing the economic variable, the concept of development entails general improvement in economic, social and political conditions of the society as a whole. Such an improvement is seen in terms of reduction or eradication of poverty, of inequalities, injustices, insecurity, ecological imbalance, and unemployment in a context of a growing society (see Openjuru, 2004). Hence, according to this model, there are different kinds of development, for example, "cultural development", "sustainable development", "endogenous development" (see Gómez, 2008), "social, political and economic development" (see Oxenham, 2008).

Sustainable development refers to the rational utilisation of the natural resources of a place so that future generations can benefit from them in the same way as does the present generation. This process requires consciousness among the present generation. For Gómez (2008), any pedagogic agenda which aims to

facilitate integral literacy, and allows for sustainable development, must take into consideration the fact that human beings are at once biological, psychological, cultural and social; that is to say that human beings are complex, multi-faceted, and multidimensional. This new understanding of the complex nature of human beings is fundamental to understanding the link between literacy, sustainable development and the development of consciousness. Gomez (2008, p. 155) describes the link between literacy and the development of 'consciousness':

> Literacy must be seen within the context of the development of consciousness; a more evolved consciousness must be more inclusive, more profound, more panoramic, more comprehensive, more dialogistic, more spiritual, more loving, more universal, in other ways, more integrated.

It could be argued that this approach is too demanding, as it implies changing the way in which human beings conceive of themselves and could be said to be about profound attitudinal shifts.

I would question whether adult literacy for sustainable development, which also needs substantial financial investment in educational projects, would be sustainable in a sub-Saharan country such as Mozambique[1].

The concept of literacy varies widely, depending on the context, culture, ideology, beliefs and purposes within which certain literacy practices take place. UNESCO's definitions have been shifting from the autonomous approach of the 1950s, based on the instrumental nature of literacy, to a socio-cultural perspective grounded in personal and social empowerment and that sees literacy as embedded in specific contexts requiring different practices, as is argued by Street (2001) and

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[1] The budget for the education sector in Mozambique depends largely upon external aid, given that the national budget remains insufficient for coverage of the national expenditure. In 2012, for example, the deficit for national expenditure was more than 40%. According toBartholomew, Takalaand Ahmed (2010)it seems unlikely that the Mozambican Government will increase the state budget allocation for the education sector as it has not been successful in significantly increasing state revenues from taxes, and the global financial crisis will probably put additional fiscal pressure on the Mozambican Government budget.

other proponents of critical and ethnographic literacies. No doubt universal definitions of literacy will continue to remain unsatisfactory and inadequate as societies continue to change rapidly and in line with their changing needs. Such changes and needs in their turn shape the changing definitions of literacy. In the meantime, as suggested by Lind (2009, p. 244), it would be appropriate to accept that literacy, conceived as the acquisition of the skills and practices of reading and writing in relation to a diversity of texts, pictures, graphs and numbers in their digital, printed or hand-written forms, is a universal need and right, and as a means of coping more effectively with the demands of daily life and of survival, but it cannot be seen as a panacea for all social ills.

In Mozambique, the term used for literacy is *alfabetização*. According to Dicionário do Aurélio (2008), *alfabetização* is the action of *alfabetizar,* a diffusion of primary education restricted to the learning of rudimentary reading and writing. For the purposes of this study, *alfabetizar*, as defined in Mozambique, refers to the teaching of reading and writing and the provision of primary education in Mozambique.

This definition suggests that literacy, meaning *alfabetização*, is the process of teaching the fundamentals of reading and writing. In other words, it is the process of teaching children and adults how to read and write the alphabet (ABC). From this definition, it follows that numeracy should not be part of *alfabetização*. However, in reality, the practice of teaching *alfabetização* in Mozambique shows that, beyond teaching the fundamentals of reading and writing, literacy entails numeracy practices as well. It also stimulates learners' participation in activities at socio-political and economic levels and it is the foundation for further education and life-long learning. DINAEA's definition is elucidative in this regard:

> Literacyis considered, on the one hand, the acquisitionof basic notions of reading, writing and calculation, and on the other hand, a process that encourages participation in social, political and economic activities and allows for continuing education. The concept also reflects the type of

functional literacy as one of local development activities (Ministério de Educação, 2000, p.41 my translation from Portuguese).

Nowadays, the DINAEA authorities have adopted the term *literacia*, which is an Anglicism of 'literacy'. The facilitators' and learners' books for the new curriculum are titled *Literacia – Livro do alfabetizador* and *Literacia – Livro do alfabetizando*, respectively (see Appendices 17 and 18). For literacy practices that have to do with numbers, the term used is *numeracia*, which is also an Anglicism of *numeracy*. This term is a substitute for the terms *Aritmética* and *cálculo*.

For the purpose of this study the term 'literacy' is used to refer to the various practices of reading, writing and calculation as well as the utterances linked to such practices either in the classrooms or in other social domains. Such practices are solely those of learners and facilitators involved in adult literacy programmes.

The following section focuses on critical literacy as linked to literacy programmes.

2.2.2   *Critical literacy*

This study focuses on *what*, *why*, *how* and *when* adults read and write in and out of the adult education classrooms. These four questions, it is argued, are at the heart of critical literacy. Freebody (2005) argues that the principal theory underpinning research in critical literacy is that all the works and trappings of literacy have histories. Literacy materials, the alphabet, and the ways in which we pronounce sounds, the writing and reading of a language following the pattern forms of that language, the interpretative practices moulded through different social domains (school, workplace, church, etc.), and the accounts of domestic, civic, economic, and cultural life available through acculturation into institutionalized reading and writing practices, are the traces of the struggles, victories and defeats of certain ideas, groups, communities and language groups. Thus, in this study it is argued that the adoption of a critical approach to the

teaching and researching of literacy situates literacy in those political, social and cultural struggles, victories and defeats.

Cheah (2001) suggests that any initiative toward critical literacy be a bottom-up approach, centred on students and not on the teacher. Quoting Pennycook (2001), Chean argues that learners may take the lead in introducing a "pedagogy that starts with the concerns of the students… through an exploration of students' histories and cultural locations" (ibid p. 79). But Walace (2001) notes that "although critical literacy approaches may build on students' experiential knowledge and existing cultural and linguistic resources, these are reshaped and re-evaluated in the light of closer scrutiny of texts in the classroom setting, sometimes in ways that take both teacher and student by surprise" (ibid p. 215). Walace equates critical literacy with vertical discourse, which is typically more schooled, then explicit and elaborated. For Walace, explicitness and elaboration are the essential features of critical literacy. She argues that critical literacy awareness and use depend upon practice of specific types of meta-level awareness that individuals do not acquire naturalistically in daily life but learn in the school setting.

According to the critical literacy approach, students are conceived of as being the starting point of the reading and writing process, and as both available resources and meaning-makers. My concern in this study is with the role of the educator in this approach. While the educator facilitates the process, she or he has her or his own cultural, social and political convictions and identity and thus it is questioned whether it is possible for the educator to teach critical literacy without imposing a particular view of the world on her or his students.

The following section is on 'adult education', another key issue and concept of this study, at theoretical and practical levels.

2.2.3 Adult education – theory and practice

This study centres on adult literacy programmes in Mozambique. Given that adult literacy programmes are part of adult education, a clear conceptualisation of adult education isnecessary. It is hoped that,in the process of exploring and developing this conceptualisation, can contribute towards a better understanding of what adult education is or should be, with particular reference to Mozambique. This process builds on the theoretical orientations of Rogers (1992), whose research and perspective is Western,although incorporating experience from 'developing countries', and Torres (2003), whose focus has been on the South, as well as on my experience accumulated in more than a decade of work in this field. Bringing together different views on adult education may enrich the discussion and the research outcomes.

The expression 'adult education', located in a particular context or historical period, may carry a variety of meanings or a single meaning. In the 90s Rogers (1992) noted that adult education did not convey the same meaning as it conveyed in earlier years, and that its meaning was not the same in Third World countries as is in the Western countries. Pointing out the conceptual chaos in relation to the term adult education, Rogers (1992) argues that the concept contains ambiguities, and it is variously equated with continuing education, recurrent education, lifelong education, permanent education, non-formal education and so forth. Torres (2003: 27) expresses a similar concern, seeing adult education, non-formal education and lifelong education as not being conceptually the same l, and that adult education, "whether basic or continuing/advanced, takes place in formal, nonformal and informal education settings".

For Rogers (1992), adult education is not limited to the provision of literacy, numeracy and social skills to adults who have never attended school or receive successful teaching while at school. He explains that, for some countries, adult education is synonymous with remedial education for adults in the form of adult literacy, which often excludes other forms of adult learning in diverse and important areas such as health, agriculture, income generation, professional

development or vocational training.In Rogers' (1992) definition, adult education includes:
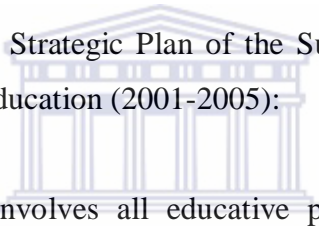
> all planned and purposeful learning opportunities offered to those who are recognized and who recognize themselves as adults in their own society and who have left the formal initial educational system (or who have passed beyond the possible stage of initial education if they were never in it), whether such learning opportunities are inside or outside the formal system, so long as such learning opportunities treat the learners as adults in decision-making, use appropriate adult learning methodologies and styles and allow the learners to use the experience for their own purposes and to meet their own needs (Rogers, 1992, pp. 28-29).

This definition encompasses the what ("learning opportunities"), the how ("planned and purposeful", learners treated as adults in decision-making, usage of adequate "learning methodologies and styles", learners allowed to use their "experience for their own purposes and to meet their own needs"), the who (adults – either recognised by others or who recognise themselves as such – "who have left the formal initial education system" or who never have been in it), the where ("inside or outside the formal system") of adult education. From this definition it follows that adult education, has a purpose, which is learning. Therefore, it has to be planned in such a way that is effective, in the sense ofthe beneficiaries being placed at the centre of the learning process, and their experience as well as their decisions being valued.

The list of learning opportunities in adult education programmes includes "vocational programmes, career and professional development, leisure and hobby pursuits, personal and social growth programmes, specific training and general interest courses" varying "from country to country and from period to period" (Rogers, 1992, p. 29). This view of adult education appears to align with that of Torres (2003) in terms of being a wide field that incorporates basic and continuing education, vocational and technical education, higher education and professional development. She goes on and refers to (adult) basic education as indispensable education that aims to meet and expand adults' basic learning needs, and while it

can be seen as remedial education for those who missed the opportunity to go to school or to meet some fundamental basic learning needs at an earlier age, it "cannot be equated with remedial or second chance education, because it is valid and important in its own right" (Torres, 2003, p. 27). For Torres, literacy is thus a basic need in the same way as food is.

In this context, in Mozambique there exists a distinction between adult literacy and adult education. Such a distinction is represented in the designation of the governmental body responsible for adult literacy and education activities, the National Directorate for Adult Literacy and Education. Although this body is meant to deal with both adult literacy and adult education, its activities are more focused on literacy. This is in keeping with the national literacy campaigns of the late 70s, which remain current. In this context it is relevant to note the definition of adult education in the Strategic Plan of the Subsector of Adult Literacy and Education/Non-Formal Education (2001-2005):

> Adult Education: involves all educative programmes directed to adults either in groups or individually aiming at developing knowledge, aptitudes, capacities and competencies of intellectual, affective, physical, artistic, professional and social order. Adult education entails also the concept of literacy (Ministério de Educação, 2001, p. 34, my translation from Portuguese).

In fact, although the above definition of adult education encapsulates the concept of literacy, grounded practices tell us a different story: adult education is equated with literacy or 'basic education' assigned to social, economic and cultural agendas. The mission of DINAEA makes this emphasis on basic education clear:

> DINAEA's mission is promotion, coordination and assurance of equitable access to basic education by young and adult people in partnership with the Civil Society aiming at eradication of illiteracy, and economic, social and cultural development in Mozambique contributing towards poverty reduction (Ministério de Educação, 2001, p. 6, my translation from Portuguese).

First, it is evident the use of 'pathological terminology' (Torres, 2003) in this mission to refer to illiteracy since it has to be 'eradicated'. It follows that adult education activities organised by DINAEA are still meagre, depending on the availability of funds from donors, and they fall into what is termed 'non-formal education'. This is the case in Mozambique where organic horticulture, the management of small business and low cost building were done initially under the auspices of the German Technical Corporation (GTZ) and currently of Icelandic International Development Agency (ICEIDA). There are probably many activities in the domain of adult education that take place under the auspices of various Ministries, but such forms of education are run without the coordination of the DINAEA, for example, rural/agricultural extension under the Ministry of Agriculture, campaigns for vaccination of children, prevention of HIV/AIDS, malaria and other diseases under the Ministry of Health, training for self-employment or professional development under the Ministry of Labour.

In this study, it is argued that an antithetical position to the current understanding and practices of 'adult education' in Mozambique is taken. What goes on in this education area shows a clear separation between literacy and adult education as described earlier in this chapter. Thus, the term 'adult education' is used to refer to all forms of learning planned for adults, either regarding basic education or continuing education, irrespective of the nature of the actors involved in its provision, whether from the state, private sector or Civil Society Organisations (CSO), in formal and non-formal settings. The study assumes that literacy is part of adult basic education, and therefore of adult education, and is key in terms of adults participating in further education.

The following section focuses on those factors which have been found to contribute to the success of adult literacy programmes, as well as those factors which have rendered them ineffective.

2.2.4   Adult literacy programmes

The importance of this section has to do with the fact that this study focuses on literacy programmes made available to adults in Mozambique. The studies reviewed do not focus on defining 'adult literacy programmes'. Instead they describe adult literacy programmes either in terms of what is expected from well-run adult education programmes or in terms of the major handicaps. The work of Oxenham (2008) and Muiru & Mukuria (2005) informs this section. Oxenham (2008) has for many years been involved in the design, implementation and evaluation of literacy programmes on an international scale, and thus can be said to have the requisite expertise to evaluate well-run programmes using a holistic lens. Muiru & Mukuria (2005) have investigated the barriers to participation in adult literacy programmes in Kenya, and thus are in a position to provide insights for this study focussing as it does on adult literacy programmes in Mozambique, a country which, like Kenya, is a member of the Southern African Development Countries (SADC) region and shows several similarities to Kenya.

I intend to use the information in this section as points of reference when analysing the data from my research in order to answer my research questions on the profile of the learners and facilitators in the adult literacy programmes regarding their gender, age, social status, needs, motivations, expectations, and language use in Boane and Pemba as well as the extent to which the programmes respond to the needs, motivations, and expectations of the adult learners in those areas.

2.2.4.1 Features of successful adult literacy programmes

Oxenham (2008), in a chapter entitled "Expectations for well-run literacy programmes", lists some characteristics that he considers could be reasonably expected from those programmes that can be described as "well-run". He presents seven categories: (i) learners or beneficiaries; (ii) attendance and completion; (iii) prior knowledge and information; (iv) potential facilitators/instructors: (v) support; (vi) instructional methods, curricular content and materials; and (vii) capitalizing on emerging technologies. Each of these categories is summarised:

(i) Learners or beneficiaries

According to Oxenham (*op. cit.*), the participants in successful adult literacy programmes are expected to express a strong initial demand. Nevertheless, encouragement and fulfilling of this demand will most likely depend on measures in accordance with the socio-economic circumstances of the learners.

Most participants in Mozambique will be poor and from rural areas, and will mostly be agriculturists and household managers, although this does not mean that literacy classes will not have learners from urban areas. Thus, planners are expected to assess local contexts in order to attract the very poorest and marginalised people from both rural and urban areas, taking into consideration the learners' interests in order to make the programmes relevant and appealing to them.

Most of the learners are likely to be females, given that in many developing countries girls are not sent to school, and there has been a bias in favour of boys. Consequently, women are the most illiterate group in the world. Their ages are likely to range between 15 and 60 or more years, with the majority aged 18-30 years. This means that the majority of the programmes are likely to deal with marriage, children, households, jobs or livelihoods.

Some of the beneficiaries will have some primary education, as countries with high rates of illiteracy are likely to have high proportions of primary school dropouts, and people who quit primary school at an early age are in need of a 'second chance education' in their adulthood.

The purpose of including this category in this chapter is to develop an informed profile of the learners who are part of this study, which is one of the objectives of the study. It will be interesting to discover to what extent learners from Boane and Pemba match or do not match this description of Oxenham (2008).

(ii) Attendance and completion

Family and other commitments result in irregular attendance of most beneficiaries. But an average of 75%-80% of attendance can be achieved "with reliable and competent facilitators, aided by special local arrangements to encourage regular attendance" (Oxenham, 2008, p. 48).

With regard to completion of the programme by the learners, despite the fact that some programmes have reached over 90% of completion, 75%-80% is the expected realistic average even from well-run programmes. The period of most dropouts is likely to be the first months of a programme, mainly amongst learners with patterns of irregular attendance. On the other hand, it is possible for rates of attendance to improve and dropouts reduced if the programmes are attractive and relevant from the very first moment of their implementation.

The drop rate is highly relevant to this study since my field work also aims to find out whether there are dropouts or not as well as to ascertain the causes of such dropouts.
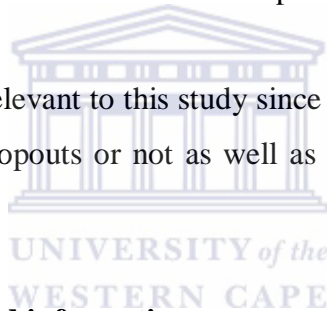
(iii) Prior knowledge and information

Regarding knowledge and information in well designed and implemented programmes aiming only at increasing awareness and knowledge on given topics, the average learner will be better informed on such topics at the completion of the course than at its inception. Oxenham (2008) notes that "planners should expect a majority of participants to show little immediate change in their attitudes or practices" (p. 49). The minority showing changes in attitude would be expected to be 30% to 40%, whilst those changing their practices may amount to 20% to 30%.

Oxenham (*op. cit.*) notes that literacy learning groups, whose explicit focus is on social action, savings and credit, income generation or small business development, are expected to show greater changes either in attitude or in action. With regard to reading, writing and written calculation, it is expected that the average non-literate learners need a minimum of 300-400 learning hours to

achieve roughly the same levels of skills of local primary school pupils in 2nd or 3rdgrade. However, if they do not have further learning and practice, they are likely to sustain those levels for two or three years, and probably to improve their level in written calculation. At such levels, the average learners are unlikely to be capable of reading available literature fluently or of writing more than simple letters, which means that they can hardly use these abilities for further development at personal, family or social levels.

This category will inform my data analysis regarding the profiles of learners in the Boane and Pemba areas, as one of the questions addressed to them relates to their previous literacy experiences.

(iv) Potential facilitators/instructors

Oxenham (2008) mentions that, for most literacy programmes, recruiting facilitators will not present a problem, as most people of diverse levels of education and from all social groups have the will to help other citizens to master literacy skills. While the majority of facilitators are expected to facilitate literacy classes up to the end of the course, facilitators without adequate training and support are likely to be irregular attenders in the facilitation of their classes and might even forsake the learners. There would be more probability of dropouts of more volunteer facilitators than remunerated facilitators. Thus, the latter would ideally constitute a body of experienced educators.

Oxenham (*op. cit*) notes that, as a result of a growing network of primary and secondary schools in many countries, it is expected that the majority of facilitators have more than a primary, but not more than a complete secondary education. While many facilitators are expected to be primary or secondary school teachers, most do not have any training in adult education. A solution to this deficit is to offer them short but practical and methodical initial training of two or three weeks as well as periodic brief in-service sessions to expand their instruction skills in adult literacy.

A common aspect in large-scale literacy programmes is that, irrespective of the duration or nature of the initial training, most facilitators tend to apply teacher-centred instead of the learner-centred methods. This is also referred to by Lind (1988) and Marshal (1990). Given that most facilitators do not benefit from training in adult education, they are not likely to have another choice but to reproduce the teaching practices they were exposed to as learners in the formal education system, where they were treated as children and their experiences were seldom valued by their teachers.

I hope to establish whether the facilitators of the adult literacy programmes in Boane and Pemba match or do not match with the descriptions of facilitators provided by Oxenham (2008) in terms of motivation, academic qualifications and teaching methods. The data gathered through classroom observation plus interviews to both facilitators and learners will help to establish this.

(v) Support

In terms of support, Oxenham (2008) mentions two types of support: support provided by supervisors and support provided by the community. Supervisors are expected to be able to provide regular and frequent technical support to facilitators. Most literacy programmes offer "relatively untrained, inexperienced, weak, irregular and unreliable support for them [facilitators]" (p. 51).

As regards community support, it is expected that community ownership and participation will be a feature of adult literacy programmes. It seems that where they have been fostered they have enhanced the efficiency and efficacy of the programmes. However, Oxenham stresses that not all communities act jointly when it comes to the welfare of all sections of a community. Resistance to the endeavour of educating the poorer or marginalised groups may well derive from social relations of domination, exploitation and antagonism. The most important task then would be to take into consideration such possibilities. In this context, Muiru and Mukuria (2005) refer to the existence of 'pockets of cultural conservatism' in Kenyan communities.

It was important to include this information on support, as one of the questions asked facilitators and technicians who participated in this research was based on supervision and support of facilitators. The study sought to establish whether facilitators in Boane and Pemba receive visits from technicians for supervision of their work and what kind of support facilitators need from the technicians.

(vi) Instructional methods, curricular content and materials

This category of information will assist in the process of analysing data as learners and facilitators answer questions on teaching methods the curricular content that learners like or dislike, and the kinds of materials they use in literacy sessions.

Oxenham (2008, p. 52) is evasive in describing the expectations for instructional methods, curricular content and materials, as follows:

> Although neuropsychological research has begun to indicate more effective ways of teaching adults how to read and write, existing evidence on the merits of different methods does not enable any firm recommendations. Therefore, different agencies can be expected to follow their own preferences. However, the average adult learner is likely to be prepared to tolerate a degree of less-than-best instruction and even some redundant content in the interest either of becoming literate or of learning new skills.

I would argue that effective ways of teaching adults will be those that are applied taking into consideration the nature of the learners which can serve as the determinant of the choice of the method and materials. As Rogers (2002) points out, some adults who re-enter education after having been at school for some time expect to be taught and if such expectation is not fulfilled, learning may be hindered again. The facilitator must be sufficiently informed about her/his learners and tailor the method to the preference and acceptance of her/his learners. A combination of the teacher-centred and learner-centred methods might maximise learning.

In terms of curricular content, an assessment of adults' learning needs as well as of the context in which they live, including their ways of living, working and thinking will be helpful in deciding on the content.

With regard to the materials, there are different types of materials, ranging from the traditional ones (blackboard, exercise-books, learner's books, facilitator's books) to the more modern ones (radios, computers linked to internet and all the accompanying devices (web cameras, smart-boards, etc.)).

I would argue that reading materials should be interesting for the learners. If learners experience some affinity with their books by recognising, for example, certain aspects of their culture and lives, they may be more motivated to read. I do not exclude the possibility of learners producing their own reading materials, suggesting that a well-run adult literacy programme would have meaningful materials for the learners.

(vii) Capitalizing on emerging technologies
Oxenham (2008) argues that developments can be expected to continue in terms of theuse of new technologies for instruction, access to information, and creation and reproduction of locally-based reading materials rapidly and cheaply, even in remote areas.

Oxenham (*op. cit*) sees inventors and corporations engaged in developing new technologies for instruction as supporting the use of such technologies in literacy programmes. Educational planners are expected to be regularly in touch with these corporations and to be updated on technological developments so that they can mobilise support for application of such technologies to literacy programmes.

The ALFA-RÁDIO programme is popular in Mozambique, and by means of which the government aims at significantly reducing the alarming rates of illiteracy (49,2%). To what extent this programme is linked to technology and

responds to adult's needs, motivations and expectations in Boane and Pemba remains to be investigated.

Having presented the features of well-run adult literacy programmes as described and advocated by Oxenham (2008), the reverse side of adult literacy programmes needs to be described: the barriers that impede adult literacy programmes. Regarding barriers to participation in these programmes, the literature refers to external or situational barriers, those barriers which are not as a result of human action and are outside of human action, and to internal or dispositional barriers, which exist inside the person (see Lind & Johnston, 1990; Borges Månsson, 1996).

2.2.4.2 Barriers to the efficacy of adult literacy programmes

Muiru & Mukuria (2005) investigated the barriers to participation in adult literacy programmes in Kenya and found six major barriers: (i) lack of adequate resources; (ii) poverty; (iii) the HIV/AIDS pandemic; (iv) gender disparities; (v) traditionalism; and (vi) lack of a literacy environment. Their study was conducted in a context where the government has launched two national adult literacy campaigns, the first in 1971 and the second one in 1979. In the latter, a presidential decree announced eradication of illiteracy within 5 years. This did not happen as a consequence of the barriers identified.

(i)   Lack of adequate resources

This barrier is linked to unsatisfactory and inadequate financing of adult literacy: the Kenyan government had primary education as the priority sector in the budget allocated to education. The Structural Adjustment Programmes recommended by the World Bank and International Monetary Fund over several decades constrained the development and implementation of adult literacy programmes in developing countries (see also Mário, 2002). For example, in the context of cost sharing, while the Kenyan government had to guarantee the salaries of teachers and the cost of education administration as well as the funding of some school facilities, consumers had to provide for tuition, textbooks and other requisites.

Communities had to build up physical structures and ensure their maintenance. However, literacy classes in some places were conducted inside churches, and in schools, after classes or even under trees. Studies conducted in Mozambique identify the difficult physical context in which literacy classes take place (see Lind, 1988; Fuchs, 1993; Borges Månsson, 1996). The cost sharing measures in Mozambique impacted negatively on adult literacy programmes as people were compelled to decide between food and education.

(ii) Poverty

With regard to poverty as barrier, the authors point out that, due to the high levels of poverty in Kenya, learners were forced to put literacy aside and look, for example, for food for their families. Indeed food, like literacy, is a basic need, as argued by Torres (2003).

(iii) HIV/AIDS pandemic

The HIV/AIDS pandemic has had a huge impact on active citizens, has affected instructors, teachers and learners themselves, either making them bedridden or claiming their lives. It becomes clear that health, as literacy, is also a basic need.

(iv) Gender disparity

In terms of gender disparity, the study, drawing on Carrion *et al*. (1989), Kamau (1989), Patel (2000) and Muiru (2003), point out that cultural practices which include rites of initiation, early marriages and "parental preference for a wife and mother role for daughters ... have a pervasive influence on the situation of women" (Muiru & Mukuria, 2005, p. 94), putting them in a disadvantageous position in comparison with men, as poor families prefer to send their sons rather than their daughters to school. Consequently, in Kenya, as in many other African countries including Mozambique, the highest rates of illiteracy are amongst women. This is because, among other factors, poor families perceive the education of their sons as an investment for long term security for the family. However the study points out that, despite the fact that adult literacy programmes now have more female than male learners, does not mean that all men are literate.

Emphasis on the participation of women as the target group of adult literacy programmes may invert the pyramid of expectations of these programmes. It could be argued that should this emphasis persist, there will be more illiterate men than women, and the gender gap, if no effective action is taken, will neverclose.

(v)   Traditionalism

Traditionalism as a barrier has to do with problems of lethargy and resistance to adult literacy programmes at local level, either by traditional systems, local government or social environment. The study refers to participants failing to react to innovation and change in their routines of life, work, and thinking. Cultural conservatism is identified as a significant factor hindering participation in adult literacy programmes. Existing pockets of cultural conservatism in communities where the majority are aware of the importance of education appears to be a problem due to the fact that such groups do not see the relevance of education and "... look on the learners as being ignorant and lazy enough to have plenty of time to waste for nothing [and] ... consider education as having little or nothing to do with their daily lives" (Fujisiwa, 2001, cited by Muiru & Mukuria 2005, p. 96). The authors point out that some male learners do not dare to attend the same classes with female learners, especially their wives. Regarding this aspect, Mwiria (1999), drawing on Mwasi (1984), argues that male learners adopt this attitude because they are afraid of not doing well in class, which might lead to the losing of their 'manhood' before their wifes.

This section has a particular bearing on this study as one of the objectives is to establish whether adult literacy classes have more women or men and why, and ifthe participants in the study mention traditionalism or other factors as influencing such ratios.

(vi)   Lack of a literacy environment

 Muiru & Mukuria (2005) argue that the Kenyan government identified the lack of a literacy environment as a serious barrier to adult literacy programmes. This deficit has been responsible for neo-literates relapsing into illiteracy, as they were

not able to apply the skills acquired and lacked suitable follow-up reading materials. In fact, if adults who have just entered the world of reading and writing do not have a supportive context – for example, availability of books, the necessity of reading and writing in their daily lives – after sometime they will lose the skills learned. This is confirmed by UNESCO & MEC (2008), who report on the case of Mozambique, pointing out that an absence of literature to enhance and consolidate the learning of literacy and numeracy in most Adult literacy programs is conducive to neo-literates relapse into illiteracy. As Wagner (1993) notes, it is like learning a second language and not using it, only to realize later with some nostalgia that we have forgotten its vocabulary and even its grammar.

A study that shedding more light on barriers to participation in adult literacy programmes is the one conducted in Maputo province (Manhiça and Marracuene) and in the province of Nampula by Linden *et al*. (2004). This study aimed at gathering perceptions of participants of literacy programmes in these areas of Mozambique.

 Linden *et al*. (*op. cit.*) list the barriers to participation in these programmes according to their external or internal nature. Thus, external barriers are linked to the historical past of the country when education was for a few privileged Mozambicans, and to the present. Prior to independence, the majority of the people were not allowed to study, or if they could get a place at a school, were beaten so that they dropped out. Currently, external barriers to male learners are mockery from friends who do not attend literacy sessions, and instead join the nearby literacy centre and enjoy alcoholic drinks, and, for female learners, prohibition of studying on the part of their husbands.

Concerning internal barriers to participation, these authors list illness, playfulness, laziness, pregnancy, feelings of being too old, and visual problems.

Oxenham (2008) and Muiru & Mukuria (2005) provided criteria for distinguishing between 'well run' adult literacy programmes and those that do not

run satisfactorily. Some of the aspects necessary for well run programmes are beyond the scope of adult learners and their facilitators, and this means that there is room for certain recommendations to be made to the institution superintening the area of adult literacy based on the work of these two authors as well as on the results of this study.

2.2.5 Characteristics of African adult learners

Adult learners are at the core of this study and it is from them, as the first beneficiaries of the Mozambican adult literacy programmes, and the primary source, that was used to collect information related to their needs, motivations and expectations, the key issues of this study. Based on the ideas of Oxenham (2008), I describe some of the characteristics one can expect of adult learners in well-run adult literacy programmes. Most of the information presented in this section reflects the specific social profile of adult literacy learners in an African context. The main source for this is Fasokun, Kathoire and Oduaran (2005). Their book, *Psychology of Adult Learning in Africa*, dedicates a section to the characterisation of adult learners in Africa. Their research goes a long way in assisting in answering one of my research questions:

What is the profile of the adult learners and facilitators in terms of gender, age, social status, needs, motivations, expectations, language use and previous experience in literacy in Boane and Pemba?

In answering this question, I found the work of Fasokun *et al*. (2005) useful due to the fact that my research sites are located within Southern Africa as are theirs, and, as my research question shows, I am concerned to investigate the characteristics of adult learners in settings such as those of the studies described in Fasokun *et al*. Thus it will be interesting to see whether the characteristics of the learners who participated in this study are convergent or divergent from those described by these authors.

The starting point for the conceptualisation of adult learners is the question 'who is an adult?' Fasokun *et al.* (2005), who conceptualise the term 'adult 'from an

African perspective, are of the opinion that answering this question is no easy task, especially in Africa, where adulthood is not determined exclusively according on the basis of age. For them, an adult has to be able to fulfil certain roles and functions in her/his society. However, to a large extent, such roles and functions are determined by historical, traditional, cultural, physical, socio-economic, political and psychological factors. Therefore, the meaning of 'adult' in an African context varies according to different situations and circumstances. The authors provide a definition of an 'adult' in an African setting:

> Adults are perceived to be people of 18 years or older, having self-directing images of themselves, and able to relate stories, proverbs and legends from the collective memory of the community for the purpose of informing, educating and socialising the young. In addition, adults should be capable of performing a range of social and economic roles, from helping to run the home, contributing to food production or income generation to participating in community affairs (Fasokun *et al.,* 2005, p. 20).

The authors apply various criteria: chronological age (people aged 18 years or more); description/assessment of the self in the sense that an adult is capable of expressing how she/he perceives herself/himself; transmission of cultural values to the young, whether in via information, education or socialisation; and the ability to accomplish a variety of socio-economic roles. As pointed earlier, the meaning of the term 'adult' varies according to situations and circumstances. Thus, while this definition will be useful in some contexts, in others it will not be. That is, having a uniform and consensual definition is problematic, given the socio-cultural diversity that characterises Africa.

For the purposes of this study, an adult is a person aged 15 or older. This has to do with the fact that, historically, in Mozambique, adult literacy programmes have always included those young people who, for various reasons, were not able to study in the formal primary education system.

In focussing on the characteristics of adult learners, and I draw on Fasokun *et al.* (2005), who characterise adult learners in the African setting based on the following aspects, beginning with diversity:

2.2.5.1 Adult learners' diversity

The diversity of adult learners is in their "age, experience, interest, intelligence, aptitude, attitude, motivation, language, tradition, gender, personality, employment and socio-economic status" (Fasokun *et al.*, 2005, p. 21). Adult learners have different educational levels and orientations to learning. However, according to the authors, despite this diversity, African adults are united when they have to complete a task together, as they do in a learning context. The sense of unity is present in African cultures and traditions and is expressed through proverbs. The problem with the original text is that the authors emphasise unity while the aspect under analysis is diversity. In fact they dedicate eight paragraphs to unity and just one to diversity. Thus, given the importance of diversity in the aspects identified above, I needed to elaborate further especially on those aspects included in my research question, beginning with age.

According to the definition of Fakosun *et al.* (2005), especially taking into consideration the chronological age criterion, an adult is one who is 18 years old or more. This means that an adult learning group is likely to have learners whose ages range from 18 years to the age of the oldest learner. Great diversity in age will demand the facilitator's attention and creativity as the pace of learning will not be the same for all the learners, although some literature assumes that, since there is no physical problem affecting the brain functioning, age makes no difference for learning (see, for example, Rogers, 2001). The facilitator should also give some attention to the kind of language she/he uses to address the learners. While younger learners may tolerate some exasperation in the facilitator's speech, older learners may not, especially when the facilitator is a young person. For them (my reminder: we are in Africa), exasperation from a young person is disrespectful, and can have serious implications such as, for example, learners' dropping out of the class and programme.

It would also be expected that all learners have some experience from which the literacy facilitator has to draw for the learning process and choice of materials, so that learners feel their experience and/or knowledge is valued. It is expected that older learners would have more experience than the younger ones. Knowles (1995, p. 2) points out that "the longer we live, the more experience we accumulate. The difference in quality of experience arises from the different roles adults and young people perform". This means that even two adults of the same age will differ in their experiences, proportional to the situations they went through in their lives, which are likely to be different. Even if their situations have been similar, each adult would probably react differently to the same or similar situation, would have a different sensitivity, a different attitude to the situation.

However, I would argue that, when it comes to learning content, those learners who have previous learning experience, for example learners who dropped out of primary school or even adult literacy programmes, irrespective of their age, are likely to have more experience/knowledge than those engaging with such content for the first time. Therefore, the facilitator's 'teaching' should be geared to exploring his or her learners' experiences. Rogers (2002) suggests that a list of words and phrases related to the subject of the session, collected from the learners and listed on a flipchart or elsewhere, may demonstrate to them the significance and value of their contribution to the learning process. This is in line with Rogers's (2001, p. 32) assumption concerning learner motivation: "[t]he more learners are involved and offer their own experience, the more they are likely to learn at speed". Diversity in learners' experiences expands their learning, as different views are shared and a communal knowledge is constructed with the mediation of the facilitator and the learners themselves. Fasokun *et al.* (2005) describe how the facilitator is expected to apply strategies such as open-ended questions to elicit existing collective knowledge and experience from her or his learners and to help them to link their existing concepts and skills to their current needs, problems and learning experiences: and dialogue between the facilitator and the learners is a way of actualising these processes.

Diversity in motivation is another key issue of this study, and amongst adult learners is the impulse that keeps them in the learning setting and drives them to learn. What is important in this process is the diversity in adult learners' motivation. In fact, it is not the same impulse that drives all of the beneficiaries of adult literacy programmes to learn. Some learners do so because they need to acquire skills in order to apply for a job or to get promoted at work; others want to receive a certificate that puts them out of illiteracy statistics; others want to prove to themselves that they can succeed in a learning process, and for others "being literate means being somebody" (Linden & Rungo, 2005). Facilitators who know what prompts their learners to learn are those who are the most likely to be helpful to them, more so than those who know nothing about their learners' motivations. Facilitators can play an important role in keeping their learners motivated by providing them with relevant materials, by applying attractive teaching strategies or by encouraging them to achieve their goals.

The African setting is rich in terms of language diversity. African countries are multilingual which means that, while some learners in the class will be able to speak the local language, the language which is the mother tongue of the majority in the region where the literacy programme is run, others will not. While some will be able to speak the pattern language, others will be able simply to speak its dialect; some will be able to speak the official language of the country and others will not. In the context of this language diversity it will be necessary for facilitators and supervisors to take the languages of instruction into consideration so that the learning process can become inclusive and fruitful.

It follows that most of African countries, after their political independence from the colonial powers, adopted the language of the colonial regime as their official language. In the case of Mozambique the official language, Portuguese, is not the mother tongue of the majority of the people. Five years after independence, not more than 1% of the population had Portuguese as their mother tongue and only 25% could speak it (Gonçalves, 2000). In the name of national unity and nation

building, Portuguese was chosen by the Frelimo government as the language of formal education. By the time of the national literacy campaigns (NLC), the use of Portuguese proved to be difficult for most of the learners, and even for the literacy facilitators (see Navaia *et al*., 1984; Lind, 1988; Marshal, 1990). This resulted in dropouts, and to some extent, failure in achieving the goals of the NLC. Many adult learners were motivated to acquire literacy skills, but the language of instruction constituted a barrier to their learning.

It is worth mentioning here that in Mozambique after independence there was an attempt to provide bilingual literacy. The problem encountered was that learners who were supposed to learn first in a specific local language (Sena), preferred to learn in Portuguese straight away. This is another kind of language diversity that hinders the learning process as the learners who participated in such attempts dropped out (see Borges Månsson, 1996). From this experience of failure, a question can be posed: do people in fact want to learn in their mother tongue when it is different from the adopted and official language?

With regard to gender, as argued by Oxenham (2008), literacy programmes are now likely to have more women enrolled than men. This fact results from the situation in most African countries where daughters are seldom sent to school, or not sent for any length of time. As has been described, preference was given to sons as they were seen by their families as long term security providers. For many poor families, sending their daughters to school is seen as an investment for the benefit of the family of the daughter's future husband. Generally, for poor families in Africa a daughter is regarded as an economic resource. Consequently, girls in these contexts are married prematurely, and if they are attending school, they are forced to drop out in order to fulfil their maternal and household duties. That is why there are more illiterate women than men (see Muiru & Mukuria, 2005). For such women, attending an adult literacy programme is a chance to meet a learning need that they have missed out on at an early age. For different reasons, in adult literacy programmes, there are also men, although in a reduced number. This is to suggest that in this gender gap there is diversity too. Learning

needs for females are likely to be different from those of the males. In order to better capitalize on the adult literacy programmes, the planners need to design curricula that are gender-sensitive. Ideally, both women and men should be heard concerning their learning needs so that the curricula can be relevant to them.

Concerning socio-economic status, Oxenam (2008) argues that, although adult literacy programmes are expected to have learners who are mostly poor, it does mean that all learners will be at the same social level. While some may be well established farmers, others may be practising subsistence farming and cultivation; some may be unemployed, while others may be playing important roles in the hierarchy of the community. Thus adult literacy programmes should be for the benefit of everyone irrespective socio-economic status. As Torres (2003) points out, Adult Basic Education, of which literacy is a part, is not targeted at the poor(est) and/or the illiterate for two reasons: everyone, irrespective of her/his social status, has basic learning needs to be met, and not all the poor are illiterate. Furthermore, basic learning needs, similar to other basic survival needs, change over time for both the poor and the rich: if not all the poor are illiterate, not all the rich are literate. Thus, diversity exists in terms of socio-economic status in adult literacy programmes and in order to minimize imbalance in this regard, the programmes should be planned in such a way that everybody finds them useful for the achievement of their goals.

2.2.5.2 Adult learners' orientations to learning

Orientation of adults to learning is another aspect considered by Fasokun *et al.* (2005) in their characterisation of adult learners. Adults engage in educational activities for many reasons. Drawing on Houle (1961), these authors present three types of adult learners: goal-oriented learners, activity-oriented learners, and

learning-oriented learners. They also present problem-centred learners as a category.

Goal-oriented learners seek education as a way of attaining particular goals – their own goals or community goals. An example given by the authors is that of an adult who may need to attend a literacy programme to fulfil specific needs such as being capable of reading and writing letters, signing bank transactions or acquiring certain skills to be promoted at work.

Successful learning in this context will depend on the provision of programmes that respond specifically to the needs of these goal-oriented learners. The facilitators, for example, if they provide their learners with additional relevant reading material, may stimulate them in pursuing their purposes.

Fasokun *et al*. (2005, p. 24) argue that most African adult learners are effectively goal-oriented, and in general show readiness to learn, self-directedness and perseverance in attaining their goals. For this reason they examine goal-oriented learners in detail.
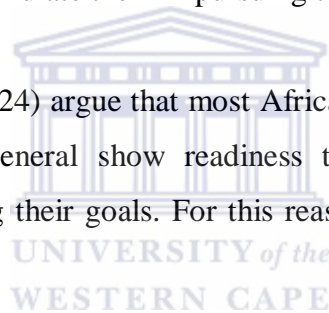
Fasokun *et al.* (*op. cit.*) associate adults' readiness to learn with motivation and orientation impelling adults to engage in learning activities so that they can reach their goals. Knowles (1975) argued that, in the andragogical model, an adult reaches a stage of readiness to learn when she or he experiences a need to know or be able to do something in order to perform more effectively in some aspect of his or her life.

Fasokun *et al.* (2005) note that, according to their findings, when motivation and orientation to learn are adequate, the community expects adult learners to be responsible for the dissemination of information, knowledge and skills to the younger members of the community. Compared to children, adults are not in need of 'authority figures' to explicitly direct them. They also have the advantage of drawing on their previous knowledge, making their learning easier. Another factor

on which adult learning depends, both in Africa and in other context, is the state of health of a learner. Physical or mental disabilities may hinder the learning process despite the learner's strong will to learn.

With regard to self-directed learning, Fasokun *et al.* (2005, p. 24) draw on Knowles (1975), who classifies it as one of the most important characteristics of successful adult learners. Adults tend to be capable of identifying their own needs based on their particular goals. Gunawardena (1998), quoted by Fasokun *et al.* (*ibid.*), adds that, when self-directed adult learners are adequately supported by their facilitator, they frame their learning goals, identify suitable resources for their learning, select and use adequate learning strategies and even assess the outcomes of their learning process. Fasokun *et al.* (2005) warn that self-directed learners do not necessarily learn in isolation all the time, and they are not necessarily independent learners, because independent learners are not necessarily self-directed, and as such may not be the ones choosing the aims, methods and evaluation approaches of the learning process. They argue that, in traditional African education, there is the perception that everybody plays the teaching role in the learning process. For them, this is the "major component of the self-directed learning. The traditional education system makes this possible because of the participatory nature of the process" (Fasokun *et al.*, 2005, p. 25).

This particular African conceptualisation of traditional education constructs learning as a participatory process. The context in which the learning takes place would be the determining factor for such participation. Participatory learners are likely to help dilute the authoritarian figure of the 'teacher' that characterises most adult literacy programmes. Facilitators should draw on this traditional approach to get adults involved in the participatory process and subvert the dominant school teacher approach. Facilitators should take advantage of learners' differences in an involving learning environment. The programmes also must be flexible enough to accommodate various learning styles.

Fasokun *et al*. (2005) also describe African adults as believing that patience, endurance and perseverance yield success and that these qualities can change a life of failure into a life of success: "If one makes perseverance part of one's life, one will never fail" (pp. 25-26). I would argue that, regardless of the strength and determination to learn, if situational conditions are perseveringly adverse, it will be impossible to achieve the desired results.

Activity-oriented learners enrol in educational programmes seeking social contacts, and Fasokun *et al*. cite adult learners who enrol in literacy programmes simply in order to enjoy interaction with others and to avoid loneliness.

For Fasokun *et al*. (2005), adults in any context tend to be problem-centred or life-centred, their motivation to learn correlating with the degree to which they see learning to be useful to them in performing daily tasks or dealing with real-life problems. Therefore, their learning needs would tend to be directly linked to fulfilment of their roles in their real-life contexts. In fact, adults have to deal with problems of a different nature to those of young people, ranging from the personal level – marriage, provision of food and education to the family, – to the societal one, such as crime, poverty and corruption. In this context facilitators of adult literacy programmes may be able to use problem-solving strategies in the classroom.

With regard to the role of previous experience in adult learning, has been discussed above, and is linked to the role of Indigenous knowledge. Fasokun *et al*. (2005, p. 27) argue that Indigenous knowledge has to do with that knowledge commonly generated by local people and passed on over a period of time in geographic and historic space. African adults have developed sophisticated schemes for passing on knowledge built up over countless decades from experimentation or observation to explain and forecast natural phenomena and is often expressed orally "through metaphors, proverbs, parables, riddles and puzzles that may have many levels of meaning". The authors draw on Greiner (1998) in arguing that, particularly in 'traditional' contexts, African adults have the

tendency to accumulate indigenous knowledge in their memories and actions, and to express it through stories, songs, dances and agricultural practices. Indigenous skills and knowledge amongst African adults include a wide range of areas, such as medicine and health, agriculture, education, food preparation, arts and crafts and instructional management, to mention a few. Thus, in this context, it could be advocated that facilitators of adult literacy programmes draw on this wealth of existing knowledge. Fasokun *et al.* (2005) argue that the value of using indigenous knowledge in teaching, is supported by the Sub-Saharan African Conference on Education for All held in December 1999.

I would argue that if adult learners could distinguish between the advantages and disadvantages of indigenous knowledge vis-à-vis 'modern', 'scientific knowledge', they would be empowered to choose those best practices suitable for their real-life context. The facilitator, being member of the community, and therefore conversant with indigenous knowledge, would play an important role in mediating this knowledge in terms of 'modern' knowledge.

The studies done by Fasokun *et al.* (2005) will be useful in informing the analysis of my data in Chapter four in the process of establishing to what extent adult learners from Boane and Pemba exhibit the characteristics of the adults described in their study, from an African perspective.

2.2.5.3 Motivation for learning amongst adults

Motivation of adult learners is one of the key issues of this study. Schunk, Pintrich & Meece (2008, p. 4) explain that 'motivation' is a noun derived from the Latin verb *movere*, which means *to move*. In light of this, they define motivation as the process through which 'goal-directed activity' is prompted and continued. This definition tallies with the one from Rogers (2002, p. 95). Accordingly, motivation in learning is "that compulsion which keeps a person within the learning situation and encourages them to learn". Rogers (2001) argues that a learner who is not motivated will not and cannot learn. This implies that learners who are forced to 'engage' in learning, if they are not motivated to do so, will probably not succeed

in developing their literacy. In this context it could be argued that adults who sacrifice their family, their free time or working time to attend a literacy programme must have a pragmatic purpose and high level of motivation.

For Fasokun *et al.* (2005), in an African context, culture is an important motivation factor. They see culture as a "lens of perception, spring of motivation, standard of judgement, basis of identity and means of communication" (p. 23). They claim that generally motivation to learn amongst adults occurs when learning is of interest to, and centred on, them and oriented to their needs. These authors argue that adults in this context are likely to remain engaged in a learning experience until they fulfil their needs. Motivation is a significant factor in adult education in Africa, especially in the sub-Saharan region, where lack of resources, poverty, poor literacy environment, among others (see Muiru & Mukuria, 2005) are not sufficient to deter those learners with a strong motivation to learn.

The motivation for adults in African and other contexts to engage in learning process may have diverse causes. Literature on the motivation for learning amongst adults distinguishes between external or extrinsic factors (or motivators) and internal or intrinsic ones (see Knowles, 1995; Rogers, 2001; Fasokun *et al.*, 2005). While into the category of external factors or motivators fall those learning drivers demanded by the learners' situation, into the category of internal factors fall those inner compulsions or rational decisions which make learners seeking for learning changes. Rogers (2001) provides some examples of external motivators: promotion depending on acquisition of new skills or on being successful in an exam; entry to a new career depending on fulfilment of the respective requisites; change, for example, the author refers to people who were computer phobic but have come to the understanding of that a computer is more than just another type of typewriter, and an important tool for the information technology literacy, which characterises most new workplaces. As regards intrinsic motivators, she finds them harder to grasp as they are not so visible. However, she points out some examples of internal motivators: social motivation, which she values as a powerful one, is, for example, the one that drives learners to learn merely because

they want to enjoy being with other people; acquisition of a new identity, for example, some learners will be attending a course as something important for them but also because it is also important to prove themselves that they can accomplish something that they and the outsider world think is difficult.

2.2.5.4 Theories of motivation

Fasokun *et al*. (2005) list several overlapping and interconnected theories of motivation, and discuss those they consider relevant to the context of adult learning: cognitive theory, intrinsic theory, extrinsic theory, process theory, behaviourist theory and content theory. This section presents the substance of each theory, based on the argument that these theories of motivation have relevance for analysis of those factors which motivate adult learners from Boane and Pemba to enrol in adult literacy programmes.

Cognitive theory

Fasokun *et al.* (2005, p. 85) see this theory as stressing the role of thought processes in creating motivation and seeing a person as assessing the probable "effects of the cause of action": evaluation of the usefulness or uselessness of an action on the part of a potential adult learner derives from the rationalisation of the probable outcomes.

Relating this theory to adult literacy programmes, Fasokun *et al*. (2005) refer to a study of adult literacy learners conducted in Senegal by Fagerberg-Diallo (2002), according to which learners attended the literacy programme to meet their need to read letters addressed to them, using their skills from their real lives and contributing in more effective ways towards development of their community. The learners who participated in this study and attended the literacy programme were motivated by the potential impact it could have on their lives rather than by the simple attainment of literacy skills. This kind of study demonstrates how each action is preceded by a motive which is rationally generated. Fasokun *et al*. (2005), drawing on Fagerberg-Diallo (2002), argue that the cognitive theory of motivation, which has its genesis in the needs structure of each learner, shows that

the primary and secondary needs of the learners are crucial in motivating their actions and that planners need to take them into consideration when planning adult learning programmes. As primary needs Fasokun *et al*. (2005) mention love, security, food and shelter. They also mention the wish to have control and influence over others, self-expression or the wish for achievement as secondary needs.

The role for facilitators is to identify the level of cognitive development of the learners as well as the social influences that affect their learning, and find ways to promote their learners' insights, creativity, and problem solving skills (see Bastable, 2008).

Intrinsic theory

Fasokun *et al*. (2005) argue that effective literacy programmes must reflect the goals that the learners themselves have determined and which are particularly important to them. Generally, people set personal goals related to their needs and the attainment of these determines the quality and quantity of the pleasure people experience on attaining their goals. Whatever drives the achievement of such goals comes from within the individuals. The goals internally determined are the potent motivators for behaviour or action (see also Knowles, 1995). Given that, according to this theory, intrinsic motivation has to do with "the doing of an activity for its inherent satisfaction rather than for some separable consequence" (Ryan & Deci, 2000, p. 56), intrinsically motivated adult learners might be moved to act for the pleasure or challenge itself rather than by external motivators such as pressures or material rewards.

Extrinsic theory

This theory emphasises the quantum of rewards or incentives received by an individual that direct her/his behaviour. According to Fasokun *et al.* (2005), the external rewards are usually provided by another person or the organisation for which someone works. This theory of motivation is based on Skinner's behaviourist experiments and Fasokun *et al*. (*op. cit.*) note that it is not merely the

reward itself that drives an action, but the desire of the subject to avoid failure and punishment. Thus extrinsic motivation differs from intrinsic motivation, which refers to accomplishing an activity simply for the pleasure of the activity itself, rather than for its instrumental value, or to avoid failure (see Ryan & Deci, 2000).

Process theory

Fasokun *et al*. (2005, p. 87) see this theory as focussing on behaviour as a process, with initiation, sustenance and termination. Engagement of the individual in actions is triggered by what she/he stands to achieve. This theory emphasises 'valence', 'instrumentality' and 'expectancy' as the driver-factors of behaviour. These authors draw on Obe and Asiedu (1988) and describe how, in psychology, 'valence' refers to the "perceived value or worth of attraction to the outcome of an action". By 'instrumentality' they mean the "possibility that a positive outcome will accompany a course of an action"; and 'expectancy' is the "probability that the action will lead to the attainment of the set goal". Relating this theory to adult education in the African setting, Fasokun *et al*. (*op. cit*.) argue that most learners decide to attend learning programmes stimulated by what they desire to attain: if there was no potential gain, they would stay home or pursue other goals.

Behaviourist theory

Fasokun *et al*. (2005, p. 88) see this theory as not differing substantially from the cognitive theory in the conception of needs as drivers/causes of motivation. However, they argue that, while in cognitive theory the emphasis is on the role of needs as intrinsic causes/reasons for behaviour, the behaviourist theorists highlight "the needs as the creation of environments". For the behaviourists, the "drive that the needs provide is simply an attempt to adapt to prevailing conditions in the environment". Given that one of the main purposes of learning, apart from the intrinsic rewards, is to change behaviour, external *stimuli* cause responses and the responses can be directed towards the achievement of desired behavioural changes. The facilitator of adult literacy learners may control this process through selection of *stimuli* and reinforcement of the approved responses. In this case, learning will be through an association of the desired reaction from

the learner and the reinforcement, either in form of reward or 'punishment' by the facilitator. It is worthwhile to note that 'punishment' does not necessarily have anything to do with physical or psychological violence, as I would argue that such actions would have a negative impact on learners' motivation. There are subtle ways of showing a person that he or she is not on the right path, such as encouraging him or her to continue trying to reach the desired stage. The more the adult learner reacts positively to external *stimuli* in the learning situation, the more he or she has retains the possibility of success in the learning process. Woollard (2010: 2) sums up the modus operandi of behaviourists in a teaching and learning situation: "Many behaviourists believe that punishment is less of an influence upon behaviour than reward and that reward alone will be just as effective."

Content theory

Fasokun *et al*. (2005, p. 88) see content theorists as subscribing to the view that drives are the actual needs that derive from the interface between the individual and her/his physical, socioeconomic and psychological environment. Therefore, the needs can be satisfied merely to the degree that is allowed by the environment. According to these authors, this "view is propounded because the individual is considered a social organism that is bound to organise the given needs in the context of the prevailing social environment", which puts the content theorists in the humanist category. These authors acknowledge Maslow (1968) as the best known of the humanists. The merit of the former is in his explication of the cognitive theory, while the latter was the first to focus on the by now universally known 'hierarchy of needs'. In the context of adult learning, it is important for the facilitators to understand that learners who have at least partially fulfilled their basic level of needs, will find it difficult to meet those needs located at higher level.

The categorisation of these theories will be useful in the categorisation of the motivations of adult learners of Boane and Pemba, although some of the theories overlap. Fasokun *et al*. (2005) refer to possible confusion between the cognitive

and the behaviourist theories, and I would argue that the behaviourist and the extrinsic theories do not differ significantly.

2.2.5.5 Adults' learning needs

'Learning needs' is one of the key issues of this study, and in order to respond one of my research questions, the learning needs of adults from my research sites, Boane and Pemba, needed to be identified and analysed. The analysis of the identified needs was informed by an appropriate theoretical framework, drawing on Torres (2003), who conducted a study on adults' basic learning needs for development in the South. 'South' is often referred to and encompasses 'developing countries' mainly those in the southern hemisphere. Her study covers Africa, Asia, Latin America and the Caribbean. Since my research settings are located in an African country in 'the South', I found Torres' study useful as its results in part reflect the reality of Mozambique in terms of the practices and perceptions in adult basic education. Torres (2003) presents an expanded view of the needs of adult learners in comparison to Maslow's (1968) needs, commonly cited by literature (see, for example, Rogers, 2002). Drawing on Max-Neef *et al.* (1990), Torres presents nine basic learning needs, while the precursor of 'needs school of thought' presents five in an ascending order, starting with (i) food, (ii) shelter and safety, (iii) love and belonging, (iv) esteem, and (v) self-actualisation. In terms of learning needs, I wish to base my theorizing on her study in my analysis of Mozambican adults' needs. It will be interesting to find out whether the learning needs that motivate Mozambican adults to attend literacy programmes are the same or different from the ones presented by Torres.

Torres (2003) explains that basic learning needs (BLN) come from, and relate to, the basic needs of individuals, groups or societies. For her, BLN relate to age, gender, context, culture, individual interests, motivations and preferences. Basic needs and the BLN change over time and therefore, for satisfaction of BLN, the specific contents and modalities must be decided according to each specific purpose, context and moment in time. Torres argues that literacy – while involving the meaningful acquisition, development and use of the written

language – remains a key in enabling and fulfilling BLN, as it is related to numerous human satisfactors and is fundamental for the attainment of many BLN. She sees BLN as going beyond literacy and numeracy to include knowledge, information, skills, and the values and attitudes required for awareness and development at personal, family and community levels. On a global scale, the advent of new economy and governance rules have brought new BLN and redefined several of the old BLN in the form of "using a computer, learning other languages, looking for and discriminating information, assuming multiculturalism, taking care of young children and of the elderly, have become widespread BLN for children, youth and adults" (p. 88).

The nine BLN presented by Torres (2003) are: survival, identity, liberty, understanding, affection, protection, participation, creation, and leisure and the attainment of these satisfactors requires the acquisition, development and mobilisation of competences other than reading and writing (know, know-how, and ethics as sense of purpose and value).

For Torres (2003, p. 91), everybody has to learn for survival and for caring for her or his own health or of the family, as well as for work, production and earning of a decent income; development of her or his full potential, whether physical, intellectual or emotional; organisation, enjoyment and nurture of a healthy family; communication with others; participation in the local and the broader society; protection of nature; engagement in personal and social change and development; awareness of rights and obligations; making of informed and responsible decisions; sharing and being useful to others; awareness of differences related to age, gender, culture, language, religion, ideology, and respect of such differences; dialogue, argument and negotiation; coping with conflict; searching for and evaluating information; directing and adaptation to change; taking advantage of all education and learning opportunities and means; enjoyment of learning, learning with and from each other. "All this requires lifelong learning and, in the case of youth, adults and the poor, specific ABLE efforts including effective opportunities to work and to continue learning at work" (Torres, 2003, p. 91).

Torres teaches that all people, including adult learners and their facilitators, who fall within the scope of this study, have to be constantly learning about themselves, the environment and about their and others' rights in the process of learning about 'participatory citizenship' where citizens are equipped and make use of 'voice' and through their 'agency' bring about changes and improvements for them and for the broader society (Kerfoot, 2009).

2.2.6 Adult Learning Facilitators

As mentioned earlier in this chapter, facilitators occupy an important place in this study in terms of their views of literacy, their teaching methods and their literacy practices.

I use the term 'facilitators', instead of 'adult educators', to refer to the people who facilitate or orientate the learning process in adult literacy programmes. The term 'facilitator' is more practical than 'adult educator', as the latter suggests a formal process in which the learner is a passive receiver and consumer of the knowledge transmitted by the educator, who is supposed to know everything so that he or she can 'educate' the adult learner. As described earlier, adult learners bring to literacy programmes their previous experience and knowledge, and thus, the facilitator, in drawing on this, instead of teaching adults, will be facilitating the learning process, and, in the process, also be learning

Drawing on Oxenham (2008) and Fasokun *et al.* (2005), in previous sections I presented the characteristics of adult learners in terms of gender, age, social status, needs, and motivations. I will not elaborate further on these aspects for the facilitators as the discussion on adult learners applies in many ways to the facilitators, although I am aware of that not all of these aspects necessarily apply to both learners and facilitators. However, the facilitators are always under pressure and expected to present positive results at the end of the learning and facilitating process. Generally the adult literacy programmes will have female

and male facilitators, probably more female than male facilitators, as the majority of adult learners are women; facilitators will have different ages, different social status, different needs, motivations and expectations. Probably, they will have different preferences as to their use of language in different domains, and probably their trajectory regarding literacy will be different. Thus, concerning the facilitators, in this section, I wish to draw on Oxenham's views (2008) in a discussion of the probable scenarios and categories within which the facilitators in the study and setting may fall.

Oxenham starts by stating that most literacy programmes do not rely on a permanent body of literacy facilitators, but on 'seasonal workers' who orientate the classes only for the time the classes last. One of the reasons for this is that in most rural areas of developing countries, where agriculture is the main subsistence activity, the majority of the learners find it impossible to go to classes during the cultivation and harvest times, which means that in those periods there is no work for the facilitators. Lind (1985) refers also to a discontinuity of lessons in the periods of intensive farming activities.

Oxenham (2008) suggests that the situation in urban could be different as municipal governments and other agencies could consider the option of having a permanent body of trained facilitators, not only for basic literacy classes, but also for programmes of varied lifelong education in order to meet the changing needs of the situational context. I would argue that the best way to ensure continuity and stability in adult literacy programmes would be for government education departments to constitute a body of permanent qualified facilitators for both rural and urban areas. This would avoid the reliance of adult learners and facilitators in rural areas on unqualified 'seasonal workers', who apparently opt for literacy classes while they are looking for something better to occupation them. With such a permanent and qualified body of facilitators, it would be at the discretion of the local authorities to plan for when these facilitators would be in service. Ideally local authorities would consider the possibility of such qualified facilitators being itinerant: during the period of intensive activities in the farms, the facilitators

would go to the farms, where they could bring together the farmer- learners for literacy classes.

Oxenham (2008, pp. 71-72) advocates that, given that many literacy programmes have moved from providing only literacy to include enabling their learners to advance in three distinct spheres: (i) basic literacy skills; (ii) functional information, with related changes at the level of attitudes and practices; and (iii) income-generating skills, expansion of the scope of these programmes requires a review of the expectations for the facilitators. This has resulted in five options or models being used in several programmes. In the first and the most common model, the facilitators cope only with literacy and basic information on hygiene, health, nutrition, agriculture, civics and other issues considered important for the development of the individual, society and economy. Thus, people holding modest educational qualifications and general information are trained to facilitate such literacy sessions.

In the second option, the facilitators are equipped with sufficient knowledge and skills to handle the three spheres mentioned by Oxenham (2008). The author cautions that this option is not cost-effective as investment in training is costly, and there has been no case recorded of fully successful implementation of this model. However, in a single case, some facilitators who were running income-generating projects with their learners experienced better attendance and completion rates than those of the facilitators who offered only literacy and functional knowledge.

In the third option, facilitators are encouraged to invite experts, for example, in the area of health, agriculture or veterinary science, to visit their classes so that they can supplement the basic information conveyed in the primers. Oxenham (2008) sees this option as being less than satisfactory due to the fact that the majority of the facilitators do not have the necessary contacts with the experts, and they lack the resources to compensate the experts for their travel costs and/or time.

In the fourth option, applied in Indonesia, generalist facilitators are used in the early stages of the literacy programme, after which the learners are offered the possibility of continuing to learn with a technical expert of their preference.

In the fifth option, the programme starts with a facilitator who is also an expert in the field that learners want to learn about or become skilled in. In this model the facilitator is able to help the learners with both literacy and the specific information related to her/his expertise. This option is exclusively implemented by non-governmental agencies, but on a relatively limited scale, in areas such as savings, credit, business management or social work.

These options constitute a framework for analysing the case of Mozambique with regard to the facilitators in action, and, if applicable, assist in the formulation of valid recommendations to DINAEA.

Other important information provided by Oxenham (2008, p. 73) has to do with the kinds of facilitators involved in adult literacy programmes, whether volunteer or paid workers. When literacy programmes recruit facilitators their two main options are recruitment of facilitators as unpaid volunteers who voluntarily offer a public service to their neighbours, or recruitment of facilitators as remunerated workers. He outlines sub-options within the two main options. Volunteer facilitators can be either totally unpaid or they can receive some kind of token or material recognition. Paid facilitators can be contracted on a permanent, part-time, seasonal or even hourly basis. Oxenham (*op. cit.*) argues that available information does not allow trustworthy comparisons on the relative effectiveness of the (sub-)options, and that some long-term programmes, when they were initiated, applied a strictly voluntary approach, having eventually found it necessary to define honoraria and material rewards.

Oxenham (2008) argues strongly for the remuneration of facilitators, despite the fact that their training in general is for two weeks or less, since they are engaged

in a quasi-professional job important to the development of the country. Although many facilitators may be full-time workers and adequately paid, for example school teachers, many other facilitators are poor with low and uncertain incomes. I would agree with the view that in such an important and sensitive field of adult literacy, facilitators' efforts and time spent dealing with learners have to be recognised and appreciated in the form of remuneration, which can go a long way towards avoiding a situation where facilitators abandon their learners before the end of the course. In addition payment of facilitators could have an impact on the quality of their work.

2.2.7 *Multilingualism, literacy and language policy in Mozambique*

Mozambique was under Portuguese domination for five centuries, during which time, Mozambicans were deprived of their cultural identity due to the fact that the use of local languages, in the sense of 'vehicles of culture', was restricted to the language of the metropole. In theory, this could have influenced the language policy of the independent Mozambique. However, immediately after independence, the there was no change in the policy on indigenous languages, because Portuguese, which was the official language during the colonial administration, continued its hegemony. In the process of making Portuguese the official language, the government marginalised the local languages, the argument being that their use in formal contexts could be conducive to tribalism and regionalism. The language issue was addressed for first time in the Constitution of 1990. However, 36 years after proclamation of independence, the Mozambican language policy, even after introduction of bilingual education in formal primary education since 2003, remains in need of a (re)formulation.

During the colonial regime in Mozambique, Portuguese was imposed as the medium of instruction in schools, and the use of African languages in official domains was forbidden. Consequently, the use of these languages was confined to informal and domestic contexts. The regime portrayed African languages as 'inferior' to Portuguese due to their association with "particularistic aspects of

local cultures" (Stroud, 2002, p. 263). Chimbutane (2011) drawing on Ansre (1978), characterises Portugal as an 'anti-user' of African languages in colonial Mozambique, due to the fact that the continued use of these languages could hinder the civilisation of the African natives, who should 'assimilate' by both communicating in Portuguese and adopting Portuguese culture.

However, it is interesting to note that during the colonial period Mozambicans could use local languages in their written form mainly in the religious domain. Ironically, the spread of Christianity contributed towards the "relative development of African languages in Mozambique, especially as regards the development of orthographies and written materials" (Chimbutane, 2011, p. 41). Drawing on Stroud (2007), Chimbutane (2011) emphasises the role played by Protestantism in promoting African languages as, in the view of this church, written and standardised local languages were modern channels for evangelisation. On the other hand, for long time, the Catholics were not in favour of translation of religious texts into local languages. Chimbutane (2011, p. 41) notes that, as consequence of the use of local languages in the religious domain, at independence and even up to the present, most of the printed texts in local languages in Mozambique have comprised of religious materials, and most of those Mozambicans who possess literacy skills in these languages acquired them through religious schooling and/ or involvement in literacy practices, particularly in Protestant churches.

Although post independent Mozambique opted for Portuguese as the official language, more than 20 'Bantu' languages are spoken in the country (Firmino, 2000; Sitoe & Ngunga, 2000), and few other foreign languages are spoken in the country apart from English and South Asian languages (Chimbutane, 2011). This makes Mozambique a multilingual and multicultural country.

The choice of Portuguese as the official language had implications for the educational arena. Failure in the achievement of the goals set for the literacy campaigns in Mozambique is linked to the fact that Portuguese has been the

language of instruction while the majority of Mozambicans, particularly in rural areas, could not speak and understand this language at the time of the campaigns (see, for example, Marshall, 1990; Lind, 1988). The first general census of the Mozambican population in 1980 showed that a negligible percentage of slightly over 1% of the population had Portuguese as mother tongue and only 25% could speak it (Gonçalves, 2000).

Literature on the language issue in Mozambique shows political reasons to be behind the choice of Portuguese as the Mozambican official language (Lopes, 1998; Chimbutane, 2011), Portuguese being the language to be used to build national unity, as an excerpt from the UEM Rector and prominent member of FRELIMO Party at the time, Fernando Ganhão, shows:

> The decision to opt for Portuguese as the official language of the People's Republic of Mozambique was as well pondered and carefully examined political decision, aimed at achieving one objective, the preservation of national unity and the integrity of the territory (Ganhão, 1972, p. 2, quoted by Lopes, 1998, p. 459).

The unifying project through Portuguese dates back to the 10-year FRELIMO liberation struggle. Since the liberation fighters were from the entire country, each with her/his regional or tribal language, use of Portugueses appeared to be the solution to common understanding (Katupha, 1988).

Chimbutane (2011, p. 43) points out that "multilingualism had been conceptualised as the seed of tribalism and regionalism, which should be combated vigorously". These misconceptions, which date from the colonial period, constrained the use of Bantu languages in official spaces until recently, including their introduction in schools as media of instruction.

For Lopes (1998), the 1980s in Mozambique were full of events that aimed at rescuing the national languages so that they could be used to assert 'authenticity / nationalism' in parallel with 'efficiency / nationism [*sic*]' (p. 460) assigned to Portuguese. This author refers to FRELIMO's IV Congress held in 1983, whose

report emphasises on the Party's position with regard to national languages. It seems that for the Party the Mozambican languages were of undoubted importance, as it decided on their study as well as on the creation of a specialised body for such endeavour (Frelimo Party, 1983 quoted by Lopes, 1998, p. 64). However, as Lopes (*op. cit*) noted, such body, 15 years after its announcement had not been established. Another event is a draft paper from and circulated by the Secretary of State for Culture, still in 1983, suggesting a language policy directed to an 'optimal bilingualism' wherein Portuguese would be the official language and language of national unity and communication, whilst Mozambican languages, based on research, would be designated national languages. The paper also suggested the study of Mozambican languages, their codification and development in order to be used in a range of social contexts such as administration, media, literacy and in the initial years of formal education. Katupha (1988) suggested a national language policy, based on applied language research and aiming to optimisation of Mozambican languages in harmony with Portuguese. Such research should be oriented to immediate needs in the field of education and social communication. Also in 1988 the Universidade Eduardo Mondlane held the First Seminar on Standardisation of Mozambican Languages Orthography.

In Lopes' (1998) opinion, all these events might have made the ruling Party to include language matters, for the very first time, in the Mozambican Constitutional Law in its 1990 revised form. In fact, the Article 5 of the Chapter I on the Republic entails the following two clauses:

1.   In the Republic of Mozambique the Portuguese language is the official language.
2.   The State values the national languages and promotes their development and increased use as vehicular languages and in the education of citizens.

These two clauses represent the official position of Mozambique as to languages use, and the germination of a language policy. A sober analysis of the two clauses

shows that Portuguese holds hegemony over the national languages. While the former has the status of 'official language', the latter are merely valued and their development and increased usage including in education are promoted by the State. It seems that the State stands back in its role of organising and developing education. Confront Clause 2 of Article 59 of Chapter IV on economic and social organisation, which reads as follows: "The State organises and develops education through a national system of education. In fact, In the Republic of Mozambique education is a right and duty of every citizen" (Clause 1 of Article 92 of the Chapter I on the Republic).

 I would argue that more space should be allocated to the national languages, and the State should be more proactive in providing education through African languages. The new Constitution, in place since 2004, did not bring substantial changes, as   clause two was reformulated in the following terms: "The State values the national languages as cultural and educational heritage and promotes their development and increased use as languagesof our identity" (Article 9 on national languages, Chapter I). Indeed, although there are some changes in the sentence in terms of the grammar structure, its semantics did not change, and, therefore, the secondary status of the national languages remains, while Portuguese continues with its hegemony, as the official language, the language of national unity and the language for international communication.

Whether it is a consequence of society pressure or not, in the 1990s, the country witnessed the first primary bilingual education experiment – the *Projecto de EscolarizaçãoBilingueemMoçambique* (PEBIMO), which lasted from 1993 to 1997. This experiment was carried out in two provinces, Gaza and Tete, where in addition to Portuguese a local language was used as medium of instruction, Changana and Nyanja respectively. Although the experiment was constrained by lack of bilingual knowhow, resource paucity and funding discontinuity, its results were encouraging given that the bilingual education in primary education is in gradual implementation since 2003 (Chimbutane, 2011). In fact, for Benson (2010), the results of the experiment undertaken in its final two years showed that

pupils, when compared to the ones of the monolingual Portuguese programme, participated greatly in the classroom. They were self-confident and performed bilingual and biliteracy practices. This appears to match with what Benson (2008, pp. 26-27) says of the use, in schools and literacy programmes, of languages previously marginalised, especially in their written form. Such use leads to the valorisation of the languages and to an increased participation of parents in school errands as well as to "improved student self-esteem".

However, as Chimbutane (2011) warns, the implementation of bilingual education in Mozambique is not an unproblematic task. For example, part of the population held the view that schooling in African languages would hamper learning of Portuguese language and would be a menace to the national integrity as local languages could instil/trigger tribalism and regionalism. Those who argued in favour of bilingual education evoked, for example, that the usage of Portuguese only in schooling would exclude large masses of the population from education given that the majority does not speak this language.

With regard to adult bilingual literacy, its experiment occurred also in the early 1990s. It is worthy to resort to Veloso's narrative on this issue in Actionaid Denmark (2001). Accordingly, based on the lessons learned from the NLC's, where use of Portuguese only as medium of instruction contributed to the failure, the National Institute for Development of Education (INDE) designed and tested two bilingual programmes: Sena/ Portuguese in the Province of Sofala, and Changana/ Portuguese in the Province of Gaza. The programmes were of a three-year duration. They consisted of two phases: (i) literacy and numeracy and (ii) post-literacy. The first phase was taught in local languages (Changane in Gaza, and Sena in Sofala). The second phase had 'easy Reader-books' in the local language and Portuguese as a subject. Depending on the learning pace, one could take one or two years to achieve the post-literacy phase. As she points out "some were very keen to go fast with the learning of Portuguese, others preferred to deepen their knowledge of their mother language". However, for INDE, the common understanding was that learners should have one year of local language

learning, which should be taken further even if their decision were of starting with Portuguese. In some cases, learners started learning Portuguese only in the last year of the programme. As to written materials, each experimental programme had nearly 20 titles. Veloso refers also to a third programme that was included in the pilot project, Macua/Portuguese, which could not be fully developed due to human resources constraints. Only the literacy phase was undertaken.

Veloso's narration gives an account that there was misunderstanding from several organisations regarding the philosophy of language choice for the project. Accordingly, general conviction was that government had decided to provide adult bilingual literacy using Changana for the Southern provinces (Maputo, Gaza and Inhambane); Sena for the Central provinces (Sofala, Manica, Tete and Zambezia); and Macua for the Northern provinces (Nampula, Niassa and Cabo Delgado). This misunderstanding forced INDE to produce books in Ndau, for Sofala; in Nyanja for Tete; and in Makonde for Cabo Delgado, and it might have resulted from lack of explanation on the project. Even though, in the view of Veloso, the outcomes of these experiments were positive. One of the indicators was that people started requesting adult bilingual literacy. Therefore, there was need to increase incrementally the number of classes involved in each region. Learners and facilitators started valorising the local languages, consequently, their culture. However, people "also want to learn Portuguese, because it is the language they use for commerce, to continue the studies, to travel, and it is the language of social mobility".

Presently, adult literacy in local languages is mainly provided by Associação Progresso, a Mozambican NGO funded in 1991. This Association has an important role in the development of bilingual education in Mozambique. Indeed, introduction of local languages in primary education was built on Progresso's experience in producing and publishing textbooks and post-literacy materials as well as training of literacy teachers and authors (Eys, 2004). In addition, Progresso provided primary schools from Niassa and Cabo Delgado with books in local languages; and it is a leading institution in providing adults with bilingual

literacy. This leading position of an Association on behalf of the State in an important issue such as bilingual education may prove that language policy in Mozambique still need (re)formulation. What if the Association ceases its intervention? How about sustainability of this endeavour? As far as concerned publishing of materials in local languages it is expensive, as noted by Eys (2004).

With regard to adult education, although the Association has been involving governmental institutions placed in the setting of its intervention, the literacy programme in local languages remains a non-formal programme, even in the discourse of DINAEA. This non-formality of the programme is tied in with the 'vagueness' of the propositions that may be regarded as language policy in Mozambique (Chimbutane, 2011).

The bilingual education programme for primary school has been in course for approximately a decade in a formal context, education, "one of the most powerful institutionally organised ways of linguistically positioning novices into society" (Stroud, 2003, p. 18). Are these 'novices' motivated to study in local languages? If so, what do they do with the skills they acquire in and on their local languages and the accompanying culture if they cannot use them in other formal domains but education? The possibility of the majority of parents opting for the monolingual Portuguese programme for their children may increase if our national policy language is not urgently reviewed. People will continue linking job, social mobility, social prestige and other positive conditions to Portuguese, the official language, the language of national unity.

Apart from these worries, the bilingual literacy programme in place since 2003 appears to have evolved significantly given that 16 local languages are used in primary education (Chimbutane, 2011).

2.2.8   An overview of adult education in Mozambique

In this section I present an overview of adult education in Mozambique, focusing on the period since 1975, the year from which Mozambique became politically independent from Portugal, until 2007, the year I began this study. I am committed to do so as I believe that this overview will facilitate an informed analysis of the literacy programmes in Mozambique, specifically in Pemba and Boane, the sites of my research, looking at what changed along the time as well as at what is still happening.

Little is known on adult literacy before 1975. The fact is that the colonial power denied education to the large masses of Mozambicans, who should be educated just for handwork and not for the intellectual one. In fact, only in 1964, when the armed struggle led by FRELIMO[2] began, the Portuguese regimen promulgated a law on elementary primary education reform in the colonies. Accordingly, evening and night courses for adults aged 15 or above could be offered in primary schools in post-labour timetable, with the length of 2.30 hours a day. It is also known that, during the liberation war, FRELIMO organised adult literacy in the spaces under its control (freed zones). The soldiers were trained so that they could teach the population how to read, write and calculate (Mazula, 1985).

When Mozambique became independent, at that time the illiteracy rate was very high (93%). Thus, the country had to find strategies to revert the situation. The National Literacy Campaigns (NLC) were some of such strategies. Students in different levels, teachers with different academic degrees and other qualified people participated voluntarily in the NLC teaching their compatriots how to read, write and calculate.

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[2] FRELIMO stands for *Frente de Libertação de Moçambique* (Mozambique Liberation Front).

2.2.8.1 Phases of adult Literacy

Mário (2002) identifies three different phases of adult literacy in Mozambique. Accordingly, the first one is from 1975 to middle 80. The second starts in middle 80 and ends in 1995. Finally, the third one starts in 1995 and it is still in course.

First phase: 1975 – middle 80s

In February of 1976 it was established the DINAEA. The aim was to guide and control the Adult Literacy and Education System, excluding professional training. Since then, various actions were undertaken in preparation of the NLC. In the preparation phase it was visible the political and ideological orientation of the literacy campaigns aiming to achieve national unity and FRELIMO participation in the national rebuilding (Lind, 1988).

According to Lind (1988), the NLC were meant to achieve four political and ideological objectives, namely:

(i)   Consolidation of the national unity;

(ii)   Dissemination of Portuguese language in order to answer the previous objective;

(iii)   Diffusion of the ideological politics of FRELIMO;

(iv)   Eradication of illiteracy.

Thus, in 1978, Samora Machel, the first president of Mozambique, from the biggest enterprise of the Mozambican State, the railways enterprise, launched the first national literacy campaign, under the lemma "Let us make the whole country a school where all of us learn and teach".

The first campaign happened in a context of tension between the masses and selective approaches as well as the priority given to both rural and urban target groups. In fact, during the transition government, which ran between September of 1974 and June of 1975, FRELIMO had emphasised that the combat against illiteracy should be concentrated in the rural areas, where the majority of illiterate people lived (and still live).

According to Lind (1988), the results of the first campaign were not as the expected ones. The learners were submitted to final examinations, which assessed their abilities both at Portuguese (reading and writing) and Mathematics. The mixture of approaches (selective and mass) ended up in low results despite the high level of enrolments. The learners who achieved positive results in accordance with the examination requirements belonged to the priority sectors (mainly workers from urban industries, politics members), who in their majority had previous experience in speaking Portuguese. In light of this, one can say choosing Portuguese as the language for instruction excluded large masses of the population from the right to education, although Navaia *et al*. (1983) have proposed the introduction of flexible programmes, which would use local languages and would have content related to the socioeconomic reality of the participants. Perhaps because the political agenda of national unity building was a priority, Portuguese remained as the language of instruction. As regards the contents, to my best knowledge, they were reviewed only in 2000.

Contrary to the first campaign which had the goal of becoming literate 100 000 people, the subsequent ones had both enrolment and approval goals. For Lind (1985), the first literacy campaign succeeded, among other factors, as consequence of the:

❖ Characteristics of the targeted groups (labour force from factories) with some knowledge of Portuguese. Success of these groups reinforces that Portuguese as language of instruction is a learning barrier for those who do not speak or understand it.

❖ High level of learners participation (nearly 300 000); almost half of them were able to read and write at the end of the campaign.

❖ Huge endeavour of the facilitators despite their low academic level (most of them held Grade 4) and lack of didactical materials.

❖ Sensitisation of all key sectors of the national economy about the importance and necessity of literacy and promotion of women emancipation.

❖ Promotion of access to adult basic education and elevation of the national political conscience.

Compared to the third and fourth campaigns, the second is the one that achieved the best results in terms of the learners enrolled and the learners who passed. Such a decline is illustrated by the following table:

Table 1.2: Rates of dropouts and approvals in the NLC (1980-1982)

Year	Campaign	Number of learners enrolled	% of dropouts	% of learners approved
1980	Second	290 000	32%	41%
1981	Third	246 000	52%	25%
1982	Fourth	200 364	73%	19%

For Lind (1985), the causes for the decline of the campaigns are linked to the following social factors:

❖ Increasing inclusion of learners from rural areas, which brought numerous constraints such as:

(i) Dispersion and mobility of the population;

(ii) Literacy centres being located far away from the learners' farmers;

(iii) Male migration seeking for jobs;

(iv) Discontinuity of lessons in the periods of intensive farming activities (land cleaning, sowing, weed clear and harvest seasons);

(v) Increasing enrolment of people who could not both speak and understand Portuguese;

(vi) Weak motivation among the learners as result of not applying the knowledge acquired in literacy session in their context;

(vii) Tendency of the facilitators to abandon their learners seeking better jobs.

❖ Weak involvement of the society. Literacy became a formal task of the Ministry of Education.

❖ A decreasing of hope and enthusiasm amongst the learners due to draught, economical problems and the civil war.

In spite of the constraints that characterized the failure of the third and fourth campaigns, during 1980 and 1981 there were positive actions, for example:

❖ Development in the pedagogical area (personnel training, improvement of the pedagogical support).

❖ Responsiveness of each sector for adult literacy and education through the law n° 1/81[3].

❖ Training of professional adult educators.

❖ Publishing of the series "*Estudar Sempre*" (always studying) for the new literate people.

❖ Promotion of material stimulus by rewarding the literacy tutors.

❖ In 1983, approval of the Law of the National Education System by the Mozambican Parliament. On the one hand the law established 7 year-compulsory education for all children in school age. On the other, valued the adult education as one of the pillars of the Education System.

The concerted efforts in favour of adult literacy made it possible the reduction of illiteracy from 97% in 1974 to 72% in 1982.

Second phase: middle 80 – 1995

The second phase, according to Mário (2002), is characterized by a substantial drop of activities in the area of adult literacy and education due to intensification of the civil war, which resulted in several deaths and displacement of the Mozambican population as well as destruction of infrastructures nationwide. Adult literacy and education activities took place only in the big cities. The Mozambican government focused much attention on the programmes of structural readjustment agreed with International Monetary Fund (IMF) and the World Bank, from 1987 onwards. One of the consequences was the extinction of the National Directorate for Adult Literacy and Education in 1990. The personnel

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[3]This law stipulated that coordination of literacy and adult education activities in the subordinated institutions such as enterprises should be of the competence of the human resources sector at the central and provincial levels in governmental organisations. The literacy sessions should not be done during work time.

were allocated in the Department of Literacy and Adult Education, which was part of the National Directorate for Primary Education.

Studies conducted in this period report some disquieting results: the literacy tutors were not prepared enough to encourage their learners to use reading and writing skills in their daily life as they never motivated them to read newspapers, to write letters, to fill in forms or to discuss ideas. The teaching-learning practices were not related to the daily life of the learners and were based on repetition (for more details see Lind, 1988; Marshall, 1990; Fuchs, 1993). Particularly in the first two years of the Portuguese language, learners had to systematically repeat, in chorus, the reading of the texts till they memorised them. Then they had to repeatedly copy the texts to their exercise-books (Lind, 1988; Marshall, 1990); there was no space for dialogue between literacy tutors and the learners. Literacy tutors used to pose closed questions to the learners. Consequently the answers were choral utterances of 'yes' or 'no'.

According to Marshall (1990), the literacy practices were confined to the 'school' space and were developed under codes of authority and obedience. The literacy tutors decided whatever learners should do and the learners obeyed. For example, the literacy tutors were who decided what and when book or writing material (if pen or pencil) should be used; even at the level of mental exercises the literacy tutors exerted their power on the learners: exercises that were meant for homework were resolved in the classroom explained by the facilitators. Learners themselves called 'school' the space where the literacy sessions occurred. This attitude expressed the generalised tendency to approach literacy to the formal school education.

Fuchs (1993) refers to the conditions where the literacy sessions took place as inadequate. Especially in the agrarian enterprises and residential areas, the sessions occurred in open spaces without rooms or beneath the shade of trees. The ideological education was based on the reproduction of ideas instead of a real consciousness based on knowledge. As to the status and effects of literacy, this

author notes that the facilitators received a low remuneration in the enterprises or even nothing in the residential areas, which means that their life conditions were similar to those of their learners. Although they held some schooling, they could not ascend to a new professional or social status. The consequence was that they found it hard to transmit the meaning and advantages of being literate to their learners.

Nevertheless, some good practices had room in these chaotic circumstances:

❖   In 1991, the Ministry of Education, through the INDE (*Instituto Nacional de Desenvolvimento da Educação* – National Institute of Education Development) launched the Bilingual Literacy Pilot Project in the province of Sofala, in the central region of Mozambique.

❖   In 1992, the government created the Law n°6/92, which was in consonance with the new economic and political model experienced in the country. In its 13th article, it defines adult education as a special modality of school education, organised for those individuals who are not at the age of attending both general and technical-professional forms of education. It defines also the extra-school education as that entailing activities falling in the scope of literacy, cultural and scientific accomplishment and actualisation taking place out of the formal education.

❖   Also in 1992, the government established the INEA[4] in Beira, capital city of the province of Sofala. Its vocation was the training of professionals, research, documentation and information, services provision and technical-pedagogical assistance in the area of adult education.

❖   In 1994, the Pedagogical University in partnership with the Linköping University, opened a Bachelor course in the area of Adult Education.

Third phase: 1995 – up to date

Mário (2002) characterises this phase as one of rediscovery and rescue of adult literacy and education activities. In fact with the advent of peace and

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[4]INEA stands for *Instituto Nacional de Educação de Adultos*(National Institute for Adult Education)

reconciliation, the government drew its attention to this area, considering it a fundamental one for sustained economic and social development.

It was in this phase that Borges Månsson (1996) undertook a study focusing on two communities (Munhava and Estoril), in the province of Sofala. She aimed at understanding the causes of dropouts amongst women attending the Bilingual Literacy Project, which was meant to be offered to women who did not attend school before.

She interviewed all the women initially enrolled in the programme to know about their motivations and preference with regard to the language of instruction. The women from Munhava needed first to learn Sena, a local language, and only after that they should learn in Portuguese. In Estoril, almost all women preferred to solely learn in Portuguese, as most of them could speak Sena. They needed Portuguese so that they could communicate with persons and institutions out of the community. Most of the women (participants and quitters) enjoyed have learned to sign their name. For them that achievement had changed their lives. By attending the programme they expected to become financially autonomous. In fact they needed a programme that could be linked to practical activities like cooking and sewing, from which they could generate some income. But the practice did not meet their needs.

Still Borges Månsson (1996), the majority of the women who attended the literacy project had prior schooling experience (ranging from one to three years), but they had forgotten what they had learned. This fact illustrates that people who hold few years of literacy learning easily relapse into illiteracy if do not practice what have learned or are not exposed to supportive literacy environments.

The results show that the majority of the women who dropped out had attended school before. Therefore, the programme was not adapted to the characteristics and needs of this group, which explains the high number of dropouts.

The constraints that affected the attendance of women to the Bilingual Literacy Project, amongst others, are as follows:

❖ Poverty – women had to fight for their family survival. Looking after what to eat was a priority over literacy.

❖ Husbands' prohibition to attend literacy sessions instead of dealing with household chores.

❖ Language of instruction: For the women who preferred Portuguese, learning in Sena discouraged them.

❖ Inefficient lighting in the classrooms.

❖ Inadequate teaching methods.

❖ Migratory movement of the populations going back to their homelands or looking for new ones to restart life: the civil war was over.

Within this third phase, the year 2000 is particularly worth mentioning for its actions reinforcing adult education, as elucidated below:

❖ Recreation of the DINAEA, at the Ministry of Education.

❖ Evaluation of the adult literacy and education and non-formal education programmes in Mozambique by Patel *et al.* (2000), whom among other findings brought the following:

▪ **Coverage of the programmes**

(i) The coverage was not enough in the provinces;

(ii) Raised awareness about women's priority status in the programmes;

(iii) Deficient system of statistical data collection.

▪ **Training of human resources**

(i) Inexistence of training or capacity programmes for volunteer facilitators;

(ii) Weak absorption of the professional educators trained by the INEA;

(iii) Inexistence of a guiding curriculum and materials for training and refreshment of the facilitators;

(iv) Inexistence of subsidy for the facilitators.

▪ **Efficiency, efficacy , impact, relevance and sustainability**

(i)   The programmes were not efficient due to lack of funds, learning materials and facilitators' training;

(ii)   The programmes would have efficacy if their goal was solely teaching reading and writing. In the domain of life skills they failed;

(iii)   The programmes elevated the self-esteem of the beneficiaries. Thus, they impacted on learners lives;

(iv)   With regard to relevance, there were few local development plans including literacy as relevant for their operationalisation;

(v)   The programmes were not sustainable as they did not have enough human, financial and material resources to keep them going for long term.

❖   Design of the Plan of Action for Absolute Poverty Reduction, which included a component for reduction of illiteracy rates in Mozambique.

 In 2001:

❖   Design of the first Strategic Plan for the Subsector of Adult Education, which was informed by Patel *et al.*'s (2000) report;

❖   Opening of the Master Programme in Adult Education at the Faculty of Education of Eduardo Mondlane University.

With the opening of this course, research on adult literacy gained some relevance/currency, but none of them, apart from Buque (2003), embarked on an ethnographic perspective.

Buque (2003) studied literacy at work aiming to find out to what extent literacy practices, the accompanying social practices and working identities, among the front line workers in a soft drinks factory in Maputo responded to the demands of the new (post-fordist) workplace. One of the main findings was that the introduction of technology (in one of the two production lines) demanded new literacy practices: frontline workers engaged in practices of auto-surveillance and performance monitoring at the electronic meter. These aspects confirmed Hull,

Jury, Oren & Katz's (1996) findings in their study, which said: to participate in literate activities is not so much a question of ability, then, as it is a question of rights and opportunities, because patterns of literacy are generally connected to structures of power – skills change when authority changes.

Two other studies were carried out: one in Nampula and Maputo (Linden, Manhiça & Rungo, 2004), and the other in Marracuene (Rungo, 2005). These studies denote a clear understanding of the liaison between literacy and poverty reduction as, in the eyes of the public surveyed, being able to read and write constitute an opportunity to increase family welfare and to quit poverty – an autonomous literacy view.

From the above described, it follows that much has been done, but much more has to be done. The results of the studies and evaluation of the literacy programmes in Mozambique I reviewed converge, fundamentally, on the following issues:

(i)   The language of instruction is still a barrier for learning. Portuguese is spoken by a minority in Mozambique. Teaching in Portuguese requires a double effort: (i) teaching of the language and (ii) teaching of the contents. The facilitators themselves do not master the Portuguese language; however, where there are programmes running in local languages, the learners prefer the use of Portuguese as they can use it in interaction with people and institutions out of their community;

(ii)   Inadequate methods for adults: this results from lack of training amongst the facilitators, who do not have other chance but reproduce the practices they experienced when students. Consequently, the implementation of a like-school approach with learners being treated like children: repetition, repetition and repetition till the contents are memorised;

(iii)   Poverty: people look for food first, only when this need is fulfilled they attend literacy programmes;

(iv)   Programmes not linked to the daily lives of their beneficiaries. This situation causes lack of motivation, which ends up in dropouts;

(v)   Lack of training amongst the facilitators: this is an old problem since the literacy campaigns started in 1978. Every single year, the National Directorate of Adult Literacy and Education brings together technicians, facilitators and professional educators to evaluate discuss and find solutions for the problem of the subsector. Lack of training is a white beard problem;

(vi)   Inadequate material conditions for adult literacy: commonly in rural areas the learners have their literacy sessions in open spaces, beneath the shade of trees or, when they have a room, it is with insufficient light;

(vii)   Lack of didactical materials;

(viii) Low remuneration of the volunteer facilitators;

(ix)   Dropouts of the participants as well as of the facilitators, who seek out better remunerated occupations.

Having provided a brief history of adult literacy in Mozambique, I now wish to present the adult literacy programmes as well as some initiatives meant to speed up the eradication of illiteracy in Mozambique. It is within this sort of programmes that this study focuses on ALFA-REGULAR and ALFA-RÁDIO.
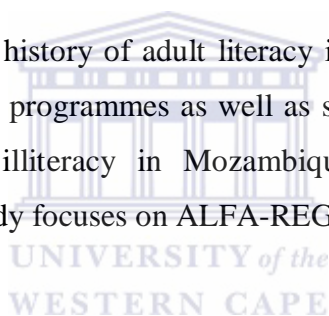
2.2.8.2 Literacy programmes and initiatives to speed up illiteracy eradication

In this section, aiming at enabling a better understanding of the study undertaken in Pemba and Boane, I present the variety of literacy programmes as well as some initiatives to speed up the process of literacy in Mozambique. Regarding this issue, I draw on Buque (2010).

ALFA-RÁDIO **(Literacy through radio) –** *Novos Caminhospara Aprender* **[New ways for Learning]**

For the Mozambican government, this is the enchanted programme, through which it intends to make/create 'literate' one thousand persons per year. It is run by the government of Mozambique with Cuban assistance. In fact, the programme is an adaption of the Cuban experience *Yo si puedo*[5]. The programme was implemented in some countries of languages derived from Latin such as Bolivia,

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[5] This is a Spanish sentence and it mens *Yes I can*.

Venezuela, Haiti, Angola and Brazil. While in the two first countries Spanish is the official language, French is the official one in Haiti, and Portuguese is in Angola and Brazil. The radio is the channel used in this programme with the aim to reach large masses of learners in spite of the paucity of resources, as well as to assist the participants of the learning process (learners and facilitators). The government also provides the learners with a primer.

At this juncture it is worth signposting the innovation in the Mozambican case. In the first four weeks, adults engage in conversations in Portuguese and through motor exercises get physically prepared to handle writing tools.

The literacy classes occur in working days (Monday to Friday) in a venue which is of convenience to the participants to listen to the lessons, assisted by a facilitator. Initially the lessons were put on air by the national radio or the community one over a fixed time. However, as the signal was not strong enough, the broadcasting did not reach some remote areas in good conditions, which made difficult the process of teaching and learning. Therefore, the lessons were recorded in compact discs. This made it possible the occurrence of literacy sessions according to the availability of both learners and the facilitator. After the transmission of the lesson via radio, the facilitator makes himself/herself available to the learners to explain the doubts and difficulties that may have arisen. The place/ preferred venue may be a private residence or garden, a school, a church or a community centre.

The ALFA-RÁDIO programme has a duration of four months and claims that learners acquire the abilities of reading and writing in just three months. What intrigues me is the fact that this programme is designed especially for the 'pure illiterate' – people who do not have any notion of reading and writing – in the designation of the DINAEA technicians. The transmission of the lessons is in Portuguese, while the majority of the beneficiaries do not even speak this language. It can be illusive the fact that the programme made success in Cuba given that in that country the learners spoke their mother tongue, Spanish, the

same language used in the programme. This is to suggest that the Mozambican innovation of including one month for Portuguese learning probably is not the solution for removal of language barrier in the learning process, given the following reasons:

(i)   One month is too short a time to teach a second language to someone who will use it for learning purposes;

(ii)   The facilitators are not equipped with skills for teaching Portuguese as a second language;

(iii)   Some of the facilitators have difficulties in speaking Portuguese and would have problems in teaching it to their learners.

ALFA-REGULAR [Regular Literacy]

This is the oldest and the most comprehensive programme organised and run by the Mozambican government, mostly in Portuguese and it encompasses two sub-programmes as follows:

(i)   Literacy

Whilst the 'old curriculum', (which is still implemented nationwide), assigns the first two years for development of basic competencies of reading, writing and numeracy, the 'new curriculum' assigns just one year.

(ii)   Post-literacy

Learners of the 'old curriculum' in this sub-programme develop the competencies acquired in the previous level, at the same time they have access to new knowledge on Geography, History, Mathematic and Nature Sciences. This sub-programme lasts for just one year, the third of the 'old curriculum'. Who completes this year gets equivalence to Grade 5 (Primary Education, 1st Degree).

As regards the 'new curriculum', similarly to the old one, learners develop their previous knowledge and acquire new one, including life skills in agriculture, health, small businesses, family economy and so forth. It encompasses two levels

the first of which lasts for two years, and the second one just for one year. Completion of the fourth year of this curriculum gives equivalence to Grade 7[6].

Non-Formal Education (NFE)

This is the kind of education that is mostly run by Civil Society Organisations (CSO) and offered to adults in a flexible way. In fact, it does not compulsorily require pre-designed curricula or certification. It appears as an alternative to formal education with the aim of enabling professional training not only for access to the labour market but also for self-employment, as well as for development of skills demanded in daily life.

Promotion and implementation of non-formal education ensure relevance of Adult Literacy and Education. Therefore it includes acquisition of reading, writing and calculation competencies as well as life skills. In Mozambique, DINAEA promotes implementation of a variety of courses such as organic horticulture, low cost building, sewing, small business management, etc.[7]

Literacy in English

It entails some particular initiatives, which have gained nationwide currency. In fact, there are many people looking for English lessons. For most of them, mastering English means an opportunity for a job, due to the fact that vacancy advertisements require competencies of reading and writing in this language.

Literacy in local languages

This is another modality of non-formal education provided to adults by yet a reduced number of CSO as is the case of Progresso and Jehovah Witnesses.

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[6] In Mozambique, this Grade is equivalent to the 2nd Degree of Primary Education. Who finishes thisgrade completes the Basic Education.
[7] This is an elucidation given by the Head of the Department of Adult Literacy and Education at DINAEA in September 24, 2009.

Reflect (Regenerated Freirean Literacy through Empowering Community Techniques)

This approach is ingrained in the Rapid Participative Diagnosis method, and it is intended to community development. The starting point is involvement of the learners in mapping of problems. Then they present the problems in hierarchy. Following this, they identify the solutions at different levels.

Followers of this approach see education as part of a solution. In light of this, the learners and their facilitators design the materials collaboratively based on real problems. This approach became popular in Mozambique mostly run by Action aid Mozambique. For reasons that are not clear, Action aid slowed down the approach since 2005/2006, but some organisations like Institute for International Cooperation of the German Adult Education Association (IIZ/DVV) are trying its revitalisation.
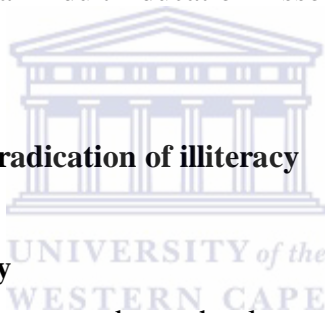
Initiatives to speed up eradication of illiteracy

Family without illiteracy

In this initiative students at secondary school are encouraged to teach literacy and numeracy to their relatives. People involved in this initiative resort to materials used in the Alfa-regular programme. Students performing the role of facilitators have pedagogic support from their teachers.

Literacy for Members of the District Counselling Board

This initiative accrued from the Open Presidency, an experience in which the President of Mozambique visits the districts so that the population may expose their problems and suggest ways of solution. He came across with the fact that some members of this Counselling Boards were unable to read and write. Then he recommended that by the end of his first mandate (2009), all those members should be capable of reading and writing.

LIFE (Literacy Initiative for Empowerment)

This literacy initiative is from UNESCO and is seen as a global strategic framework for collaborative action to increase the literacy rates in those countries with rates under 50% or with more than 10 million of adult population not able to read and write. This initiative aims to empower people, focusing on women and girls from rural areas, who do not have adequate literacy skills and competencies.

Mozambique is a beneficiary of this initiative since 2007, given that by that time the illiteracy rate was over 50% and the government has shown that was determined to eradicate illiteracy in its educational policies and strategies. Therefore, in the context of this initiative, the country receives financial and technical support from UNESCO.

District free of illiteracy

This initiative is in place since 2009, when it was launched in the context of the commemoration of the International Literacy Day. Its aim is to eradicate illiteracy through promotion of strategies at provincial and district levels. The expectation was that by 2010 each province declared at least one district free of illiteracy. In my opinion, this is a challenging initiative given that it requires a serious multi-sectoral involvement of public institutions, private ones, as well as CSO. Two years after the expected results, no province has declared a single district free of illiteracy.

The problem with all these initiatives resides in the fact that they never have been evaluated so that one may assess their contribution/efficiency towards 'eradication' of illiteracy in Mozambique.

2.2.9 *Digital literacy – its potentialities for adult literacy programmes*

Today's world is characterised by a rapid proliferation of digital technologies. Mobile phones, computers, microwaves, TV, ATMs, etc. are not confined to the North. Developing countries also enjoy using these technologies to the extent that in poor remote areas with access to mobile phone signal, due to the proliferation

of this device, some dwellers, including those who did not attend school, have a mobile phone and use it to communicate with relatives and friends who are far from them.

However, by far, the North, especially with regard to internet, holds hegemony over the South, as 90% of internet demand as well as 70% of computer servers are from developed countries (Lau, 2006, p. 158). This could be clue to the internet gap between the developed countries and the developing ones which is 'dramatic' given that internet is of major importance for development at socio-economic and information levels.

In fact, in the South, large masses of the population are still excluded from the use of internet and devices of the new digital world. In the case of Mozambique, figures brought by the last national census show that the country is still far from the appropriation and use of ICT's. Apart from the reduced number of users, the figures depict an enormous gender gap in such use. Indeed, only 417 786 women had mobile phone out of 1 577 660 Mozambicans owning this device. A total of 261 599 Mozambicans declared having used a computer, but just 57 507 were women. Merely 31 912 women declared having used internet out of 146 805 people who have managed internet (INE, 2011, online document).

Central to all this is the fact that the new technologies demand that people change their practices, including the literacy practices as well. The environment of reading and writing is changing from the paper to the screen either of a computer, a mobile phone, an ATM, or even a microwave. Therefore, the education sector has an important role in enabling people to use digital literacies. Therefore, the pedagogic practices are changing as well. Unfortunately, the digital literacies are not yet for all, and even in the education sector it is still children and adolescents who ordinarily learn and perform this kind of literacy in the classroom. Therefore, literature on such children's practices is abundant, while for adults it is still scarce.

This is to point out that as the new technologies have reached Mozambique too, a country from the South, I am interested in determining to what extent adult learners and their facilitators perform digital literacy linked to mobile phones, computers and ATMs. I am not aware of any study that might have been undertaken in this regard. Thus, I hope to construct a corpus of information on Mozambican adult learners' and facilitators' digital literacies. Furthermore, I am interested in finding out the functionality of adult literacy programmes, including the ALFA-RÁDIO programme, which resorts to technology for the teaching-learning process.

Regarding digital literacy, Martin (2006) as quoted by Dowdall (2009, p. 50) defines it in the following terms:

> is the awareness, attitude and ability of individuals to appropriately use digital tools and facilities to identify, access, manage, integrate, evaluate, analyse and synthesize digital resources, construct new knowledge, create media expressions, and communicate with others, in the context of specific life situations, in order to enable constructive social action; and to reflect upon this process.

From the definition it can be understood that digital literacy requires the mobilisation of specific knowledge, skills and attitudes in order for one to meaningfully engage with digital resources. I believe that the mere exercise of, for example, reading and writing Short Message Service (SMS)'s on the mobile phone is not meaningful if the reader and writer does not use the language and even the digital resource itself in tune with the specific social context of the communication process.

The quotation below from Bruce (2005, pp. 3-4) alerts us to the pedagogical usefulness of digital literacy in an American educational context. It can perhaps serve as a good example of meaningful use of digital resources.

When asked to say what source they relied on for the last big report they wrote for school, 71% of teens in the United States with Internet access reported that the Internet was their major source, compared to 24% who cited library sources (Lenhart, Simon, & Graziano, 2001). More than half of these teens had used school or class web sites; a third had downloaded study aids, and a sixth had created web pages.

The quotation signposts an enchanted educational context where the majority of students (71%) resorted to Internet to accomplish a school task ('last big report'), compared to 24% of who used the traditional form of access to information (books). Whilst more than half of the students made use of 'school or class web sites', a third downloaded 'study aids', and a sixth is the group of web pages creators. The context described elucidates that digital technologies have gained space in the education arena. Consequently, students and teachers experience 'changing literacies' and 'changing pedagogies' (Carrington & Robinson, 2009, p. 113). The problem in all this is the fact that the digital literacies for educational purposes are more significantly performed in formal schools and mostly amongst children and teens. Literature portraying use of digital technology in adult literacy programmes, for example, is very rare.

As Lind (2008, p. 40) notes, the rapid expansion of new technologies reaches populations from poor rural areas, who despite their relatively low literacy levels can, for example, use mobile phones to receive, read, write and send messages to relatives living far. This expansion of digital technologies enhances literacy needs, since these technologies require 'literate users' or 'proficient readers and writers' in Torres' (2006) designation. For Lind (2008), the spread of new ICTs boosted distance education and renewed the potentialities for their use by adult learners and adult educators. In fact, the new communication technologies, including the use of TV and radio can act as resources for improvement of both learning opportunities and information on adult literacy and policies.

However, Torres (2006, p. 6) claims that the existence of such resources in impoverished urban and rural settings is not accompanied by an appropriate use, "in a planned, coordinated and intersectoral manner, for the benefit of all". A pointed example she refers to is related to computers. Accordingly, the computers, if available, are kept locked in the local school, instead of being made available in a "multipurpose community reading and learning centre, well served and well kept".

The fact that today's world, which is an Information Society predominant one, requires that everybody learns to deal with information in a critical way so that they can read the word and world in the Freirean perspective.In this context, creative teachers take hold of available digital resources to build educational spaces where learning is constructed in a playful way. Thus, their students become authors and readers of digital texts entrenched in blogs, wikis, just to point tosome of the new e-pedagogical tools. Related to this, an amazing experience I heard was in a lecture at the University of Western Cape on the 10th October 2011, in room S27 on the theme *Reading, writing and in fact the curriculum plus Web 2.0 make great team*. I learned that children from a SouthAfrican primary school produced 'digistories'in partnership with children from two overseas primaryschools. This partnership shows the collaborative way of learning in digital literacies.

In light of this, Dowdall (2009, p. 51) warns that if children (young and adult people also) are to succeed socially and academically, in this new digital world, they are requiredto be able to cross-examine and distinguish the "power relations and forces that play upon and around their text production".That is, they need 'critical digital literacy' abilities that make them capable of mastering the wider socio-cultural and economic environment wherein production of texts in digital spaces happens. Obviously, all these charming digital literacy practices performed by children and adolescents may also be performed by adult learners, since their facilitators are eager to change the traditional modes of learning making hold of existing digital resources. That is, the digital technologies offer a wide range of

potentialities for their use in adult literacy programmes, since digital literacy has become a basic learning need for all (Lind, 2009).

In the case of this study, it will be of interest to find out if digital technologies are in place for educational purposes and if learners and their facilitators perform digital literacies, either in or out the classroom. The sole truth is that government is running adult literacy through radio.

2.3   Conceptual Framework

In this study I adopt an interdisciplinary conceptual framework, moored to the key concepts of New Literacy Studies, Multiliteracies and Critical Literacy.

2.3.1 New Literacy Studies

I undertake this study drawing on the synergies of the New Literacy Studies (Street, 1984, 1995; Gee, 1996; Barton, 1994), which assume that there is not only one literacy, but different literacies that vary across cultures and societies, and that literacy is shaped by context wherein it is located. Therefore, I wish to embark on this study with the conviction that in Boane and Pemba there are different literacies. This conceptual framework is particularly important to the research question on the concept underpinning the adult literacy programmes in the research settings.

Key concepts in this approach include the notion of 'literacy event' and 'literacy practice'. As I will use these phrases in this study, it is helpful here to define them. A literacy event is "an occasion in which a piece of writing is integral to the nature of participants' interactions and their interpretative processes" (Heath, 1983, p. 93).

Later on Street developed the concept of 'literacy practices' from Heath's conception of 'literacy events'. Street (1984, p. 1) uses the phrase 'literacy

practices' to focus on the "social practices and conceptions of reading and writing".

Observing learners and facilitators performing literacy practices as well as questioning them on the literacy practices asthey perform outside classrooms will help me also in answering the research questions on functionality of adult literacy programmes and their provable contribution towards development and citizenship.

The work of Street (1984), in anthropology, Gee (1990), in socio-linguistics on the one hand, and in education, Hull *et al*. (1996); Prinsloo &Breier (1996) on the other hand, have positively influenced this study in developing a conceptual framework and in tuning up a theoretical language for interpreting the data.

However, as already mentioned, this approach is not such a vigorous one in the sense that the social uses of literacy do not empower people so that they can make meaning of their practices and act beyond their local setting. This reason led me to situate the study also in the multiliteracies paradigm.
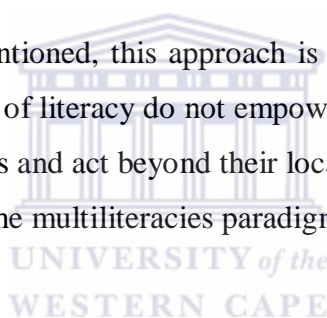
2.3.2. *Multiliteracies*

'Multiliteracies' is the term adopted by the New London Group to take hold of teaching literacy in a context characterised by multiple 'communications channels and media', as well as the increasingly differences at cultural and linguistic levels (Cope & Kalantzis, 2000a, p. 5). This approach is useful in the sense that it will give me space for manoeuvre to deal, for example, with issues related to the literacy programme through radio. It will illuminate my understanding and analysis about the complex ways how sound (speech from the radio) and writing (on learners' (exercise)books) are perceived as 'Multimodal forms', permeated by culture, for the process of 'Designing' (Cope & Kalantzis, 2000b, p. 203). I assume at this juncture that I will pay significant attention to 'multimodality' in this study.

Multimodality is concerned with the ways individuals use different modes of communication, like speech, writing, image, gesture, and sound, to make meaning in the world (Stein, 2008). Therefore, the literacy programme that uses radio as one of the channels of communication in Mozambique is rich in multimodal practices.

The merit of this approach is in its embeddedness in socio-cultural contexts and orientation to agency, to empowerment of the learners.

2.3.3. *Critical Literacy*

In this study I focus on *what*, *why*, *how* and *when* adult learners perform literacy practices in their social interaction in and out of the classrooms. These questions are central to critical literacy.

In this framework, the literacy practices are centred on the learners and not on the facilitator, which is why Cheah (2001) refers to a bottom-up approach, since the students are regarded as the starting point of the reading and writing process, as both available resources and meaning-makers.

This critical literacy frame will help me to understand the literacy practices observed in the classrooms when learners engage in the process of interpretation of written texts as well as of talking about texts. I will analyse whether the facilitators constrain such learners' practices or whether they allow learners to make sense of the texts in the light of their own view of the world. Are they capable of teaching critical literacy without imposing a particular view of the world? This is to suggest that I will analyse the literacy practices related to writing, reading or interpretation of texts to find out if facilitators enable learners to freely expose their opinions, their (des) construction of the world, preparing them to agency, to become active and empowered citizens. Furthermore, in doing such an analysis, I also will be "coding and encoding the social, political, and ideological situatedness of literacy", and more than answering, I will be

questioning because, as Wooldridge (2001, p. 260) points out, a critical approach is frequently conducive to provide questions rather than answers.

2.4   Conclusion

This Chapter has presented the literature review and the conceptual framework that will feature in this study. Theorists and authors of case studies whose work is located in qualitative studies in the area of adult education in general and literacy in particular have informed this chapter. Key issues of this study have been reviewed, namely: literacy, critical literacy, adult education, adult literacy programmes, adult learners, facilitators, multilingualism, and digital literacy. Issues of multilingualism, literacy and policy languages in Mozambique as well as an overview of adult education in the country have been presented.

The conceptual framework, which is interdisciplinary, draws its stimulus and synergies from New Literacy Studies, multiliteracies and critical literacy. These three frames have been combined in the belief that they will help to answer the research questions.
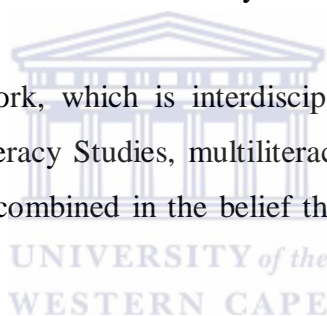
CHAPTER THREE

3. RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This Chapter presents the research design, describes the procedures, the process of data collection as well as the process of data analysis followed in conducting this study.

The empirical study is qualitative in nature, and uses aspects of an ethnographic design and case study, to investigate literacy programmes in Boane and Pemba, namely the ALFA-RÁDIO and the ALFA-REGULAR programmes.

By focusing on these programmes, the research hopes to identify the literacy practices of adult learners in the research settings of this study. The research seeks to discover if such practices are linked to the learners' daily lives or not, and whether they perform literacy practices using electronic devices such as cell phones, ATMs, computers, internet, etc., as the country undergoes a process of large-scale dissemination of technology. The research also determines if the adult literacy programmes enable learners to exercise their citizenship. To achieve these aims, the research collected data using a triangulated approach, using the data collection methods of interviews, classroom observations and analysis relevant documents.

The process of data analysis began during the process of their gathering, as during and at the end of the interviews, observations and document analysis notes were taken to start making sense of the data. At a later stage, formal data analysis was performed in a triangulated way, analysing data gathered through the different techniques, searching for similarities or differences in order to build understanding of the adult literacy phenomena in the selected settings.

3.2 Research design

The focus for this research is the study of literacy as instances of social interaction, which include aspects of reading and writing, or textual practices (Street, 1984; Street, 2001; Gee, 1996; Barton, 1994). To understand the phenomena of adult literacy in Mozambique it is important to understand the theory/ideology underpinning the literacy programmes offered in Mozambique, to study the literacy practices performed by adult learners and programme facilitators in different social domains, and to gather data from learners and facilitators in order to determine the functionality of the programmes. Thus, it was fundamental to observe and examine systematically the actions of participants in the literacy programmes, in order to avoid making uninformed generalizations.

This study was developed using the qualitative paradigm. A study undertaken in this paradigm is a "research form (…) that allows for a different view of the theme that is studied and in which the respondents have a more open-ended way of giving their views and demonstrating their actions" (Henning, Van Rensburg & Smit, 2004, p. 5). Therefore, a qualitative study examines the 'qualities', the 'characteristics' or the 'properties' of a phenomenon for better understanding and explanation (Henning *et al.*, 2004). This study is qualitative as it focuses on adult learners and their facilitators; their characteristics, qualities, and their needs, motivations and expectations with respect to adult literacy programmes. The aim is to develop understanding of such programmes using face-to-face interviews with the learners and the facilitators, by observing their engagement in literacy practices as well as by examining existing documents related to the phenomenon. Additional actors within the area of adult literacy programmes in these settings were also engaged to get information on the literacy programmes and their functionality, these being technicians and local leaders.

The study is qualitative, conducted predominantly within an ethnographic approach. Heath (2008, p. 29) describes ethnography as a genre relying on some association "with or acknowledgement of its history within anthropology and its subfields, such as linguistics", while qualitative research uses one or more

methods of inquiry and emphasises "the epistemological foundations of research based on these methods". Accordingly, often the chosen methods are not grounded in theoretical perspectives from a particular social science. Denzin & Lincoln (2005, p. 7) describe qualitative research as drawing on, among others, the ethnographic approach (see also Babbie & Mouton, 2001, p. 53). Rogers & Street (2009, p. 9) emphasise that researchers do not use ethnographic methodologies in the same way: "it is not a simple matter of taking up a tool box which everyone can use in exactly the same manner. Rather it is a matter of approaches, of attitudes towards the subject and the researched, a way of thinking and of feeling". In this context, the methodological framework for this study is mixed, situated between interpretative and critical theories.

Fundamentally, in this type of research, I, the researcher, am the 'human instrument of the research' (Henning *et al*., 2004; Blanche, Kelly & Durrheim, 2006). As an interpretivist researcher, I engaged in a process of understanding the adult literacy phenomena and events through mental schemes which were influenced by an interaction with social contexts (Henning *et al*. 2004). That is, I recontextualised texts (interviews, field notes, documents) placing back them to their context so that I could understand them there. Blanche, Kelly & Durrheim (2006, p. 276), drawing on Misler, point out that meaning is always grounded in the context.

Heath (2008) defines ethnography as a 'theory-building' exercise comprised of detailed systematic observations, recordings and analysis of human behaviour in specifiable spaces and interactions. The process of making, reporting and evaluation of such observations is the task of the researcher (Babbie & Mouton, 2001). The field work for ethnography entails the disciplined study of what the world is like to people who have learned to see, hear, speak, think and act in ways that are different (Spradley, quoted by Babbie & Mouton, p. 279). As a critical researcher, to some extent I promoted critical consciousness among adult learners, the facilitators and technicians, although presence did not result in changes to the *status quo*. By sharing the content of interview transcripts with interviewees as

well as the results of this study, I hoped that they could become more conscious of their own reality. In this sense, the research participants were in a position to (de)construct their world, and to decide if they would initiate change or not. As a researcher, and drawing on Madison (2005, p. 14), I promoted a dialogue with participants or 'the other' and made clear the researcher's 'positionality' in their world. Positionality "is a turning back on ourselves", examining intentions, methods and possible effects of actions. 'Positionality' and 'dialogue with the other' are two features of critical ethnography used in this research.

3.3 Sampling

The study utilises non-probability, or purposive, sampling since I did not determine the selection of the informants by the statistical principle of randomness (Durrheim & Painter, 2006). Cohen, Manion & Morrison (2007) note that in purposive sampling, the researcher selects the cases to be included in the sample based on his/her judgment. That is, the researcher decides in building up a sample based on particular features he/she seeks out. The research sample was developed based on three criteria; participants should be 1) part of the population of learners, facilitators, technicians or community leaders; 2) be volunteers; and 3) have knowledge of and be willing to talk about the literacy programmes.

As Silverman (2005) points out, convenience or accessibility are the reasons that guide researchers to select purposive sampling. In this type of sampling, the researchers use their discretion, knowledge or experience to select the sample they think matches the purpose of their study (Basit, 2010). Given that this is a multi-site study case, the findings are not generalisable to the whole population of learners and facilitators involved in adult literacy programmes in Mozambique, as would be the case had probability sampling been used with the entire population. In the case of this study, emphasis is on the uniqueness of events and meanings for participants' interaction in the context of the selected classes in Boane and Pemba.

3.3.1 Research site selection

The two research sites selected for the research are Boane in the province of Maputo in the south of Mozambique, and Pemba, the capital city of the province of Cabo Delgado, in the north of the country. Both provinces have literacy programmes run by the Mozambican government. While Boane has the third lowest illiteracy rate (26.8%) of eight districts in Maputo Province, which has the lowest overall illiteracy rate in the country (22%), Pemba has the lowest illiteracy rate (28,2%) out of 17 districts in Cabo Delgado province, which has the highest illiteracy rate (66.6%) in the country. Although the illiteracy rates of the two sites are similar, Boane and Pemba have very different social, cultural and economic conditions, which allows for a comparative analysis. In Maputo province, Catholicism is the dominant religion, in Cabo Delgado it is Islam. At the cultural level, in Maputo, society follows patrilineal principles while in Cabo Delgado society is somewhat more matrilineal (Waterhouse & Vijfhuizen, 2001). Therefore, a factor of interest was to determine the functionality of adult literacy programmes based on what people could do in the classrooms and out of them, assuming that literacy practices would differ from one site to another, since the socio-cultural aspects, which are different in the two settings, permeate and shape such practices (Street, 1984, 2001; Prinsloo & Breiner, 1996). Another selection factor has to do with the fact that, based on a review of literature, there do not appear to be any ethnographic studies undertaken in Boane and Pemba focusing on learners' and facilitators' needs, motivations and expectations aiming at investigating the functionally of adult literacy programmes in Mozambique.

The different sub-samples of participants in this study are described below.

3.3.2 Learners

Since this study focuses on adult needs and expectations from the literacy programmes they are enrolled for, adult learners were the primary source of information. Data gathered from adult learners included their needs, hopes and

fears as to the literacy programmes; their literacy practices; their opinions on the functionality of the programmes, and so forth.

A total of 22 learners were interviewed. It was discovered that only a small percentage of learners in classrooms in Pemba and Boane were male, which is reflected in the small number of four male learners included in the sample.

Regarding the ALFA-REGULAR programme, which is offered over three years, in each research site, three learners from each year were included. It was appropriate to sample representatives of all three years so as to capture a complete picture of this literacy programme based on learners' experiences over its duration. In addition to interviews with enrolled learners, interviews were held with two learners from each site after their completion of the literacy programme, to gauge their experiences and whether their aspirations have been fulfilled. With respect to the ALFA-RÁDIO programme, in each research setting two learners were interviewed. The following table summarizes the learners sample:

Table 3.1: Learners' sample

		Boane		Pemba	
	Year	Total	Female	Total	Female
ALFA- REGULAR	1st	3	3	3	2
	2nd	3	3	3	3
	3rd	3	2	3	2
ALFA-RÁDIO		2	1	2	2
Total		11	9	11	9

3.3.3   Facilitators

The inclusion of facilitators in the study is due to the fact that they implement the adult literacy programmes, and engage in the literacy practices both in interaction with the learners in the classrooms, as well as outside of the classrooms. Hence, for understanding, they are in a position not only to talk about their own practices

but also about those of their learners. It was assumed that facilitators knew their learners well enough so that they could talk meaningfully about them.

Face-to-face interviews were conducted with ten facilitators, eight working for the ALFA-REGULAR programme and two for the ALFA-RÁDIO programme, as illustrated in table 3.2. The facilitators interviewed are those whose classes were observed. Facilitators interviewed working for the ALFA-REGULAR programme represent the three years of the programme. In the case of Boane, the two facilitators observed and interviewed worked with classes composed of learners in different levels. The facilitators chosen were those who were eager to participate in the study. The facilitators interviewed were all volunteers, with the exception of one male facilitator from Pemba, who holds a certificate as professional adult educator.

Table 3.2: Facilitators' sample

		Boane		Pemba	
	Year	Total	Female	Total	Female
ALFA-REGULAR	1st	2	1	2	2
	2nd			2	1
	3rd			2	1
ALFA-RÁDIO		1	0	1	1
Total		3	1	7	5

3.3.4 Technicians

The technicians sampled are individuals who deal with issues of adult education at the district and at the Ministry of Education levels, either planning, supervising or monitoring and evaluating adult education activities. The interviews with technicians was intended to grasp their perceptions of the literacy programmes, whether the programmes run according to plans designed by the Ministry of Education, and any challenges and how they have been dealt with.

Two of three technicians in Pemba city were interviewed. One technician from the *Serviço Distrital de Educação, Juventude e Tecnologia* (SJDET) in Boane village

was interviewed. At the Ministry of Education, two technicians were interviewed, one male and one female.

The following table illustrates the sample of technicians interviewed:

Table 3.3: Technicians' sample

Boane		Pemba		Ministry of Education	
Total	**Female**	**Total**	**Female**	**Total**	**Female**
1	0	2	1	2	1

3.3.5 Local leaders

The local leaders are community authorities legitimated by their communities and recognised by the State as their representatives. A local leader may be a traditional chief, a secretary of a village or township, a religious chief, among other occupations. These leaders have an important role in sensitising and mobilising the members of their communities towards involvement in activities of community development, including mobilisation of community members to enrol for adult literacy programmes

Adult literacy programmes are implemented in a specific context, the community, and not in a vacuum, which is why local leaders are included as participants in the study. It is assumed that these leaders know the members of their communities, and could provide information about possible changes brought to the community as result of adult literacy programmes.

The sample of local leaders is composed of two male leaders, both secretaries of townships, one in Boane and another in Pemba.

3.4 Pilot study

The data collection instruments (observation grid and interview guides) were improved in a pilot study undertaken in two literacy centres chosen for this

purpose – an adult literacy centre at the Escola Primária de Massaca in Boane, and the Centro de Alfabetização do Alto Gingone, in Pemba. It is worthwhile to clarify that the pilot study only included centres running the ALFA-REGULAR programme, as those running the ALFA-RÁDIO were scarce and the technicians in the research sites could not identify more than the one which was reserved for the main study.

The pilot study took place over two weeks and included observation of a total of four literacy sessions and interviews with one facilitator and four learners in each setting. Regarding interviews of learners, since these were not selected based on their proficiency in Portuguese, serious problems were encountered gathering information, especially in Pemba, given that most learners were Macua speakers. It was assumed that considerable content of the interviews could get lost in this process of translation from local languages into Portuguese and subsequently to English. Therefore, for the main study, it was decided to reduce this risk by conducting the interviews only in Portuguese. In order to ensure that this possible limitation did not constitute a barrier to the process of data collection, the technicians of the research sites were accessible during interviews to act as translators if necessary. Fortunately only two learners of the ALFA-RÁDIO programme in Pemba needed translation, from Macua into Portuguese.

As a result, of both interviews and observations additional questions were identified. For instance, observing literacy sessions it was clear that the facilitators had some basic language problems of spelling and sentence structure in Portuguese, either speaking or writing. Consequently, questions on language skills self-assessment for facilitators and learners were included in the interview guide.

With regard to the interview guides, the pilot study allowed for the refinement of some questions that were difficult to understand for learners and even for facilitators. For instance, in the first version of the guide, participants were asked about the contribution of adult literacy programmes towards development and

citizenship, but it was difficult to obtain satisfactory feedback from both learners and facilitators. Therefore, the question format was changed to ask about personal and community changes as result of attending adult literacy programmes. The feedback was much improved.

It is worthwhile to mention that in this pilot study I also have collected and read some ordinary documents used in adult literacy programmes (learners' and facilitators' books as well as some anual reports). Afterwards, in the process of data analysis, I triangulated the information gathered through interviews, observations and document analysis. Given that this methodology proved to be useful in a study of qualitative nature like this, I decided to use it in the main study, as follows.

3.5   Data collection methods and types of data collected

This ethnographic research is informed by a triangulated approach as to data collection. It relies on multiple data-collection procedures aiming to discover 'different aspects of empirical reality' (Denzin, 1978, p. 28) of the literacy programmes and the respective literacy practices performed by learners and facilitators, as well as the feelings attached to such programmes in the two selected sites. Data were gathered using a combination of methodological approaches to allow for relation and comparison of information obtained through interviews, classroom observations and document analysis. As Basit (2010) notes, triangulation is one of the requirements for qualitative studies that ensure validity and reliability of the research. Regarding validity, Basit lists other requirements, namely: "honesty, depth, richness and scope of the data achieved, and the participants approached" (p. 64), which in fact are still valid for reliability, as she alerts to the need for qualitative researchers to illustrate to their readers that the whole research procedure, including the processes of data collection and analysis, "has been scrupulous, honest, and precise, and has addressed their research questions" (p. 70).

The research questions guided the collection of data, however, each question required specific methods of data collection. These are described below.

Research questions:

1.   What model/concept of literacy underpins the literacy programmes used in Mozambique (Boane and Pemba)?

To answer the first research question, a number of documents related to adult literacy programmes in Mozambique (Strategic Plan for the Subsector of Literacy and Adult Education/Non Formal Education – 2001-2005; learners' literacy book/primer and facilitators' literacy book) were consulted to have an informed understanding of the concept of literacy in the general research setting. In addition, annual reports from each SDEJT were consulted, aiming at grasping the meaning of literacy at the institutional level of the research sites. Following the consultation of documents, interviews were conducted with the people involved in adult literacy programmes, either as planners and supervisors (technicians) or as implementers (facilitators) and beneficiaries (learners and local leaders as representative of their communities) to ascertain the concepts of literacy. Therefore document analysis and interviews were the methods used to collect information on this question.

2.   What is the profile of the learners and facilitators as to gender, age, social status, needs, motivations, expectations, language and previous experience of literacy in Boane and Pemba?
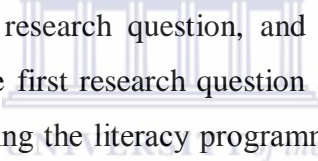
The method of interviewing was adopted to answer this research question, as first hand data were required from the learners and the facilitators of their own lives and also the feelings (dreams, fears) they attach to literacy programmes as well as the language(s) they use in their literacy practices.

3.   To what extent do the adult literacy programmes respond to the learners' needs, motivations, expectations and access to technology?

To operationalise this question, learners and facilitators were interviewed as key sources of information. They also were observed in the classroom.

4.   To what extent do the adult literacy programmes address issues of development and citizenship?

Interviews were conducted with learners, facilitators, technicians and local leaders, as well as consultation of the syllabi to find out if these topics are included or not. Classroom observations were conducted to deduce whether the way facilitators conducted the literacy sessions were helpful or not to enable learners to improve their participation in the processes of development and expression of citizenship.

Data collected for each research question, and using different methods, were mutually reinforcing. The first research question allowed data to be collected on the 'ideology' underpinning the literacy programmes for adults. Such knowledge facilitated the capturing of learners' and facilitators' profiles with reference to their needs, motivations, expectations, language use and previous literacy experiences, which answered the second question. Information on the needs, motivations and expectations to some extent sustained the 'ideology' behind the literacy programmes, as the respondents framed their needs, motivations and expectations in such 'ideology'. To answer the research question on the extent to which the adult literacy programmes respond to learners' needs, motivations, expectations and access to technologies, which in fact is about functionality of the programmes, information provided by the previous research question supported these insights. The final research question, on the extent to which the programmes address issues of development and citizenship, was also meant to generate information on the functionality of the programmes for the learners at personal and community levels.

In the next sections is described the methods of data collection and the type of data collected.

3.5.1 Observation

Observation was used to capture fine details of the literacy practices of the literacy programmes, aiming at finding out whether they are functional or not for adult learners. These observations were conducted in accordance with studies conducted in the ethnographic paradigm within New Literacy Studies (Street, 1984; 1995; 2001; Prinsloo & Breiner, 1996). As Marshal & Rossman (2006, p. 98) point out, "observation entails the systematic noting and recording of events, behaviours, and artefacts (objects) in the social setting chosen for study". It was useful to observe and record classroom activities so as to formulate an informed ethnography on the functionality of the adult literacy programmes in Mozambique.

The observations were based on an observation grid (see Appendix 2). The rational for the design of an observation grid is grounded in two factors. First, the study is situated in multiple settings (Boane and Pemba). Second, in each research site, different classrooms adopting different adult literacy programmes were observed. According to Henning *et al.* (2004, p. 88), a researcher who purely observes and does not participate may prepare 'standardised instruments' for observation with predetermined categories to use in different settings. The use of a grid to guide observations also assisted with keeping focus and avoiding distraction.

The observations aimed to collect data on the physical conditions of the classrooms (whether the classes took place in a conventional building or not, with furniture or not, enough light, presence or absence of texts, among other aspects). It was assumed that learners whose classes took place in a conventional classroom, well illuminated, equipped with furniture and with visible texts, would

be more motivated to attend the classes. Linden *et al*. (2004) found that adult literacy classes in inadequate conditions constitute an external barrier for learning.

The observations also collected data on the availability or not of materials and equipment in the classrooms in the form of textbooks, exercise-books, pens, pencils, blackboards, radio, etc. Lack of necessary learning materials is another hindering factor in adult literacy programmes (Lind, 2007).

Observations also collected data on teaching methods, to understand if the teaching and learning process was centred on the facilitator or on the learners, or on both the facilitators and the learners. Information on organisational aspects in the classroom, namely the way students are seated in relation to the facilitator, whether in rows ('banking method'/'teacher' centred method), a circle ('problem-posing education' (Freire, 1970)) or other manner, contributes towards understanding of the teaching methods.

During the classroom observations, the emotional climate was attended to ascertain if the teaching and learning process occurred in a climate of happiness, sadness, seriousness, facilitator authority, etc., as was assumed that this impacts significantly on the potential for learning. For example, good feelings might impel learners to learn, while bad feelings might discourage learning.

Another issue focused on in observations was the language(s) used in the classroom, given that, although Portuguese is the official language in Mozambique, many still struggle to speak it. Linked to the language in use in the classrooms of Boane and Pemba, the literacy practices were observed to understand what such literacy practices consisted of, who performed them, in which circumstances, etc.

Lastly, the observations sought to identify occurrences that were not foreseen but which had impact on the learning process or environment. For example the:

appearance of a drunk man interrupting the class, a child crying in the classroom, loud music and voices of people from the vicinity.

Henning *et al*. (2004, p. 87) note that "there are many researchers who observe in a site without real participation", which was the case in this study in order to minimize intrusiveness in the classrooms. This researcher sat in the classroom, at the back, taking notes on the aspects included in the observation grid as well as tacking photographs, with permission from the facilitators and learners. Interviews with the facilitators only took place after class. Nonetheless, achieving pure observer status is debatable, as learners and facilitators being aware of the presence of an observer to some extent might have changed their usual way of being and acting. In fact, in Boane one of the facilitators involved this researcher in the teaching and learning process. Three minutes before closing of each literacy session, this researcher was invited to stand in front of the class to comment on the session. This involvement in the process of teaching-learning elucidates that there can be shifts from the role of observer to participant observer.
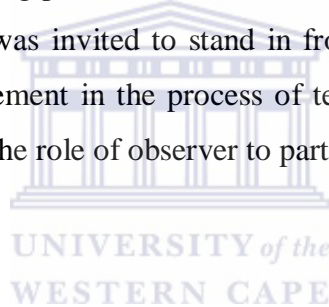
3.5.2 *Interviews*

Similarly to ethnographic studies undertaken within the New Literacy Studies paradigm, interviews were used to obtain data from the different participants in this study, namely: learners, facilitators, technicians and local leaders.

Given that this study is ethnographic in nature, in-depth interviews were appropriate, which, according to Marshal & Rossman (2006, p. 101),

> typically are much more like conversations than formal events with predetermined responses categories. The researcher explores a few general topics to help uncover the participant's views but otherwise respects how the participant frames and structures the responses.

In this study, the approach to in-depth interviews entailed, on the one hand, creation of an informal context for interviewing by inviting interviewees to a conversation on adult literacy programmes, and respecting how interviewees framed and structured their responses. On the other hand, a set of predetermined categories were used to generate questions. The rational for opting for these categories is not different from that mentioned with regard the use of an observation grid in the previous section, and draws on Marshall & Rossman (2006, p. 101), who note that:

> a degree of systematization (...) may be necessary in, for example, a multisite case study or when many participants are interviewed, or at the analysis and interpretation stage when the researcher is testing findings in more focused and structured questioning.

Systematising of questions is necessary in order to keep focus on the type of data needed and to avoid dispersion in the process of analysing such data. Furthermore, the interviews were conducted with a positive attitude of the value and usefulness of interviewees' views, as Marshal & Rossman (2006) recommend.

In the following paragraphs, the interview structure and the type of data sought are described for in each category of participants.

3.5.2.1 Learners

A total of 22 learners were interviewed in the literacy centre where they study. All interviews were under learners' consent. Given that adult learners have numerous responsibilities outside of classes, the interviews were arranged flexibly. In most cases learners gave permission for audio recording of interviews, however, those learners who refused had interviews recorded using notes.

The interview guide (see Appendix 3) was used to guide interviews with learners, but does not include the questions that arose in the process of interviewing. The type of data sought from the learners is as follows:

Personal data

This category collected data on the name of interviewees, their place of birth (rural or urban), age, marital status, occupation, if they were heads of their household, as well as the literacy class level they were enrolled for by the time of the interview.

Language and previous literacy experience

Data in this category included learners' answers to questions on their mother tongue, the language(s) they usually speak at home, as well as the language(s) they started studying in. Learners also were asked whether or not they have studied in their childhood; their age when they started studying and the medium of instruction; and whether they have completed any degree in their childhood. Learners' conceptions of literacy were also sought.

Language of instruction and content

Questions from this category generated data on the language(s) used in the classroom as well as on the content learned and those learners wished to learn. The latter have to do with learners' needs, which is a key issue in this study.

The learners provided information on whether such language(s) is or are of their preference; and which language they would prefer if the one in use was different from that of their preference. Questions on language were included due to the fact that, although Mozambique is a multilingual country with more than 20 spoken languages (Sitoe & Ngunga, 2000), the official language is Portuguese, which is spoken by 50,4% of the population (INE, 2007). The interviews aimed to ascertain if learners preferred to learn in Portuguese or in their mother languages, as, for instance, if learners do not master the language of instruction, they could feel demotivated and such language could constitute a learning barrier. Furthermore,

some literature on language of instruction in multilingual settings advocate that people learn efficiently when they do so first in their mother language (see Chimbutane, 2011).

Regarding lesson content, learners were asked about those they liked the most as well as about their applicability in their daily life. They also described content they disliked. In addition, they had the opportunity to describe other aspects learned in classes that are additional to Portuguese, Mathematics and Natural Sciences, as well as their importance. Learners expressed their opinions about the content they thought should be taught in the classes. While information on class content has to do with relevance of the content, it is also concerned with aspects of motivation. This suggests that if learners applied the content in their daily life, such content would be relevant for them. On the other hand, if they liked the learning content, they would feel motivated to pursue their literacy-related aspirations, as the learning would be meaningful for them. By pointing out the content they would like to learn, learners would be providing me with information on their learning needs.
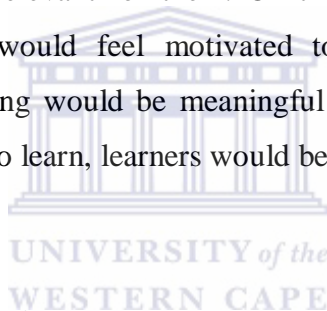
Motivations and expectations

By asking questions of motivations and expectations, this research sought to discern what learners believed drew them to the literacy centre, determined attendance of classes, if there were dropouts and, if so, their causes. This suggests that motivated learners are likely to complete the adult literacy programmes successfully and pursue their expectations. Data on learners' motivations and expectations underpin some of the key issues of this study.

Methodological aspects in the classroom

This question intends to find out from learners, about the way facilitators conduct the literacy sessions, if they centred the sessions on themselves as facilitators or if they allowed learners to be 'designers' of their 'social futures' (Cope & Kalantzis, 2000, p. 7). There are motivational aspects as well, which can impact positively or negatively on learners' outcomes, consequently, on the outcomes of the literacy

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programmes. That is, assumption is that methodology tailored to the learners is likely to motivate them so that they complete the programmes.

Difficulties/best practices

This question inquires about the main difficulties in the learning process. On the other hand, data was collected on the practices that learners considered best practices, aiming at forming a well informed opinion on the functionality of the programmes.

Literacy practices in daily life

This question deals with what learners used to read and write out of the classrooms – including when using cell phones, ATM's, computers – as well as the language they attached to such practices. Learners were asked if they had books at home; what they did with such books; and the methods used to follow what happens in the community, province, nation and worldwide.

This information allowed for formulation of opinions on the functionality of the literacy programmes. The ability to read and write in different social domains would portray the effectiveness of the programmes.

Literacy programmes' contribution towards development and citizenship

Learners were asked about the ways used to get informed about events in their community, province, nation and worldwide as well as what has changed in their lives and communities as a consequence of studying. This allowed for links to be made between literacy, development and citizenship, and also informed about the functionality of the programmes to promote literacy for development and 'literacy for citizenship' (Stromquist, 1997).

Assessment of reading, writing and speaking in Portuguese

Learners were challenged to express their own opinions about their performance in reading, writing and speaking in Portuguese, and asked about the meaning of not being able to read, write and speak in Portuguese. By asking learners on these

aspects, the aim was to collect additional information not only to assess the functionality of the literacy programmes but also to build a solid opinion on the meaning of literacy in Boane and Pemba.

Assistance required in reading and writing

Regarding this category, learners were asked wether looked for help in their reading and writing practices. If so, they would specify their assistant(s) as well as the circumstances they need assistance. Answers to these questions would be source of more information on learners' learning needs as well as the social domains they use reading and writing.

Personal opinion/contribution towards improvement of adult literacy programmes

Inclusion of this category aimed at colecting learners' opinions regarding what should be done to improve the literacy programmes. By doing this, I wanted to value learners as those who know the intricate dynamics of adult literacy programmes based on their own experience. Furthermore, by pointing areas needing improvement, they would be providing (more) information on constraints in literacy programmes.

3.5.2.2 Facilitators

A total of 10 facilitators were interviewed. All of them were observed when facilitating literacy sessions. The interviews conducted with them occurred after having started the process of classrooms observation, as it was believed that only after that would a certain level of familiarity with them have been achieved. All facilitators participated in the interview freely. The interviews occurred in the same places where the facilitators worked with their learners. All interviews were audio recorded.

The interview guide for this category of participants (Appendix 4), apart from 'training and supervision', comprises the same categories as those used with learners. The same type of data as in the case of the interviews with the learners

was sought, which means that the question content is the same, with the particularity that the guide for interviews with the facilitators, in most categories, combines questions not only about the facilitators themselves but also about the learners. This is to reinforce that intention was to triangulate information from different sources in order to construct well informed opinions on the adult literacy programmes in Boane and Pemba. Therefore, the interview eveled based on the following categories:

- Personal data
- Language and previous literacy experience
- Language of instruction and content
- Motivations and expectations
- Methodological aspects in the classroom
- Difficulties and best practices
- Literacy practices in daily life
- Literacy programmes' contribution towards development and citizenship
- Assessment of reading, writing and speaking in Portuguese
- Assistance required in reading and writing
- Training and supervision
- Personal opinion/contribution towards improvement of adult literacy programmes

3.5.2.3 Technicians

I interviewed five technicians – one in Boane, two in Pemba and two from the Ministry of Education. Interviews with the technicians at district level took place in their offices, and were audio recorded. Regarding the interviews with the technicians from the Ministry, due to their busy agendas, data were collected by phone, with notes taken of discussion. These interviews were conducted in the third phase of data collection. As in the case of the learners and facilitators, a guide was used to interview the technicians (see questions in Appendix 5). The

type of data collected from this category of participants falls into the following categories:

- Personal data
- Professional experience
- Relevance of the programmes
- Difficulties and best practices
- Training and supervision
- Personal opinion/contribution towards improvement of adult literacy programmes

3.5.2.4 Local leaders

As mentioned earlier, two local leaders were interviewed, one in each research site. The guidelines for interviews organised for these participants was applied (see Appendix 6). Interviews were under their consent. One took place in the office of the leader. The other was under the shadow of a tree at the SDJET. The two interviews were audio recorded.

From this strand of participants predetermined categories were investigated based on the type of data sought. They are as follows:

- Personal data
- Adult literacy programmes related experience
- Relevance of the programmes
- Difficulties and best practices
- Personal opinion/contribution towards improvement of adult literacy programmes

3.5.3 *Document analysis*

The data collection method of document analysis was used in this study to supplement data from interviewing and observation. Marshall & Rossman (2006,

p. 107) note that "Researchers supplement (...) interviewing, and observation with gathering and analyzing documents produced in the course of everyday events or constructed specifically for the research at hand". Aligned with these authors, this research examined texts used in the adult literacy programmes studied (facilitator's and learners' manuals) as well as reports and statistics produced at both levels of SDEJT and the Ministry of Education.

By looking at the facilitator manuals (Manual do Alfabetizador – Português 1º Ano, Manual do Alfabetizador – Português 2º Ano, Manual do Facilitador) and learners books (Português – 1º Ano, Português – 2º ano, Literacia: Livro do Alfabetizando, Cartilha de Alfabetização) this research hoped to probe the inclusion of content and teaching strategies that could enable learners to participate actively in the processes of development and expression of citizenship. By including reports and statistics as source of data, this research wished to search for information on technicians' assessment of the implementation of the programmes; figures on enrolment in the programmes and completion; stories of success as well as main constraints. The reports and statistics collected are as follows:

Relatório de Alfabetização e Educação de Adultos de Pemba - 2008 (Report on Adult Literacy and Education in Pemba - 2008); *Dados sobre o Novo Currículo de AEA – 2009* (Data on the New Curriculum of Adult Literacy and Education - 2009); *Dados Estatísticos de AEA de 2004 a 2009* (Statistical Data on AEA from 2004 to 2009); *Mapa de Aproveitamento Final de Alfabetização e Educação de Adultos do ano 2010* (Map of Final Results in Adult Literacy and Education in 2010); *Dados sobre o Novo Currículo de AEA – 2010* (Data on the New Curriculum of Adult Literacy and Education); *Relatório do II Semestre de AEA* (2nd Semester Report on AEA). This report is from Pemba; *Relatório Anual de AEA/2011* (Annual Report on AEA/2011).

One of the advantages of this data collection method, compared to interviews and observations, is its unobtrusiveness and richness in "portraying the values and beliefs of the participants in the setting" (Marshall & Rossman, 2006, p. 107).

Table 3.4 summarises the data collection methods and the data obtained, according to the research questions.

Table 3.4: Summary of data collection methods used in this study

Research questions	Data collection Method	Respondents	Data obtained
What model/concept of literacy underpins the literacy programmes used in Mozambique (Boane and Pemba)?	Interviews Document Analysis	Learners Facilitators	• Concept of literacy
What is the profile of the learners and facilitators as to gender, age, social status, needs, motivations, expectations, language, and previous experience of literacy in Boane and Pemba?	Interviews Observation	Learners Facilitators Technicians	• Gender, age and social status of learners and facilitators; • Learning needs; • Learners' and facilitators' motivations, expectations, language use, previous experience of literacy
To what extent do the adult literacy programmes respond to the learners' needs, motivations, expectations and access to technologies? To what extent do the adult literacy programmes address issues of development and citizenship?	Interviews Observation Document Analysis	Learners Facilitators Technicians Local leaders	• Literacy practices in and out of classrooms, including those practices attached to technology; • Teaching and learning methods; • Classroom environment; • Availability of learning materials; • Language of instruction; • Relevance of the content taught; • Attendance to classes; • Facilitators' training; • Supervision; • Practices that assist citizens in different contexts to engage in development initiatives; • Practices that assist citizens in different contexts to access citizenship rights; • Content related to development and citizenship

3.6   Phases of data collection

The process of data collection occurred in three phases, and an additional phase entailed reporting of research findings to participants for additional refinement of findings.

The first phase consisted of a visit of one month in each province (between September and October, 2008 in Boane; and in March, 2009 in Pemba). This phase served to gain access to the research sites and to start the process of data collection. The first two weeks were used to contact the director of the SDEJT of each research setting, from whom permission was obtained to collect data. The pilot study was conducted in one adult literacy centre running the ALFA-REGULAR (see section 3.4).

With the help of the technicians, literacy centres were identified that would be the focus of the main study, namely the Escola Comunitária Santa Bakita, the Centro de Alfabetização e Educação de Adultos das Latrinas Melhoradas and the Centro de Alfabetização e Educação de Adultos de Chuiba in Pemba. In the first two centres, data were collected related to the ALFA-REGULAR programme, observing classes of 1st, 2nd, and 3rd years. In the latter, data were collected related to the ALFA-RÁDIO programme. In Boane, data were collected related to the ALFA-REGULAR programme at the Centro da Igreja Adventista do Sétimo Dia (with a mixed class of learners in their 1st and 3rd year of studies). As to data related to the ALFA-RÁDIO programme, these were collected from an adult literacy class at Escola Primária de Mazinho. In this phase, apart from interviews and observations, relevant documents were also collected from the SDEJT's.

The second phase, which lasted for 30 days in each research site, took place between September and November of 2010. In this period an intensive process of interviewing and observing learners and facilitators when engaged in literacy practices in the classrooms was conducted. Reports and statistical information were also collected and analysed.

The third phase was conducted to confirm or disconfirm hypotheses developed during the process of data analysis and lasted for 10 days (in June of 2012 in Pemba, and in August of 2012 in Boane). In this phase observation of classes was conducted at the Centro de Alfabetização de Adultos da União das Associações dos Camponeses de Boane (with a mixed class of learners of 1st, 2nd and 3rd years), as well as interviews with some participants conducted and relevant documents collected.

Finally, the findings of the study were shared with the adult learners, the facilitators, and others responsible for literacy activities in the selected districts in workshops in Pemba on the 16th January 2013, and in Boane on the 18th January 2013 (see Appendices 7 and 8). In the workshops, the participants agreed entirely with the results of this study. A common concern after presentation of the results was the need for improvement of working conditions, mainly in terms of adequate classrooms and availability of learning materials. The facilitators complained of the existing subsidy, which they considered 'insignificant' for today's life cost[8]. This phase contributed to the reliability and validity of the study.

3.7   Data processing and translation

Interviews with learners, facilitators, technicians and local leaders were audio recorded in most instances. In all instances Portuguese was used for interviewing. The oral responses were converted to written texts using Microsoft word. This was a time consuming activity, which in parallel with analysis of such texts, started with the data collection process, as recommended by literature on qualitative studies (see for example, Silverman, 2005; Marshall & Rossman, 2006).

Drawing on Mohamed (2006), transcripts avoided the use of complex and detailed systems of notation, which is typical of Conversational Analysis studies. As Grbich (2013, p. 231) points out, reports that rely on this research tradition "have

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[8] They receive MZM650.00, which are equivalent to approximately USD21.00

detailed discussions of transcriptions or recordings of (mostly verbal) interaction in terms of the 'devices' used by participants". This resulted in a focus on the meaning participants attached to literacy, their literacy practices as well as their needs and hopes in their social context, as opposed to the way participants interacted. Therefore, attention was not paid to the length of the utterances, including the silences, nor to the numbering of the sentences. Instead of the Jefferson's transcript notation, which is often applied in Conversational Analysis studies (see Atkinson & Heritage, 1999), the following normal punctuation marks were used to indicate:

- full stop (.) – a stopping fall in tone, with some sense of completion;
- comma (,) – a slightly rising tone giving a sense of continuation;
- suspension dots (...) – incompleteness of the utterance;
- question mark (?) – raising intonation (marking uncertainty or a question);
- square brackets ([]) with enclosed word or text – word, phrase or text not uttered but implicit in speaker's utterance;
- quotation marks ("") – quotation (reported speech) or parts of reading from textbooks, blackboard, etc..

Where the participants laughed, the word "laugh" was enclosed in round brackets, and the word "silence" where they kept silent.

With regard to translation of interviews into English, summaries were made of the original Portuguese interview content according to the question categories, and only those excerpts considered meaningful to sustain the argument were included. This was done for each interview and observation. This was followed by the coding process, after which another comprehensive summary of the data in a matrix was produced (Appendix 9) where data from Boane and Pemba is presented. This matrix was translated into English. Starting by translating the interviews and the field notes into English would have resulted in a loss of the 'spirit' of the data. In fact this initial analysis of the data in Portuguese kept the experience of the research sites, the participants and the moments of interviewing and observing fresh. The two versions of the summaries, in Portuguese and

English, were assessed by an English teacher to determine if the content of the Portuguese version was not prejudiced in the translation into English.

3.8 Data analysis

The data analysis consisted of triangulation of data gathered through the three methods described in section 3.5: interpretation of field notes, transcripts of interviews, and documents on literacy in Mozambique with the purpose of identifying and determining convergences and divergences, which would enhance validity and reliability (Babbie & Mouton, 2001). The data analysis continued throughout the period of its collection, which allowed the development and testing of hypotheses. In this way it was possible to construct an understanding of the literacy programmes, their functionality, and the social actors involved in them on the one hand, and a confident formal analysis of the data after completion of their collection on the other.

The analysis procedures undertaken followed the prescriptions of Blanche, Durrheim & Kelly (2006) who state that there are a variety of qualitative analytical traditions, ranging from quasi-statistical styles to immersion/crystallisation styles, and they present a set of five steps that they locate between the two styles, as follows:

(i)   Staying closer to the data through immersion

For Marshal & Rossman (2006, p. 158), immersion in the data means "Reading, rereading, and reading through the data once more" so that the researcher gets familiar with the data in an intimate manner. According to these authors, in this step, "People, events, and quotations sift constantly through the researcher's mind". Immersion in the data allowed for the production of summaries of the transcripts of interviews and observations as well as notes and tables.

(ii)   Identification of inducing themes

Identification of inducing themes is a down-top approach suggested by Blanche, Durrheim & Kelly (2006), which entails labelling of categories based on the language of the interviewees. In this study an adapted procedure was adopted. Given that this study was done in multiple sites and involved many participants the procedure appears to be in tune with Bazeley (2009, p. 9), who notes that in qualitative studies:

> There is no problem with a priori categories or themes as long as they are recognised and declared as such, and they are actually supported in the data; the analyst can still retain flexibility and be open to the presence of finer nuances or different emphases in the data.

Accordingly, in this study there are subcategories that emerged from the data collected according to the down-top approach, as subcategories were generated from the data collected, based on the language of the interviews as Blanche, Durrheim & Kelly (2006) recommend.
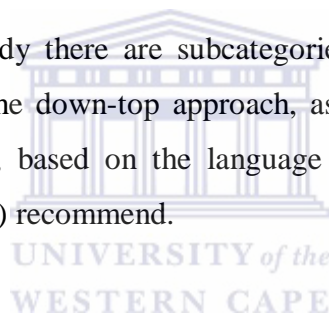
(iii)   Coding the data

Coding has to do with "breaking up the data in analytically relevant ways" (Blanche, Durrheim & Kelly, 2006, p. 324), or the "formal representation of analytic thinking" (Marshal & Rossman (2006, p. 160) takes place. Aligned with these authors, different segments of the data were identified as instances of, or relevant to, one or more of the themes. In this step, the data was also 'cleaned' and reduced to small manageable portions in accordance with the (sub)categories.

(iv)   Elaboration

This activity consists of exploring themes more closely. At this stage the breaking up of the data allows for segments with the same code to be organised in groups. This activity not only allows the researcher to capture the finer nuances of meaning not captured by the original data but also serves to revise the coding system.

(v)   Interpretation and checking:

This stage consists of putting together the data in a written form for interpretation. Thematic categories and principles derived from literature review were used as subheadings of the report. In this stage, interpretation of the data allowed to "fix weak points" or to "find examples that contradict some point or another in the interpretation" (Blanche, Durrheim & Kelly, 2006, p. 326).

3.9 Conclusion

This Chapter has described the methodological procedures followed in this study. The Chapter began by describing the research design, locating the study in the qualitative paradigm and described the use of an ethnographic approach to address the research questions. Arguments were provided on how the study is located between interpretative and critical traditions. The sampling procedures were explained, providing a rationale for purposive sampling, and presented the samples and the reasons for inclusion of participants (technicians, learners, facilitators and local leaders) in the study. In the following step, the data collection methods applied in the study are presented, which are interviews, observations and document analysis. The phases of data collection in the research sites are described as well as the methods of data processing and translation. Finally, drawing on Blanche, Durrehein & Kelly (2006), the steps followed to analyse the data are explained.

The following Chapter presents and discusses the data collected.

CHAPTER FOUR

4. PRESENTATION AND DISCUSSION OF FINDINGS

4.1 Introduction

This Chapter presents and discusses the findings of the study. As mentioned in the previous Chapter data was collected based on predetermined themes given that the study is situated in multiple settings (Boane and Pemba) and to avoid dispersion in the process of data analysis. Data was gathered in a triangulated manner using multiple methods of data collection, namely interviews with facilitators, learners, technicians and local leaders; observation; and document analysis. Therefore the findings are presented and discussed according to the predetermined themes as well as the methodology followed in the data collection process. Some of the thematic categories used for data collection in the interview guides were for confirmation of the information gathered in other thematic categories. In light of this, it is worth mentioning that this Chapter presents and discusses only the strands of information determined to be meaningful for the purposes of this study, as a comprehensive summary of data is available in Appendix 9.

The presentation and discussion of findings begins with the concept of literacy underpinning the literacy programmes in Boane and Pemba, based on the information gathered from the facilitators and their learners, as well as on documents used in the area of adult education. Firstly, the findings on the profile of facilitators and their learners with reference to gender, age, social status, needs, motivations, expectations, language and previous literacy experience are presented and discussed. The potentialities of the digital literacies are discussed. Following this, the findings on the functionality of the literacy programmes in Boane and Pemba are presented and discussed, these being: language of instruction and content; literacy practices in and out of the classroom; methodological aspects; difficulties and best practices, including emergent emergent themes such as feelings of inconsiderateness and demotivation; self

assessment of reading, writing and speaking in Portuguese; and training and supervision. Finally, the findings on literacy programmes' contribution towards development and citizenship are presented and discussed. The discussion will also relate to the relevant literature reviewed as well as the conceptual framework.

Where interview responses are worth relating, they are captured in the first person voice. Therfore, in this Chapter there are two kinds of presentation of the findings – one, the most predominant, is descriptive/narrative, the other is dialogical, and portrays the voice of the interviewees.

4.2 Concepts of literacy

The facilitators were asked what learners' attendance to the literacy centre to study how to read, write and calculate meant to them. Another question asked in order to confirm the facilitators' answers was on their opinions about the learners who do not master Portuguese in the levels of reading, writing and speaking.

The answers from the facilitators of Boane suggest that literacy enables:
(i)   Finding a job;
(ii)   Socialisation with those who are "literate";
(iii)   Advancement in learners' lives.

The facilitators of Pemba provided answers suggestive of literacy that enables/supports:
(i)   Women to gain financial autonomy from their husbands;
(ii)   Women to prevent themselves from their husbands' betrayals;
(iii)   Fighting poverty, as literate people think of a business for subsistence;
(iv)   Access to loan schemes;
(v)   Finding a job;
(vi)   Light in the darkness
(vii)   Life quality improvement in the family.

Learners were asked what their attendance to a literacy programme meant to them. For the purpose of confirmation, similar to their facilitators, they also answered the question on their opinion about those who do not master Portuguese in the levels of reading, writing and speaking.

The following are the summarised answers from learners of Boane, and they suggest that literacy:

(i)   Promotes self-esteem;

(ii)   Addresses fear of "literate" people and institutions;

(iii)   Helps see as people who cannot read, write and speak in Portuguese are "blind";

(iv)   Helps to run or improve a business activity;

(v)   Improves access to jobs;

(vi)   Facilitates monitoring of children education;

(vii)   Favours change of social status.

The learners from Pemba provided the following answers, which suggest that literacy enables:

(i)   Self-esteem;

(ii)   To run or improve a business activity;

(iii)   Access to jobs;

(iv)   Monitoring of children education;

(v)   Change of social status

(vi)   Living (Ms Zubaida)

(vii)   Monitoring of children health

Facilitators' and learners' answers from the two research sites suggest that people who look for adult literacy programmes are likely unemployed, poor, isolated from the "literate" world, financially dependent, and cheated on by their partners. The attributes attached to such people place them in a negative situation that is likely to be resolved by literacy. Answers conveying a metaphorical meaning of

literacy suggest that literacy is 'light' for 'illiterate' people given that who is not 'literate' is 'blind'.

The concept of literacy conveyed in ordinary documents used in the area of adult education in Mozambique was investigated, analysing the vision, mission and definition of literacy in the Strategic Plan for the Subsector of Adult Education and Literacy and Non-Formal Education, 2001-2005. Due to various factors this plan remained in place for almost a decade. Therefore, the new Strategic Plan is included, which is meant to cover the period 2010-2015 to check whether there are substantial differences in the concept of literacy.

The vision of the first Strategic Plan of the subsector in its vision states:

> The subsector of the AEA / ENF, in partnership with civil society, will promote for the next five years (2001/05) access to quality basic education for youth and adults, based on the principles of gender equity, learning for life, respect for cultural and linguistic diversity and continued development of capacity building, to reduce the illiteracy rate, *contributing to the reduction of absolute poverty*. (Ministério da Educação, 2001, p. 6, own emphasis)

The vision of the new Strategic Plan states that:

> Provision of literacy to young people and adults of both sexes, with special attention to women and girls, aged 15 or above, illiterate, or who have not completed the first cycle of primary education, and promotion of lifelong learning (Ministério da Educação, 2010, p. 23).

Regarding the Mission of the first Strategy, it reads:

> DNAEA's mission is promotion, coordination and assurance of equitable access to basic education by young and adult people in partnership with the

Civil Society aiming at eradication of illiteracy, *as well as economical, social and cultural development in Mozambique contributing towards poverty reduction* (Ministério da Educação, 2001, p. 6, own emphasis)

The new Strategy Plan reads:

To promote equitable basic education and lifelong learning for youth and adults, in partnership with civil society, recognizing education as an essential attribute for economic, social, cultural and human development, reducing the current literacy rate of 48, 1% to 30% in 2015, *thus contributing to poverty reduction in Mozambique* (Ministério da Educação, 2010, p. 23, own emphasis).

With regards to the definition of literacy, the Strategy Plan of 2001 reads:

Literacy is considered, on the one hand, the acquisition of basic notions of reading, writing and calculation, and on the other hand, a process that encourages participation in social, political and economic activities and allows for continuing education. The concept also reflects the type of functional literacy as one of local development activities. (Ministério de Educação, 2000, p. 41)

The Strategy of 2010 reads:

Literacy is acquisition and use of basic skills of reading, writing and calculation. [Literacy is] Learning through a range of reading, writing and calculation activities that allow people, either individually or collectively, to employ their knowledge effectively towards improvement of their living conditions and of the community. (p. 7)

The vision, mission and definition of literacy in the two Strategic Plans of the Subsector of Adult Literacy and Education encompass the functional view of

literacy (or education) with emphasis on its contribution to reduce poverty, with the exception of the vision of the current Strategic Plan, given that it just describes the target people.

The facilitators' manuals are other documents analysed to find out the meaning of literacy. For example, in the facilitator's manual for the 1st and 2nd levels of Portuguese of the old curriculum, literacy is explicitly conceived as a weapon to combat underdevelopment, as evidenced in the following text addressed to the facilitator:

Literacy is a big responsibility.

The victory on underdevelopment depends on literacy.

We want to emerge from underdevelopment and end the misery. We cannot win this battle with illiteracy.

Your task is to teach adults to:

- Speak Portuguese, the language of National Unity.

- Read and write in Portuguese.

- Make calculations to improve production.

- Know laws and civil rights to as citizen.

- Know better the riches of our country and a little bit of our History.

  Only with sacrifices and efforts we will defeat illiteracy.

  Your task is not easy. (DNAEA, 2000, p. 1)

The Literacy Learner's Book of the New Curriculum, in the first paragraph of the introduction, addresses learners, explaining that the "book was prepared for you, with great care and love, seeking to answer government expectations as to reduction of illiteracy and absolute poverty" (Cambaza, 2008, p. 5). Once again, it can be inferred that the learners are poor people who may improve their social condition through literacy.

These facilitators' and learners' books, since they are adopted by DINAEA, reflect the concept of literacy of DINAEA as creator and provider of adult literacy

programmes, a concept that implies a top-down flow of concepts to facilitators and learners.

The point of departure to the discussion related to the concept of literacy is the following research question: *What model/concept of literacy underpins the literacy programmes used in Mozambique (Boane and Pemba)?* To answer this question, findings from the learners, the facilitators as well as from the documents analysed are discussed.

To begin this section on the concept of literacy, a quote is presented from Ms Joana, a learner from Pemba:

> *In these days to have a job first we must have some Grade, at least Grade 6 or 7. Even if a person works in washing dishes because the boss may leave some important documents somewhere and if you do not know reading you can take them to the litter.*

Ms Joana suggests that without a certain level of literacy skills (Grade 6 or 7) a person cannot have a job. She establishes a cause-effect relationship between literacy and employment. In other words, getting a job depends on having literacy skills. Like Ms Joana, many other learners attend the adult literacy programmes aiming to get a job or a better one.

Various responses from both the facilitators and the learners suggest that whoever looks for an adult literacy programme in Boane and Pemba is in a negative situation (financial, marital, social, etc.) for which literacy is the solution. Even when metaphorical meaning is attached to literacy ("light"), who is deprived of it is described with a negative connotation: he/she is "blind", lives in the darkness. The responses from the facilitators suggest that people who look for adult literacy programmes are women who financially depend on their husbands and want to free themselves from such dependence: they end up in applying for finance either at the bank or at a local microfinance institution. They are women who experience

disloyalty of their husbands. They are poor people who see literacy as a weapon to quit poverty. They are people who live in the darkness and only may access to light through literacy.

The learners from Boane and Pemba depict themselves as people who, while looking for the adult literacy programmes were filled with low self-esteem. The majority were embarrassed of not knowing how to write their names. Some were afraid of people and institutions that handle written texts. Others considered themselves "blind" given that without reading and writing they could not see (read). Other learners portrayed themselves as managers of unprofitable business, with their hope to master calculations and improve their business. The majority of the learners are unemployed and aspire to have access to employment after completion of the programmes. Other learners were unable to monitor their children's education and health.

Another answer from Ms Zubaida suggests that literacy allows living. She said this when asked her about her opinion regarding a person who cannot read, write and speak Portuguese. She told a story of a man who died in Pemba as a result of not knowing how to read. An electrical energy cable had fallen. There was a written warning for those passing by the spot where the cable had fallen. However, because the man could not read in order to have access to the message, he faced death.

In light of this, one cannot take for granted that literacy leads automatically to positive outcomes. For example, unemployed people will not have automatic access to jobs or better jobs as a result of attaining a certain level of literacy. For women who manage to read there is no guarantee that their disloyal partners no longer will betray them. Likewise, poor people will not automatically change their condition of poverty as result of access to literacy. Regarding poverty, Torres (2003, p. 24) warns that "poverty – with all its degrading consequences for individuals, families, social groups and nations – is today the major impediment to educational access and quality", which means that people are not poor simply

because they are deprived of literacy. This suggests that in the facilitators' and learners' answers from research sites there are indications of the autonomous model of literacy that the New Literacy Studies (Street 1984, 1995; Gee, 1996; Barton, 1994) has come to challenge. The autonomous model, in Street's (2001) view, assumes that literacy itself will positively impact on other social and cognitive practices. That is, acquisition of literacy by poor 'illiterate' people from urban and rural areas will boost their cognitive abilities, improve their economic prospects and make them better people despite the social and economic conditions that are behind their condition of being illiterate.

The two Strategic Plans of the Subsector of Adult Literacy and Education encompass the functional view of literacy (or education) with an emphasis on its contribution towards poverty reduction. In fact, the final aim is to reduce poverty, with the exception of the vision of the current Strategic Plan, as it does not mention the aim of literacy, but rather emphasises on the target group of the strategy. In the definition of literacy in the current strategy there is no mention to its contribution towards poverty reduction. However, literacy allows improvement of living conditions of the individual and of the community, which in opinion signpost the functional view of literacy.

The facilitators' manuals are other documents analysed so as to find out the meaning of literacy. As in the Strategic Plans of the Subsector of Adult Literacy and Education, the functional view of literacy is there. For example, in the facilitator's manual for the 1st and 2nd levels of Portuguese of the old curriculum, in an explicit way, literacy is conceived as a weapon to combat underdevelopment and misery, given that "the victory on underdevelopment depends on literacy. We want to emerge from the state of underdevelopment and end the misery. We cannot win this battle with illiteracy" (DINAEA, 2000, p. 1). This suggests that people who cannot read and write are unable to contribute towards development, since the victory upon underdevelopment is not possible with illiteracy. 'Illiterate' people should be cured through adult literacy programmes so that the country may attain levels of development that will ensure social equity and justice.

The Literacy Learner's Book of the new curriculum, in its introductory paragraph, addresses the learners and states that the book was prepared "seeking to answer government expectations as to reduction of illiteracy and absolute poverty" (Cambaza, 2008, p. 5). In the Facilitator's Book, a message of encouragement to the facilitator states "to finish poverty at once we need to emerge from underdevelopment. Your task is great and not easy, but surely we will win this battle". Although implicitly, literacy is meant as the mean to overcome underdevelopment. In other words, literacy leads to economic development. Once again, the functional view of literacy is visible regarding poverty reduction or elimination.

One may question what comes first. Is it literacy or development/economic growth? This is a typical chicken and egg issue. In the early 90s, regarding the literacy campaigns in Mozambique, Johnston (1990) noted that "heavy investment in the promotion of literacy skills in a society does not automatically guarantee economic development" as since that time and till today, literacy was seen as a *sine qua non* condition to development in Mozambique.

As mentioned erlier in this Chapter, these facilitators' and learners' books, since they are adopted by DINAEA, reflect the concept of literacy of this directorate as creator and provider of adult literacy programmes. In light of this, the concept might flow top-down to technicians, facilitators and learners. This suggests that some technicians at the district level will reproduce the discourse of DINAEA as may be seen in the introductory paragraph of a report from the SDEJT of Boane released on the 5th April 2011, which reads:

> *According to the five-year government programme, adult literacy and education is a priority due to the fact that is the fundamental weapon to combat illiteracy and absolute poverty that rages our country. All of us are called to give our contribution towards stanching this evil that plagues our society*" (p. 1).

The facilitators also take hold of this discourse. The learners too. For example, when Ms Assucena was asked about her expectations as a facilitator, she answered *"to reduce illiteracy and eliminate absolute poverty"*. If she can reduce the levels of illiteracy by teaching how to read and write, it is improbable that she can eliminate absolute poverty. Furthermore, Ms Assucena depicts an interesting but paradoxical opinion on this issue. For her, literacy can help quit poverty given that a person who can read and write has readiness to run a business. However, Ms Assucena, an educated facilitator holding Grade 10, does not have any other occupation beyond that of being a facilitator. More contradictory yet is the fact that she struggles to have a pencil and an exercise book so that she can write down her lesson plans at the point of asking for help amongst her learners. It seems that her practice does not match with her preach.

Based on the points raised in the previous paragraphs it seems that the concept of literacy amongst the facilitators and the learners of Boane and Pemba is framed in the autonomous view of literacy, given that they believe that acquisition of literacy leads to employment and fulfilment of other expectations they have. In the documents used in the area of adult education, the autonomous view of literacy is there also, although it is mentioned that the literacy provided is meant functional. In fact, the functional view of literacy, may remain in the discourse as the programmes provided by the DINAEA (ALFA-RÁDIO and ALFA-REGULAR) still need to be fuelled with a more functional approach so that they can benefit the learners, as will be shown later in this Chapter. It is worth reminding here that the relevance of the functional view of literacy under the Experimental World Literacy Programme (EWLP) expired in the mid 1970 without having achieved its objectives due to its too limited single-model approach, as well as the lack of evidence of direct socio-economic results of literacy (see Lind & Johnston, 1990). In light of this, the aim of literacy must be not only to arouse in the human being a critical awareness of social reality but also to enable the learner to "understand, master and transform his or her destiny" (UNESCO/UNDP, 1976, p. 191).

As mentioned earlier that universal definitions of literacy will continue to remain unsatisfactory given that societies change rapidly shaped by their will to satisfy their needs. The autonomous view of literacy that underpins the adult literacy programmes might have two effects. One is of positive nature given that the message of hope/success is a convincing one especially for people in need for improvement in their lives. Consequently, such a message may mobilize large masses of the population to attend the programmes. Another one is that the view may be conducive to disillusion if the learners come to realise that literacy itself does not guarantee the enchanted social effects attributed to it. Torres (2003, p.19) reminds that "poverty is not the result of illiteracy but very much the contrary". This truth is confirmed in Muiru & Mukuria's (2005) case study in Kenya, where poverty was found as a barrier to literacy, given that famished people preferred to look for food first instead of attending the classes (see also Lind, 1988). In light of this, Torres (2003) suggests that dealing with the structural economic and political factors that generate and reproduce poverty at national and global scale can serve as the most powerful approach to defeat poverty. This suggests that the official speech regarding literacy should perhaps be more realistic in the sense of not making people to have expectations that cannot be reached automatically.

To conclude this section on the concept of literacy, I wish to recall Lind's (2009) suggestion. Accordinlgy, it is better to accept that in today's world literacy, conceived as skills and practices of reading and writing all sorts of texts, pictures, graphs and numbers in their digital, printed or hand-written forms, is everyone's need and right, and helps to cope better with daily life demands. However, it does not have the magic of bringing solutions to all sort of problems that affect individuals and societies.

4.3 Facilitators' and learners' profiles

This category is important as it represents the social actors directly involved in the learning process at the micro level – the classroom. This section presents the profile of these social actors, whose experiences and feelings help to develop an

informed opinion on the literacy programmes in Boane and Pemba. Therefore, both the facilitators and the learners were interviewed. The following are the thematic categories from which questions were asked to these two sources of information: personal data, language and previous literacy experiences, as well as motivations and expectations.

4.3.1 Facilitators' profile

In Boane three facilitators were interviewed. The interviewees will be called Ms Angelina, Mr Felisberto and Mr Duarte, pseudonyms adopted for ethical reasons. The first two work for the ALFA-REGULAR programme, with learners of 1st, 2nd and 3rd levels each, while the latter for the ALFA-RÁDIO programme, which is offered in four months, as mentioned earlier in section 2.2.9.1.

4.3.1.1 Personal data

Facilitators' personal information from Boane is summarised in the following table:

Table 4.1: Facilitators' personal data in Boane

Name	Place of birth	Age	Marital status	Other occupation	Household head	Academic and professional qualifications
Ms Angelina	Maputo city	24	Married	Technician at SDEJT in the area of Sports; rope skipping coach and TB activist	Yes	Grade 12; trained to teach English in the 2nd Cycle of Primary Education
Mr Felisberto	Zavala, rural area	70	Married	Retired. He was a bridge builder. In his free time he does farming and cultivation	Yes	Grade 7
Mr Duarte	Maputo city	32	Married	He runs a small business at home selling rice, sugar and drinks	Yes	Grade 7

In Pemba, seven facilitators were interviewed, who will be called Ms Tainara, Ms Adriana, Ms Lauricénia, Mr Bachir, Ms Assucena, Mr Ramiro and Ms Arminda. The first six work for the ALFA-REGULAR programme, and Ms Arminda for the ALFA-RÁDIO programme. Their personal data are summarised in table 4.2, as shown below:

Table 4.2: Facilitators' personal data in Pemba

Name	Place of birth	Age	Marital status	Another occupation	Household head	Academic and professional qualifications
Ms Tainara	Pemba Metuge, rural	32	Married	Student, Grade 10	No	Grade 9
Ms Adriana	Macomia, rural	35	Married	Student, Grade 8	No	Grade 7
Ms Lauricénia	Zambézia, Alto Molócue, Rural	52	Widow	Produces and sells maheu[9] at home	Yes	Grade 7
Mr Bachir	Pemba city	24	Single	Prepares students to write Grade 10 and 12 exams for free; teaches Arabic reading and writing in a mosque	No	Grade 12
Ms Assucena	Chiúre, rural	40	Divorced	None	Yes	Grade 10
Mr Ramiro	Montepuez rural	28	Single	Teacher of biology in a night school	Yes	Grade 12 and graduated as professional adult educator by INEA[10]
Ms Arminda	Chuiba, rural area that is an expansion of Pemba city	29	Married	Activist in the area of family planning	No	Grade 10

[9] Non alcoholic drink made from mashed up maize, which is boiled and fermented.

[10] INEA stands for *Instituto Nacional de Educação de Adultos* (Adult Education National Institute). Students who finished Grade 10 were selected to be trained as professional adult educators in two years, which confers them the equivalent to medium level of education (Grade 12).

Regarding the facilitators from Boane, the findings shown in table 4.1 suggest that two are from the urban environment of Maputo, while one is from the rural area of Zavala, a district of Inhambane. This facilitator is an elder person. The female facilitator is the youngest one. All of them are married. Ms Angelina is the most occupied person beyond being a facilitator. She works for the SDJET in the area of sports. She is also a coach for rope skipping and a TB activist. Mr Duarte has his own small business at home, where he sells grocery and drinks. Mr Felisberto, a retired bridge constructor, does farming and cultivation in his free time. All of them are the heads of their families.

With regard to the academic and professional qualifications, Ms Angelina holds the higher academic qualification and is the only facilitator with professional qualifications (Teacher of English for primary education). Mr Felisberto and Mr Duarte have the same academic qualification in that they both have passed Grade 7.

The findings in table 4.2 suggest that the majority of the facilitators of Pemba are composed of women and come from a rural background of the province of Cabo Delgado. One of the facilitators, Ms Lauricénia, comes from the central province of Zambézia. The different provenance of the facilitators may perhaps signpost that Pemba city, like other Mozambican cities, is a point of convergence of people who look for a better opportunity in life. The overall age of the facilitators is 34 years, an indicator of a young labour force.

All three marital statuses are represented amongst these facilitators: the majority (three) is married and constituted by women, followed by single facilitators (two) – the male and younger ones, a female divorced facilitator, and the oldest facilitator who lost her partner.

All facilitators, with the exception of Ms Assucena, have another occupation. Two female facilitators are studying, while one runs a small business at home, and another female facilitator is an activist in the area of family planning. The two

male facilitators perform teaching activities – (Mr Ramiro) at school in the night shift, and (Mr Bachir) at home as well as in the mosque. The latter says he works for free either when he prepares students to write exams or when he teaches reading and writing at the mosque.

Amongst the female facilitators, two are the heads of their households, whilst amongst the male facilitators only one is responsible for the family. With regards to academic and professional qualifications, the male facilitators hold the higher Grade (Grade 12), and Mr Ramiro holds a diploma as professional adult educator. Amongst the female facilitators, Ms Assucena and Ms Arminda are the better schooled ones having completed Grade 10, followed by Ms Tainara with Grade 9. The remaining two facilitators have just finished Grade 7.

Together, the facilitators of Boane and Pemba in their majority are from a rural background, and are women. The age of the majority ranges between 24-35 years old, which suggests an active and young body of facilitators. The majority is married. Amongst the four female facilitators who are married, only one is a household head: her husband did not have a job at the moment of the interview. The two other married female facilitators are not responsible of their households. The other two women who are household heads one is divorced and the other is a widow. All facilitators except one have another occupation beyond facilitating literacy classes. Their occupations are diverse. Suffice it to note that teaching, studying, running a small home-based business, doing farming and cultivation, doing social or professional work are the other activities that keep the facilitators occupied. Such activities suggest a modest social status of the facilitators.

The majority of the facilitators from the both research sites are volunteers, which means that they do not have specific training in adult education. One exception is Mr Ramiro from Pemba as already mentioned. Three facilitators have completed secondary school (Grade 12), while the majority is composed of facilitators who have just finished Grade 7, the equivalent of primary education, and uncompleted secondary education. It seems that this academic/professional profile of the

facilitators is in accordance with the expected facilitators characterised by Oxenham (2008), whose majority is of volunteers, without training in adult education, and who have more than primary but not more than a complete secondary education. Theoretically, these facilitators are in need of training if it is expected that they succeed in their task.

4.3.1.2 Language and previous literacy experience

As mentioned earlier, Mozambique is a multilingual and multicultural country, where over 20 Bantu languages (Firmino, 2000; Sitoe & Ngunga, 2000) and a small number of other foreign languages such as English and those from the South Asian (Chimbutane, 2011) are spoken and coexist with Portuguese, the official language inherited from the colonial power. In light of this, in this section, information on the facilitators' mother tongue, the language they use at home and rational for such option, the language they started reading and writing in as well as the age the started studying is brouth.

The answers from the facilitators of Boane are summarised in the following table:

Table 4.3: Facilitators' data on language and previous literacy experience in Boane

Name	Mother tongue	Usual language at home	Why	Language that started reading and writing in	Started studying at the age of
Ms Angelina	PORT	PORT and XIRon	PORT because people she lives with speak it and since the early age she was prohibited from speaking XIRon. But when she grew up, she learnt XIRon and speaks it with her neighbours, who hardly speak PORT	PORT	06
Mr Felisberto	XIChp	XIChp and PORT	XIChp because it is his mother tongue, the one he identifies himself with and interacts with his wife. He speaks PORT with his sons and grandsons, who are habituated to speaking in	PORT	10

			this language		
Duarte	XIRon	XIRon	XIRon is the language people feel comfortable with	PORT	07

Legend: PORT – Portuguese; XIRon – Xironga; XIChp - Xichope

The data from the seven facilitators of Pemba are summarised in the following table.

Table 4.4: Facilitators' data on language and previous literacy experience in Pemba

Name	Mother tongue	Usual language at home	Why	Language that started reading and writing in	Started studying at the age of
Ms Tainara	MAC	MAC and PORT	MAC is her mother tongue and the neighbours use it the most. PORT because she speaks with her sons so that they excel in this language at school	PORT	08
Ms Adriana	MAKon	MAC and PORT	MAC because she speaks with neighbours Portuguese because she speaks with her husband and sons in order to familiarize the sons with this language	PORT	09
Ms Lauricénia	LOM	MAC and PORT	MAC because it is the language of the majority in Pemba. PORT because is the official language	PORT	08
Mr Bachir	PORT	PORT	PORT because his parents always spoke this language with him	PORT	07
Ms Assucena	MAC	MAC and PORT	MAC because is her mother tongue. PORT because she is accustomed to it since she lived with nuns and speaks this language with her sons.	PORT	09
Ramiro	MAC	MAC	Because it is the language he uses the most with his family, friends and neighbours	PORT	06
Arminda	MAC	MAC	Because it is her mother tongue and the majority where she lives speaks this language. She says she has nobody to speak Portuguese with	PORT	08

Legend: MAC – Macua; PORT – Portuguese; MAKon – Makonde; LOM - Lomwé

Pertaining to this thematic category, the findings shown in table 4.3 suggest that in Boane only one facilitator has Portuguese as her mother tongue. Her family moulded her to speak Portuguese given that since her early age it forbade her to speak in any other languages. At home she speaks Portuguese with her family and Xironga with neighbours, who scarcely speak Portuguese. Mr Felisberto speaks Portuguese at home as well with his sons and grandsons as they are habituated to speaking in this language. However, he also speaks Xichope, language of his homeland, with his wife. This is the language he identifies himself with. Mr Duarte, native speaker of Xironga, speaks this language at home as is the one that people feel comfortable to use.

The findings presented in table 4.4 give an indication that the majority of the facilitators have Macua as mother tongue (four), while the other three have Makonde, Lomwé and Portuguese respectively.

Regarding the language they usually speak at home, they indicated Macua and Portuguese (four), simply Macua (two), and only Portuguese (one). This suggests that the facilitators value the local language as all of them, except Mr Bachir, speak it either for being their mother tongue or for being the language spoken by the majority in Pemba. Even Ms Adriana and Ms Lauricénia, whose mother tongue is not Macua, speak this language with their neighbours. It appears that the facilitators also value Portuguese as four of them speak it especially with their children so that they can either get familiarised with it or excel in speaking it or yet because is the official language.

The seven facilitators from Pemba started studying reading and writing in Portuguese. The female facilitators started their school relatively late when compared to their male colleagues: two at the age of nine years old and three at the age of eight.

Three of the female facilitators had their studies interrupted for different reasons: Ms Lauricénia stopped after completing Grade 4 due to the civil war. In her

residential area there was no school with Grade 5 and to pursue her studies had to move to another area, which was dangerous. Only in her adulthood she resumed studying in an adult literacy centre in Pemba. Then she wrote the National Adult Education Exam, succeeded and could study in a night school where she completed Grades 6 and 7.

Ms Assucena had to stop after completing Grade 6, as her family was facing financial constraints. At the age of ten, nuns took care of her in their house. She restarted the studies in her adulthood, when she was already married, and completed Grade 10.

Ms Arminda stopped after Grade 5 as she could only study at downtown, which is quite far from Chuiba and at the time there was no public transport connecting the two locations. Therefore she returned to school in her adulthood.

The findings related to the mother tongue of the facilitators of the two research sites appear to tally with the overall language situation of the country described in the beginning of this section, where the majority of the population (85,2%) has a Bantu language as mother tongue and a yet insignificant number (10,7%) speak Portuguese as mother tongue. Amongst the facilitators of the two research sites, only two have Portuguese as mother tongue.

Regarding the language they use at home, the trend in Boane and Pemba is the use of the mother tongue and Portuguese, a practice that synthesises the nationwide coexistence of the Bantu languages and the official language or perhaps the 'optimal bilingualism' referred to by Lopes (1998). The facilitators who speak Portuguese at home do it with their grandchildren or children, a generation of Portuguese speakers at the early age, as "*they are habituated to speaking in Portuguese*" (Mr Felisberto); or is for them to excel in it so that they do well at school. It is important to note that the facilitators also value the Bantu languages that they speak at home due to the fact that it is their mother tongue, the language they culturally identify themselves with; or the language of integration, since the

neighbours do not speak Portuguese. This suggests that the facilitators in their majority are at least bilingual, a condition that might help them to cope with learners who have problems in the official language of instruction.

Concerning the language the facilitators of Boane and Pemba started studying in, all of them did it in Portuguese – the language of instruction since the colonial administration, despite the fact that the majority of the population has a Bantu language as mother tongue. Most of the facilitators started studying from or over the age of seven. It seems that the facilitators from the rural background are those who started studying relatively late when compared to the facilitators who come from the urban area, probably an indication that people from the rural areas may be in a situation of disadvantage as to access to education.

4.3.1.3 Motivations and expectations

As mentioned earlier in section 2.2.5.3, motivations and expectations are some of the key issues of this study. By collecting information on these aspects, it was intended to find out about facilitators' feelings about the adult literacy programmes they work for. It was assumed that motivated facilitators are likely to conduct meaningful literacy sessions, which might impact positively on their learners' learning. Regarding their expectations, it was wished to find out whether their dreams and hopes were linked to the literacy programmes or not. In light of this, first the facilitators were asked why they have opted for being facilitators.

The answers from the facilitators of Boane are as follows:

Ms Angelina:
- Need of space to teach as teaching is an activity she likes

Mr Felisberto:
- Influence of an uncle who served as private teacher and the facilitator used to help him

Mr Duarte:

- To quit unemployment.

In his words, Mr Duarte, said:

I completed Grade seven and I was not working. I knew that Grade seven was enough to teach in [an adult] *literacy* [programme]. *Then I applied and succeeded.*

Regarding the key issues of motivation and expectations, in Boane, the findings suggest that Ms Angelina joined the literacy centre as facilitator to fill in her need for space to teach; she expects changes of the current scenario characterised by lack of teaching materials.

Mr Felisberto, since he helped his uncle who taught as a private teacher, became a facilitator influenced by his previous experience with his uncle. His expectations are elevation of learners' knowledge, mobilisation of experience, and of social relationships with his learners.

Mr Duarte was unemployed and found the adult literacy programme the safe harbour when he completed the minimum level required to be a facilitator. His hope is to become a professional adult educator and make career in this area.

The facilitators from Pemba also indicated their motivations, as follows:

Ms Tainara, Ms Lauricénia and Ms Assucena:
- Achievement of a childhood dream of being a teacher

Ms Arminda:
- Willingness to teach family and friends how to read and write

Mr Bachir:
- Need for an income source to buy school material

Ms Adriana:

• Lack of job

Mr Ramiro did not want to work in adult education but now he feels himself fitting well in the area.

Concerning the issue of facilitators' expectations, the facilitators were asked what their major expectations were. The facilitators of Boane provided the following answers:

Ms Angelina:

• Training as teacher of English at High Education, preferably in an Anglophone country

• Change of the current scenario in adult literacy programmes wherein there is lack of material

Mr Felisberto:

• Rise of learners' knowledge

• Gaining of experience

• Gaining social relationships

• Meeting more people

Mr Duarte:

Accordingly, in order to contribute better towards reduction of illiteracy in the country, he aspires to be trained as a professional adult educator and to make a career in adult education.

These answers suggest that only one facilitator is keen to be trained and make a career in the area of adult education, probably because in the current scenario there is a lack of teaching materials referred to by Ms Angelina (and other factors under the theme: difficulties and best practices) is not motivating for facilitators to work in this area.

The facilitators of Pemba also provided their answers about why they have opted for being facilitators. They are as follows.

Ms Tainara, Mr Bachir, Ms Arminda:

These facilitators aspire to enter the IFP[11] so that they can become teachers, as they can earn a better wage compared to the subsidy they receive as volunteers. An excerpt from the interview with Ms Arminda is suggestive of the willingness to move out from the adult literacy programmes as well as the reason:

Arminda: *my dream … as I am in the alfa-rádio I would like to be trained at IFP towards being a great teacher for Grade one, five or six.*

    I: *then your dream is to be a primary teacher?*

    Arminda: *yes.*

    I: *why?*

    Arminda: *to help daughters, husband.*

 I: *as a facilitator* [of the alfa-rádio programme] *you do not help your daughters and your husband?*

    Arminda: *no.*

    I: *why? Could you explain to me?*

    Arminda: *because of ... the subsidy is a very low amount.*

Ms Adriana aspires to get trained in something that may be profitable for her, but she might perhaps continue as facilitator in case of an increase in the subsidy. Ms Lauricénia also hopes to see an improvement of the subsidy.

Mr Ramiro wishes to pursue studies at the university in the area of adult education and become a manager in this area.

Ms Assucena hopes to reduce illiteracy and eliminate absolute poverty.

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[11] IFP stands for *Instituto de Formação de Professores Primários* (Institute of Primary School Teachers Training)

A salient trend in the answers of the majority of these facilitators is the low subsidy as the cause for facilitators wishing to become primary teachers or anything else that might be more profitable for them.

In Pemba, the majority of the facilitators suggest that they joined the adult literacy programmes to realize their childhood dream of being teachers. These are the cases of Ms Tainara, Ms Lauricénia and Ms Assucena. The first aspires to become a primary education teacher. The second, wishes to see improved the subsidy paid to the facilitators. Ms Arminda became facilitator as "*I wanted to help friends, aunts and family how to read and write*". Her expectation is to enter the formal primary education as a teacher too.

Mr Bachir, Ms Adriana and Mr Ramiro did not become facilitators because they liked teaching. The first was studying at the secondary school when his father lost the job. Consequently Mr Bachir had to work in order to buy his school materials. Adult literacy programme was the solution. His expectation is to get trained as formal primary education. The second said categorically that she is a facilitator due to lack of job. She expects to get trained in whatever can be more profitable to her. The latter did not even want to be a facilitator. When he finished Grade 10, the educational authorities sent him to INEA, when his will was to continue studying and not to become a professional adult educator. He expects to obtain a university degree in adult education and become a manager in this area. Mr Ramiro did not wanted to work in adult education but now he feels himself fitting well in the area. His is aspiration is to complete a high degree in adult education and become a manager in this area.

The data on the facilitators' motivations suggest that there exist three groups of facilitators:
(i)   The facilitators who joined the adult literacy programme moved by their willingness to teach their compatriots how to read, write and do calculations.

Regarding this group of facilitators, opinion is that they may be the highly motivated ones, given that they are the real volunteers who joined the programmes moved by the noble intention of helping people to read, write and calculate in Portuguese – an 'internal motivator' in Roger's (2001) designation. However, an analysis of the expectations of Ms Angelica, Ms Tainara and Ms Arminda shows that their continuity in the area of adult education is not guaranteed given their aspirations of engaging in something different from their current occupation as facilitators: Ms Angelina wishes to get a university diploma as a teacher of English. The latter two want to become primary education teachers mainly for salary reasons.

(ii)   The facilitators who moved into the adult literacy programmes just to ensure an income so that they could solve temporally the problem of unemployment – their or of their caregivers.

This group of facilitators is likely to be the less motivated one to work in the programmes, given that the tendency in their expectations seems to be in keeping with the way they joined the adult education programmes: Ms Adriana and Mr Bachir are eager to pull out of the programme if they get a better occupation. This suggests that the adult literacy programmes for them is a simple refuge while they do not get the employment they aspire to. One exception is Mr Duarte who wishes to make a career in adult education, as mentioned in this section.

(iii)   The facilitator who even against his willingness to work for adult education was trained as a professional adult educator.

It is interesting to note that Mr Ramiro, although he was not initially motivated to work in the area of adult education, he does his work with passion in facilitating classes, coordinating the Escola Comunitária Santa Bakhita, and the pedagogical nucleus. As he said, *now I feel that I fit well in this area*, at the point of expecting getting high diploma in adult education and become a manager in this area.

The expectations mentioned in (i) and (ii) can help elucidate Oxenham's (2008) finding, according to which many adult literacy programmes do not rely on a permanent body of literacy facilitators. In the case of the facilitators of this study, it seems that their probable inconstancy is linked to the reward they are likely to receive, which is not motivating at all for its pittance and irregular payment as mentioned frequently by all strands of participants with the exception of the learners. As Oxenham (*op. cit.*) points out, the facilitators can be contracted on a permanent, part-time, seasonal or even hourly basis. In the case of the adult literacy programmes in Mozambique, the volunteer facilitators are contracted on a part-time basis: those facilitators of the ALFA-REGULAR programme sign an annual contract and those of the ALFA-RÁDIO sign a four month contract. In both the cases, they should receive their subsidy monthly, which does not happen regularly.

4.3.2 Learners' profile

As in the case of the facilitators, the learners were asked about their personal data: their names, place of birth, age, marital status, another occupation, if they are household heads and the current level of studies. Regarding the names, these were replaced with pseudonyms.

4.3.2.1 Personal data

The learners from Boane provided answers summarised in the following table:

Table 4.5: Learners' personal data in Boane

Name	Place of birth	Age	Marital status	Another occupation	Household head	Current level
Ms Benilda	Chibuto, rural	33	Married	Farming and cultivation	No	1st
Ms Presentina	Boane	45	Married	Saleswoman at the local market	No	1st
Ms Lindinha	Maputo, Maxaquene	39	Married	Housewife	No	1st
Ms Teodora	Namaacha, rural	48	Widow	Owner of a *barraca*[12]	Yes	2nd
Ms Alda	Maputo, Hulene	54	Married	Farming and cultivation, and selling of small grocery at home	No	2nd
Ms Ana Bela	Boane	35	Single	Housemaid	Yes	2nd
Mr Admirado	Zambézia, Mujeba, rural	30	Single	None	No	3rd
Ms Judia	Boane	30	Single	Hairdresser	Yes	Grade 9
Ms Érica	Chibuto, Malehice, rural	37	Married	Housewife and seller of small grocery at home	No	Grade 7
Mr Isidoro	Gaza, Manjacaze, rural	70	Married	10 house Head	Yes	ALFA-RÁDIO
Ms Catarina	Boane	63	Married	Farming and cultivation	No	ALFA-RÁDIO

With regards to the learners from Pemba, they provided their personal data, which summarised in the following table:

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[12]*Barraca* is a noun used in Mozambique to designate a small shop that sells meals and beverages.

Table 4.6: Learners' personal data in Pemba

Name	Place of birth	Age	Marital status	Another occupation	Household head	Current level
Ms Assina	Paquitequete - Pemba city	26	Married	Housewife	No	1st
Mr Adalberto	Qissanga, rural	23	Single	Mechanic	Yes	1st
Ms Ernestina	Nampula city	23	Married	Housewife	Yes	1st
Ms Joana	Macomia, rural	24	Married	Runs a small grocery business at home	No	2nd
Mr Bernardete	Namuno, rural	27	Married	Housewife	No	2nd
Ms Maura	Pemba city	32	Married	Housewife	No	2nd
Mr Azarias	Nampula city	35	Married	Runs a small grocery business at home	Yes	3rd
Ms Deolinda	Pemba city	30	Married	Student	"yes, together with husband"	Grade 6
Ms Aurélia	Nampula city	24	Married	Student	No	Grade 6
Ms Rahima	Chuiba, semi rural	19	Single	None	No	ALFA-RÁDIO
Ms Zubaida	Chuiba, semi rural	30	Single	Runs a small grocery business at home, but is out of money to buy more products. Currently her business is selling grass she collects in the bush, used as roof	No	ALFA-RÁDIO

The findings presented in table 4.5 suggest that learners of Boane come from both rural and urban areas. Four learners are from other different provinces than Maputo. The majority of the learners are women (nine out of eleven). The overall age is 44 years. In their majority (seven) these learners are married. All learners, with the exception of Ms Lindinha and Mr Admirado, have another occupation. For the majority, such occupation is the source of an income. Some learners do farming and cultivation, either combined with another profitable occupation or simply alone. None of the six female married learners head their household. The two female learners who are household heads are single.

The findings shown in table 4.6 give an indication that the learners from Pemba are from rural and urban backgrounds too. The majority is from different locations of the province of Cabo Delgado. However, the learners from Pemba city and its area of expansion (Chuiba) are the majority. Two learners are from another northern province, Nampula. The average age of the learners from Pemba is 24.8 years. This suggests that the learners are still young. The majority of the learners (eight out of eleven) are married.

Regarding their occupation beyond studying at the literacy centre, four learners have an activity that is a source of their income: one is a mechanic and the other three run a home-based business. Other four learners pointed out "housewife" as their occupation. Two are students and have completed the ALFA-REGULAR programme (Ms Deolinda and Ms Aurélia). Ms Deolinda is the only married female learner who admits being a household head jointly with her husband.

It seems that the learners from Boane and Pemba match up with those described by Oxenham (2008). Accordingly, in many adult literacy programmes, the majority are composed of women, given the fact that in many families the daughters are not sent to school. Although the majority of the learners come from rural areas, there are learners from the urban area. The majority is married, which implies that beyond the adult literacy programme they have to cope with household and other subsistence activities. Regarding the social status, Oxenham (2008) points out that in many programmes the majority of the learners are poor. In the case of Boane and Pemba, it can be inferred that there exist poor learners given that some of them mentioned their incapacity to buy basic learning material such as exercise books, pens and so on. However, there are learners who run small business, which indicates that they have at least a source of income. While this assortment of learners is in accordance with Fasokun et al (2005) with regards to 'diversity' in learners' social status, it also reinforces Torres's (2003) warning in that the literacy programmes are not only for the poor.

4.3.2.2 Language and previous literacy experience

The findings are summarised in the following table, beginning with those learners from Boane. However, the findings shown in the final column of the tables need to be seen in different ways: where the learners responded "no" to the question of the previous column, their reason for not having studied is provided in the final column. In those cases where the learners responded "yes", information to answer the questions a) to d) is provided in the final column.

Table 4.7: Learners' data on language and previous literacy experience in Boane

Name	Mother tongue	Usual language at home	Why?	Language that started reading and writing in	Have you studied before enrolment in the Literacy Centre?	a) At what age? b) In what language? c) Completed any level? d) Why stopped studying? Why did not study?
Ms Benilda	XICHan	XICHan	She cannot speak PORT yet	PORT	No	The parents died when she was a child and no one could pay for her studies
Ms Presentina	XICHan	XICHan	Is the preferred language	PORT	No	Had to do farming and cultivation with her parents
Ms Lindinha	XIRon	PORT	PORT is the language that unites the family. Her husband is from the central province of Sofala and does not speak XIRon	PORT	Yes	a) 9 years b) Portuguese c) Grade 3 d) Parents divorce. She had to live in Gaza with her mother.
Ms Teodora	XICHan	XICHan	Is the language she masters and feels comfortable with	PORT	Yes	a) 13 years b) Portuguese c) Grade 2 d) At the age of 16 she went to Swaziland with her husband.
Ms Alda	XIRon	XIRon and PORT	"XIRon because is culture. PORT	PORT	No	She lost her parents at an early age and the aunts, her

			because I wanted that children to grow speaking PORT"			mother's sisters, never sent her to school. However, she used to escort a friend to school and followed the lessons at a distance.
Ms Ana Bela	XIRon	PORT	PORT is the language she is habituated to speaking as she uses it at work	PORT	Yes	a) 10 years b) Portuguese c) Grade 4 d) The parents did not show interest in her further studies.
Mr Admirado	Macua	PORT	"my parents taught me to speak PORT"	PORT	Yes	a) 14 years b) Portuguese c) Grade 4 d) Stopped because of the civil war. His parents perished victims of it
Ms Judia	XIRon	PORT	PORT is the language she prefers to use now as she is studying	PORT	No	"I think that parents did not want me studying because eldest brother studied while I dealt with domestic errands"
Ms Érica	XICHan	PORT and XIRon	"PORT because as I learned it I speak with nephews so that they do not have language problems at school. XICHan I speak with mother in law and brother in law"	PORT	No	Her parents did not invest in her education. Instead, she had to deal with farming and cultivation and domestic tasks together with her mother.
Mr Isidoro	XICHan ang	XICHan	XICHan is the language he identifies with	PORT	Yes	a) 15 years b) Portuguese c) Grade 3 d) Moved to Maputo seeking for a job
Ms Catarina	XICHan	XICHan	Is the language spoken by	PORT	Yes	a) 10 years b) Portuguese c) Grade 1

			everybody at home			d) Dropped out because the teacher used to beat her a lot when she could not answer correctly the questions

Legend: XICHan – Xichangane; XIRon – Xironga; PORT - Portuguese

Next the findings related to learners from Pemba are presented, which are summarised as follows:

Table 4.8: Learners' data on language and previous literacy experience in Pemba

Name	Mother tongue	Usual language at home	Why?	Language that started writing and reading in	Have you studied before enrolment in the Literacy Centre?	a) At what age? b) In what language? c) Completed any level? d) Why stopped studying? Why did not study?
Ms Assina	MAC	MAC	"here in Paquitequete we speak this language"	PORT	No	Her mother used to send her to buy and sell fish
Mr Adalberto	MUAN from Ibo	MAC, MUAN	Speaks MUAN with his wife; MAC with neighbours and friends who visit him	PORT	No	"my parents did not send me to school"
Ms Ernestina	MAKon	MAKon	Is the language spoken by everybody at home	PORT	Yes	a)10 years b)Portuguese c) Grade 2 d) Had to move to Mueda, to stay with his father's family and they did not send her to school
Ms Joana	MAC	MAC	"in the neighbourhoods people are habituated to speaking MAC. It is rare to find people	PORT	Yes	a)12 years b) Portuguese c) Grade 2 d) Her father passed away and her mother and eldest sisters did

			speaking PORT"			not monitor her schooling. Then she skipped the classes with her twin brother just to play
Ms Bernardete	MAC	PORT and MAC	PORT because she wants her children to succeed at school. MAC because is the language she uses in interaction with neighbours	PORT	No	"my parents died when I was still a child and none of uncles sent me to school"
Ms Maura	MUAN	MUAN and PORT	"my husband prefers MUAN, and I want to improve PORT speaking with children"	PORT	No	Her parents divorced. She had to live with her grandmother who did not send her to school
Mr Azarias	MUAN	MAC	"Everybody here speaks this language"	PORT	Yes	a) 11 years b) Portuguese c) Grade 3 d) He lived with his mother. After her death, he was taken by his mother's family and was not sent to school.
Ms Deolinda	MAC	PORT	Children are habituated to PORT	PORT	Yes	a) 8 years b) Portuguese c) Grade 4 d) "my father passed away and I did not have help to continue studying"
Ms Aurélia	MAC	MAC	At home they habituated to speak MAC	PORT	No	"I lived with sister in Nampula and she did not send me to school"
Ms Rahima	MAC	MAC	The other members of the family (mother and brother) only speak MAC	PORT	Yes	a) 12 years b) Portuguese c) Grade 5 d) Moved from Paquitequete to Chuiba without an official transference

						document and could not enrol in the new school.
Ms Zubaida	MAC	MAC	"Everybody speaks MAC"	PORT	No	she is orphan since the age of six years and nobody of her family could pay for her studies

Legend: MAC – Macua; PORT – Portuguese; MUAN – Munai; MAKon – Makonde

As regards this thematic category, the findings shown in table 4.7 signpost that Xichangana is the mother tongue of the majority (six), followed by Xironga (four). At home, the majority (five) speak only Xichangana mainly for the reason of cultural identity. A group of four learners usually speak Portuguese only for the following reasons: sort of *lingua franca* for partners with different mother tongues; being habituated to speaking in Portuguese; the current condition of learner in need for practicing the language. Another third group is that of two learners who speak Portuguese and a Bantu language (Xichangana or Xironga).

Regarding the language the learners started reading and writing in, all of them mentioned Portuguese, which is in tune with its official status. Six of them have attended school before joining the literacy centre. However, they started studying late (from nine to fifteen years old). Similar to the case of the facilitators, it seems that the learners from the rural area started studying relatively late. Ms Ana Bela and Mr Admirado completed Grade 4, which is the highest amongst the learners of Boane. The reasons for stopping studying are: parents' divorce (Ms Lindinha); parents' death (Mr Admirado); early marriage (Ms Teodora); parents not interested in further education of the daughter (Ms Ana Bela); job search (Mr Isidoro) and physical violence perpetrated by a teacher (Ms Catarina).

Those learners who did not study before have pointed out the same reasons. Ms Benilda and Ms Alda lost their parents and their caregivers could not send them to school; Interesting to note is the fact that Ms Alda had a powerful will to learn at the point of escorting a friend who was studying and managed to follow her lessons at a distance. Ms Presentina, Ms Judia and Ms Érica did not study before

joining the adult literacy centre because their parents did not send them to school. Instead they did farming and cultivation with their parents or stayed at home dealing with domestic errands. In Ms Judia's words, "*I think that parents did not want me studying because eldest brother studied while I dealt with domestic errands*". This utterance, together with the reasons for Ms Teodora and Ms Ana Bela stopping studying, can serve to elucidate on the cultural practices referred to by Muiru & Mukuria (2005). Accordingly, such practices, which include rites of initiation, early marriages and parents' preference for sending the sons to school while the daughters perform a wife and mother role, have a pervasive impact in the situation of women in Mozambique (see also Oxenham, 2008).

With regard to the learners from Pemba, the findings in table 4.8 suggest that Macua is the mother tongue of the majority (seven out of eleven) and is the language usually spoken at home. There are six learners who speak only Macua at home. It seems that the cultural identity acts as the rationale for using Macua as the learners suggested that in the neighbourhoods Macua is the language of communication of almost everybody. Even Mr Adalberto and Mr Azarias, whose mother tongue is Muani, speak Macua for social integration in the neighbourhoods. There are only three cases of learners using Portuguese at home: in two, the learners use Portuguese concomitantly with Macua or Muani. Ms Deolinda is the single case of Portuguese only user in the domestic domain. The use of the official language at home is related to children, either because the children are habituated to speaking in this language, or because the learner wants them to succeed at school or yet because the learner wants to improve the use of Portuguese practicing with children.

With reference to the language the learners started reading and writing in, all of them mentioned Portuguese. Most of the learners have never studied before joining the adult literacy centre. As in the case of Boane, the reasons pointed out by the learners from Pemba for not having studied are as follows: parents' death (Ms Bernardete, Ms Zubaida, Mr Azarias) or parents' divorce (Ms Maura) and irresponsive attitude or incapability of the caregivers to send the wretched

children to school; and option of parents or relatives for not sending their children to school (Ms Assina, Ms Aurélia, Mr Adalberto).

As regards those learners who have studied before joining the adult literacy programme, Ms Deolinda is one who started school relatively early, at the age of eight. The other four learners started studying between ten and twelve years. Ms Joana and Ms Ernestina completed Grade 2; Ms Rahima Grade 5 – the highest level mentioned. Ms Deolinda and Mr Azarias completed Grade 4 and Grade 3 respectively. The reasons for stopping studying are not possessing an official document that could prove the transference from one school to another (Ms Rahima) and, once again, death of the learners' parents and irresponsive attitude of the caregivers to send them to school.

In the two research settings featured in this study, the learners have a Bantu language as their mother tongue. At home they speak their mother tongue. The few cases of Portuguese use at home are related to children, either because they are habituated to speaking in this language, or for them to succeed at school, or yet the learners are in need of performing better in speaking Portuguese and the children help them practicing. Some learners use concomitantly Portuguese and the mother tongue, which in fact explains the multilingual and multicultural characteristics of the settings.

Amongst the learners who are in the first level of the ALFA-REGULAR programme, only one, Ms Lindinha, speaks Portuguese at home given that her partner cannot speak her mother tongue and she cannot speak his. Furthermore, she has studied before joining the adult literacy programme and has completed Grade 3. Her previous literacy experience together with her habit of speaking Portuguese puts her in a privileged position when compared to her colleagues who are still struggling to speak Portuguese, the official language in the adult literacy centres.

Regarding the learners of the ALFA-RÁDIO programme, all of them have a Bantu language as mother tongue and none speaks Portuguese at home. While the learners from Boane were able to speak without significant problems, the learners from Pemba showed serious problems that required resort to the technician for translation of part of dialogue with Ms Rahima and Ms Zubaida, from Portuguese into Macua and vice versa. The most intriguing fact is that Ms Rahima has completed Grade 5. It is worth noting that all the learners of the ALFA-RÁDIO programme interviewed, with the exception of Mr Isidoro, were studying in the programme at least for the second time. A necessary reminder here is that the programme has a duration of four months and is offered twice a year.

4.3.2.3   Motivations and expectations

Regarding these key issues, as mentioned earlier, the assumption was that motivated learners are likely to study and complete the adult literacy programmes successfully and pursue their expectations. Previous studies in the area of adult literacy in Mozambique report learners' dropouts and failure in achieving the goals (Navaia *et al.*, 1984; Lind, 1988; Marshal, 1990), facts that in understanding and belief are linked to discernible decrease of motivation. In light of this, learners were asked what they thought was decisive to push them to the adult literacy centre.

Beginning with the learners from Boane, their answers suggest the following motivations:

Ms Benilda did not attend the literacy centre on her own will. A friend invited her and even insisted with her to go to the literacy centre until she agreed. However, now she likes learning in the centre.

Ms Presentina and Ms Teodora hope to:
- Excel in calculations to avoid bankrupt of the business
- Manage barraca better

Ms Lindinha and Ms Alda aspire to:

- Write their names
- Read the destination of the public transports

Ms Teodora and Ms Érica wish to:

- Monitor their children education
- Pursue further education (Ms Érica)

Ms Ana Bela aspires to:

- Change her status: from housemaid to owner of her own business, where she can act as the boss

Mr Admirado and Ms Judia look forward to:

- Getting a job
- Pursuing further studies
- Reading the Holy Bible (Ms Judia)
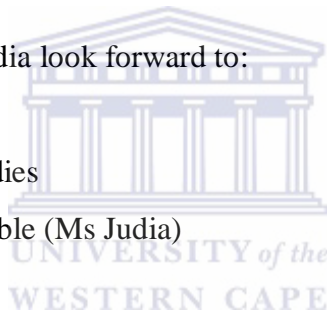
Mr Isidoro wishes to:

- Accomplish fully his duties as 10 House Head, writing documents without intermediation

Ms Catarina aspires to:

- Learn how to read and write in short time as marketed by the facilitator
- Use meaningfully her mobile phone

For the purpose of confirmation, the facilitators of Boane were asked what they believed the motive for adults to attend literacy classes was.

The facilitators' answers are summarised as follows:

Ms Angelina suggests:

- Getting a job, especially amongst men
- Social insertion (some female learners have educated husbands and they cannot even write their name and feel themselves excluded)
- Gain of awareness of the need to study

Mr Felisberto points out:

- Response to government encouragement to study
- Filling the lack of education typical to the colonial administration

Mr Duarte mentions:

- Learning how to read, write and calculate in Portuguese

For learners from Pemba, the findings on their motivations are as follows:

Ms Assina aspires to:

- Communicate with the others (those who are able to read, write and speak Portuguese)

Mr Adalberto said:

- *Before, I just stayed at home while there is a school in the neighbourhood, then I decided to hand myself in into the centre to know how to sign*

Ms Ernestina looks for:

- Socialisation with friends in the centre (her husband works in Pemba Metuge, she is alone at home)

Ms Joana wishes to:

- Manage better her business, given that she feels that has difficulties in calculations
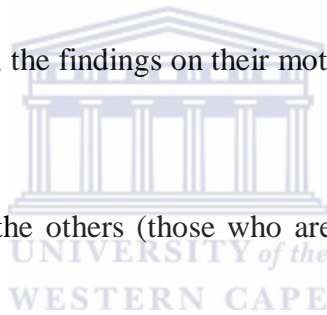
Ms Bernardete aspires to:

- Establish a business through which may get hold of the husband at home

Ms Maura and Ms Zubaida hope to:

- Read, write and do calculations in Portuguese

Mr Azarias looks forward to:

- Getting a job "like friends who studied"

Ms Aurélia mentions:

- Recognition of the adult literacy centre as a powerful learning place compared to home ("at home I did not have anyone to make me learn")

Ms Deolinda points out:

- Need for having a learning occupation

Ms Rahima wishes to:

- Keep up to date (she did not want to forget what had learnt in Grade 5.
Even though she discovered that has forgotten how to join letters and calculation)

From the view of the facilitators of Pemba, the learners look for adult centres for the following summarised reasons:

Ms Assucena, Ms Arminda:

- To know how to read, write (including SMS's) and do calculation (particularly those who run a business) in Portuguese

Mr. Ramiro, Mr. Bachir:

- Getting out from the shame of not being able to write their name

Ms Tainara, Ms Adriana:

- To know how to behave with their husbands

- Pursuing of further education

Mr Ramiro, Ms Assucena:

- Prevention from husbands' betrayal.

They want to know how to read so that they can have access to the messages their husbands interchange with other women who can read and write (Ms Assucena)

Ms Lauricénia, Ms Assucena:

- Monitoring of children education and health

Expectations

Pertaining to expectations, the learners' answers from Boane suggest the following:

Ms Benilda, Ms Alda:

- Pursuing further education
- Independent writing
- Being a role model for children (Ms Alda)

Ms Presentina, Ms Teodora:

- Business growth

Ms Lindinha said:

- *For me, signing on ID card or another place where there is need of signing is great dream. Getting that I will say it was worth it*

Ms Ana Bela stated:

- *My dream is to have my own thing where I can work with one or two persons to help*

The referred "thing" is a business of cooking and selling meals.

Mr Admirado:

- Becoming a nurse practitioner

Mr Judia:

- Getting a high degree and running of a profitable business

Ms Érica said:

- to get a job even if it is to sweep the roads or clean up in the hospital

Mr Isidoro:

- Full accomplishment of his duties writing the required documents

Ms Catarina said:

- *At my age we do not dream that much, but knowing how to use mobile phone is dream*

For the purpose of confirmation, the facilitators were asked if they knew the expectations of their learners. Their answers are summarised as follows, and suggest:

- Getting a job
- Establishment or improvement of a business
- Writing of the name
- Privacy in reading and writing SMSs

The learners from Pemba provided their answers on expectations and suggest the following:

Ms Assina:

- Learning of reading, writing and calculation

Mr Adalberto:

- Getting a better job where he may earn a better salary, using reading and writing skills even resorting to the computer

Ms Joana, Ms Azarias, Ms Zubaida, Ms Deolinda and Ms Aurélia

- Getting a job
- Pursuing further education

Ms Bernardete:

- Getting hold of her husband at home establishing a barraca
- Her husband used to escape to barracas in search of better food.

Ms Maura:

- Establishment of a beauty salon

Ms Rahima:

- Speaking Portuguese like that spoken by the participants of the broadcast lessons of the ALFA-RÁDIO programme (the radio presenter, the teacher and the learners – Paulo and Ana)

The facilitators' answers on their learners' expectations suggest the following:

- Speaking Portuguese
- Writing of the name
- Life improvement
- Quitting poverty through a business
- Independence from husbands
- Getting hold of dishonest husbands who have extra-relationships with women who can read, write and speak Portuguese

With a view to reinforce opinion on learners' motivations, during the classroom observation, attention was paid to gender balance and attendance to classes.

In Boane, in each observed classroom, there was only one man. The class with more regular learners, between 13 and 15, is that of Mr Felisberto, followed by the class of Ms Angelina, with eight to ten regular learners. Mr Duarte' class had between five and seven regular learners. Bearing in mind that a minimum of 25 learners is required to a facilitator who wishes to work in the adult literacy programme, the issue of attendance is rather disquieting in Boane.

In Pemba, no male learners were present in the classes of Ms Assucena, Ms Lauricénia and Ms Arminda. The classes of Mr Bachir, Ms Adriana, Ms Tainara and Mr Ramiro had more than three male learners but never more than six. In all classes women constituted the majority of the learners. It was noted that in the classes of ALFA-REGULAR programme there were between 15 and 20 regular learners. The ALFA-RÁDIO programme had between nine and eleven regular learners.

A worthwhile observation is that, during the classroom observations, learners' attendance was not regular: in one day the class could have ten learners. Another day, the same number but with two or three new faces. Alternatively, the class could have fewer learners (see also Stromquist, 1997). This set off curiosity to check information on this subject in the SDEJT's reports. Furthermore, when learners were asked about the (ir)regularity of their attendance, in general, they did not mention it as a serious problem. Their facilitators had a similar unworried attitude. This is intriguing as regular attendance had to do with motivation. Therefore, it was necessary to rely on documents available at the SDEJT's in order to have an informed opinion on issues related to motivation. This suggests that also documents gathered at the SDEJT of each research site were useful source of information to find out, for example, if the number of learners has increased or decreased in the period of this study; if there were many or few dropouts; if there were many learners succeeding in finishing the literacy programmes they are enrolled for; main adversities, good practices and so forth.

In this regard, based on reports collected and anylsed in each SDEJT, the following information on learners enrolled, evaluated and passed is provided in tables 4.9 and 4.10:

Table 4.9: Learners who enrolled, evaluated and passed in Boane

Year	Programme	Level	Enrolled		Evaluated		Passed	
			F	F/M	F	F/M	F	F/M
2009	ALFA-REGULAR	1st	470	563	391	472	315	412
		2nd	396	481	300	397	266	319
		3rd	307	480	274	396	220	318
		New curriculum	104	184	90	125	66	112
		Total	1277	1708	1055	1390	867	1161
	ALFA-RÁDIO	1st phase	640	750	600	720	600	710
		2nd phase	630	900	615	830	615	830
		Total	1270	1650	1215	1550	1215	1540
2010	ALFA-REGULAR	1st	409	478	245	321	215	305
		2nd	372	508	295	316	240	300
		3rd	592	678	421	485	346	384
		New curriculum	DNA	DNA	DNA	DNA	DNA	DNA
		Total	1373	1664	961	1122	801	989
	ALFA-RÁDIO	1st phase	185	250	130	220	122	205
		2nd phase	DNA	DNA	DNA	DNA	DNA	DNA
2011	ALFA-REGULAR	1st	DNA	DNA	DNA	DNA	DNA	DNA
		2nd	270	404	210	320	170	290
		3rd	210	480	185	395	110	280
		Total	480	884	395	715	280	570
	ALFA-RÁDIO	1st phase	425	575	310	412	257	340
		2nd phase	DNA	DNA	DNA	DNA	DNA	DNA
2012	ALFA-REGULAR	New Curriculum	120	180	105	165	85	135
		2nd	410	560	325	456	300	423
		3rd	349	420	110	150	DNA	DNA
		Total	879	1160	540	771	385	558
	ALFA-RÁDIO	1st phase	DNA	DNA	DNA	DNA	DNA	DNA
		2nd phase	102	127	85	110	83	106

Legend: F – Female; M – Male; DNA: Data not available

The following table presents figures related to the learners' enrolment, evaluation and approval in Pemba:

Table 4.10: Learners enrolled, evaluated and passed in Pemba

Year	Programme	Level	Enrolled		Evaluated		Passed	
			F	F/M	F	F/M	F	F/M
2009	ALFA-REGULAR	1st	434	596	621	764	561	685
		2nd	818	965	823	982	755	876
		3rd	1481	2056	785	1016	683	857
		New curriculum	181	225	123	161	107	139
		Total	**2914**	**3617**	**2352**	**2923**	**2106**	**2557**
	ALFA-RÁDIO	1st phase	772	872	DNA	DNA	DNA	DNA
		2nd phase	1624	1813	DNA	DNA	DNA	DNA
		Total	**2396**	**2685**	**2396**	**2685**	**888**	**924**
2010	ALFA-REGULAR	1st	281	368	230	270	194	227
		2nd	828	1059	630	750	567	697
		3rd	660	912	445	606	358	480
		New curriculum	102	123	93	112	86	103
		Total	**1871**	**2462**	**1398**	**1738**	**1205**	**1507**
	ALFA-RÁDIO	1st phase	DNA	DNA	DNA	DNA	DNA	DNA
		2nd phase	696	848	209	256	194	224
2011	ALFA-REGULAR	1st	190	243	173	222	112	137
		2nd	987	1248	906	1150	317	381
		3rd	781	1110	658	907	125	173
		Total	**1958**	**2601**	**1737**	**2279**	**554**	**691**
	ALFA-RÁDIO	1st phase	524	596	376	426	327	378
		2nd phase	379	453	270	337	236	290
		Total	**903**	**1049**	**646**	**763**	**563**	**668**
2012		DNA	DNA	DNA	DNA	DNA	DNA	DNA

The learners' answers from Boane on what they believe pushed them to the literacy centres suggest the following reasons:

(i)   Business

Some learners joined the literacy centre while were running a business and their motivation is to excel in calculation so that they cannot go bankrupt. This is the case of Ms Presentina and Ms Teodora. Others like Ms Ana Bela joined the literacy centres aiming to establish a business.

(ii)   (Re)gaining identity

Some learners like Ms Lindinha and Ms Alda enrolled in the literacy centre motivated by knowing how to write their names.

(iii)   Mobility

Ms Lindinha and Ms Alda also want to read the names of the destination on the name boards of the public transports so that they will not have to ask other people to tell them the bus they have to catch.

(iv)   Education (theirs or of their children)

A considerable number of the learners joined the literacy centre motivated by the possibility of pursuing further education. This is the case of Ms Teodora, Ms Érica, Ms Judia and Mr Admirado. As regards Ms Teodora and Ms Érica, they joined the adult literacy centre to become able to monitor their children education.

(v)   Employment

Learners like Mr Admirado and Ms Judia also pointed out getting employment as what motivated them to study in the adult literacy centre.

(vi)   Communication

Ms Catarina pointed out learning how to read, write and calculate in Portuguese and knowing how to use meaningfully her mobile phone acted as her motivation. Mr Isidoro's motivation fits in this category as his will is to ensure flow of information between him and the Neighbourhood Secretary, which is about written communication. What is common to both is that they want to communicate autonomously, without intermediation.

(vii)   Religion

Ms Judia pointed out reading the Holy Bible as a motivator to study in the adult literacy centre.

Regarding the findings from the facilitators on their learners' motivations, it appears that only getting employment and learning how to write the name match with the findings from the learners.

A further analysis of the learners' motivations helps to distinguish them between those motivations that are of internal nature, and those that are of external nature,

or, as shown in Rogers' (2001) designation, internal motivators and external motivators. Accordingly, internal motivators are those inner compulsions or rationale that make learners seek learning. Rogers notes that it is not easy to grasp these factors given that they are not visible. Ryan & Deci (2000) point out that intrinsic motivation refers to accomplishing an activity simply for the pleasure of the activity itself, rather than its instrumental value. In light of this, it seems that (re)gaining of identity remains the only internal motivator.

External motivators are those learning drivers demanded by the learners' situation (Rogers (2001). For Fasokun *et al.* (2005), the external rewards normally are provided by another individual or the organisation which the individual works for. In light of this, it seems that the external motivators are those that pushed most of the learners to enrol in adult literacy centres, namely: business establishing or improvement; mobility; education; employment; and communication without intermediaries. In all these motivators, it seems that there is no accomplishment of learning for the joy of experiencing it but rather for its instrumental value. However, the motivator education, specially monitoring children education, since this activity is internally triggered and accomplished with joy, it may be considered an internal motivator as well.

The facilitators mentioned another internal motivator, which is gaining of awareness of the need to study by the learners. They also mentioned other two external motivators, namely: learners' response to government encouragement to study and filling the lack of education typical to the colonial administration.

Regarding learners' expectations in Boane, there is a trend to be linked to the motivations they mentioned. This is to say that those learners who went to the adult literacy centre for business reasons mentioned expectations that are linked to business. Ms Presentina and Ms Teodora expect business growth and Ms Ana Bela's dream "is *to have my own thing"* – a business of cooking and selling meals.

Ms Lindinha' expectation of signing in the ID card or wherever her signature will be required is in tune with her motivation of learning how to write her name. Ms Alda has mentioned also this as her motivation. However her expectations are being a role model for her children so that they will never dropout from school, and pursue further education.

Ms Judia and Mr Admirado have mentioned pursuing further education and getting employment as their motivation. Their expectations are accordingly to pursue further education. Mr Admirado wants to become a nurse and Ms Judia thinks of self-employment given that she aspires to have a profitable business.

Mr Isidoro's and Ms Catarina's expectations fall in the category of "communication without intermediaries". The former expects to himself write the documents required for the accomplishment of his duties, and the latter dreams of using meaningfully her mobile phone. This is keeping with their motivation.

Ms Benilda did not mention any motivation, but her expectations are to communicate autonomously in writing and pursuing further education.

All learners' expectations provided by the facilitators match up with those mentioned by the learners themselves, given that they are also linked to employment (getting a job), business (establishment or improvement of a business), (re)gaining identity (writing the name), and communication (privacy in reading and writing SMS's).

The findings on the learners' motivations in Pemba suggest that the motivators for learners to join the literacy centre are:

(i)   Communication

Ms Assina's motivation is to gain access to the others, those who can read, write and speak in Portuguese. Ms Maura and Ms Zubaida are motivated by learning to read, write and calculate in Portuguese.

(ii)   (Re)gaining identity

Mr Adalberto handed in himself, as he said, to the centre to know how to sign his name.

(iii)   Socialisation

Ms Ernestina went to the literacy centre to avoid loneliness at home.

(iv)   Business

While Ms Joana is motivated by the idea of managing her business better, Ms Bernardete's motivation is to establish a business in order to solve a conjugal issue – escapades of his husband under the allegation of looking for better food.

(v)   Employment

Mr Azarias is motivated by getting employment so that he can be like his friends who are working.

(vi)   Learning in a 'formal' setting

Ms Deolinda went to the literacy centre given that she recognised it as a 'formal' learning setting compared to home.

(vii)   Keeping up to date

Ms Zubaida joined the adult literacy centre to keep up to date with what she has learned up till Grade 5.

In Pemba, as to the motivators for learners' enrolment in the literacy centres, the facilitators provided few motivators that match up with those motivators mentioned by the learners themselves. In fact the facilitators' answers match up with the learners' ones in (i) business establishment or improvement; (ii) communication; and (iii) writing the name. However, the facilitators added education, either of the learners themselves or of their children; and prevention from husbands' betrayal.

Regarding the nature of the motivators, identity; socialisation and keeping up to date, in opinion, are internal factors, while the others, including those pointed out by the facilitators, are external factors.

As regards the learners' expectations, the majority of the learners aspire to have access to employment and further education. These are the cases of Ms Joana, Ms Aurélia, Ms Deolinda and Ms Zubaida and Mr Azarias. Mr Adalberto works already as a car mechanic but aspires to get a better paid one, and where he can use reading and writing skills even on the computer. Suffice it to note that none of these learners have mentioned further education as a motivation and only Mr Azarias has pointed out employment as his motivation to study. It is interesting to note that some learners are owners of a small business (Ms Joana, Ms Zubaida and Mr Azarias). However, their expectations are not in the sense of expanding and improving their business. But rather they prefer to become employees, working for others. Most interesting yet is the fact that in Mozambique, at the governmental level, the discourse is of encouragement of entrepreneurship. The literacy programmes in opinion might have an important role in changing this servile attitude amongst the learners helping them with functional strategies and meaningful knowledge so that they can manage their business successfully and make them profitable. But would the facilitators be in a position to do so? A solution might be Oxenham's (2008) suggestion according to which the facilitators may invite experts to deal with specialised issues supplementing the information conveyed in the primers.

Expectations linked to business are those that of Ms Bernardete and Ms Maura, who aspire to establish a business but for different reasons. Ms Bernardete will use her *barraca* to solve a conjugal problem as mentioned earlier in this section, while Ms Maura thinks of a flourishing beauty salon for her financial independence.

Expectations linked to communication are those of Ms Assina, who wants to learn reading, writing and calculation, and Ms Rahima, who aspires to speak Portuguese like that spoken in the radio lessons.

In regard to facilitators' answers on their learners' expectations, all of them match with those from the learners in that they are linked to communication (speaking Portuguese; or being able to read, write and speak Portuguese so that women can intercept messages of their husbands addressed to their other women and vice-versa); to identity (writing the name); and to business (as mean to quit poverty or to gain financial independence).

It follows that both learners' motivations and expectations suggest that the learners from Boane and Pemba are goal-oriented, since they enrolled in adult literacy programmes with the aim of achieving specific goals. The only exception is Ms Ernestina from Pemba, who joined the literacy programme just to enjoy the company of her colleagues. She falls into the category of activity-oriented learners (see Fasokun *et al.*, 2005).

As mentioned earlier, with the aim of reinforcing opinion on learners' motivations, during the classroom observation attention was paid to gender balance and attendance to classes. Gender balance and good levels of attendance give an indication of good levels of motivation. A report from SDEJT of Boane released on the 5th April 2011 makes reference to good attendance to classes in the first days of the ALFA-RÁDIO programme but afterwards the attendance decreases and ends up in dropouts. Oxenam (2008) refers also to dropouts in the first days of the lessons. However, this is not the case of the ALFA-RÁDIO programme only. The facilitators and the technicians also referred to the irregular attendance of the learners in the ALFA-REGULAR programme and mentioned for example subsistence activities as one of the causes, which matches up with Lind's (1988) findings.

In light of this, the figures shown in tables 4.9 and 4.10 suggest the following:

Looking at the total of the learners enrolled in each year (columns F and F/M), in both the programmes, by far, the female learners are the majority when compared to the males. This gender imbalance was also referred to by Lind (1988), Borges Månson (1996), Oxenam (2008). This situation might reinforce that women could not study in their childhood for various reasons, including cultural practices as described, for example, by Muiru & Mukuria (2008).

The number of learners enrolled in the ALFA-REGULAR programme in Boane has decreased from 2009 to 2011 (1708 →1664 →884). In Pemba, the number of learners enrolled decreased from 2009 to 2010 (3617→2462) but in 2011 increased (to 2601). Regarding the ALFA-RÁDIO programme, the number of the enrolled learners in general decreased from 2009 to 2012, although there was a slight increase in Boane from 2010 to 2011. The same programme in Pemba has been oscillating regarding the number of the learners enrolled, since the figures increase and decrease alternatively.

A decreasing of the enrolments may be seen in two perspectives: or the programmes are meeting the needs of the learners, and more people have acquired literacy, which would mean reduction of illiteracy, or people do not find the programmes responsive to their needs. The technician in Boane suggested that as the learners drop out because they find the ALFA-RÁDIO programme content very basic for their needs.

A horizontal reading of the tables, comparing the total of the learners enrolled (F/M) to the total of the learners evaluated (F/M) in the ALFA-REGULAR programme, suggests that in Boane 318 (18,6%) learners dropped out, and the 3rd level is that with the highest number of dropouts (131). In Pemba, 694 (19,2%) learners dropped out. With respect to the new curriculum, 59 (32,1%) learners dropped out in Boane and 64 learners (28,4%) in Pemba. The new curriculum experiment started in 2009 and the dropouts seem to be high.

Regarding the ALFA-RÁDIO programme, while 100 (6,1%) learners dropped out in Boane, in Pemba, apparently there were no dropouts. In 2010, in the ALFA-REGULAR programme, 542 (32,6%) dropped out in Boane, and 724 (29,4%) in Pemba. With reference to the new curriculum, there were 11 (8,9%) dropouts. In the ALFA-RÁDIO programme, there were 30 (1,2%) dropouts in Boane and 592 (69,8%) in Pemba.

The figures on dropouts in 2010 are disquieting in the two research settings given that are over 29% in Boane and 32% in Pemba in the ALFA-REGULAR programme; and nearly 70% in the ALFA-RÁDIO programme in Pemba. A necessary reminder here is that Oxenham (2008) considers that expected realistic rates of completion even in well-run programmes are between 75% and 80%. If the dropouts are over 29%, the rates of completion will be under 75%. In 2011, in the ALFA-REGULAR programme, 169 (19,1%) learners dropped out in Boane, and 864 (33,2%) in Pemba. Concerning the ALFA-RÁDIO programme, there were 163 (28,3%) dropouts in Boane, and 286 (27,3%) in Pemba. In 2012, in Boane, there were 389 (33,5%) dropouts in the ALFA-REGULAR programme and 17 (13,4%) in the ALFA-RÁDIO programme. Data from Pemba are not available for this period.

The causes of dropouts

While conducting interviews with the learners, the causes of dropouts in Boane and Pemba were investigated. Therefore, the learners were asked whether they were aware of colleagues who have dropped out from the class. Some answered positively but could not tell me the cause of such dropouts since their colleagues in that condition never have told them. The same question was put to the facilitators.

In Boane, Ms Angelina mentioned a case of a woman who was an outstanding learner but had to drop out for having to stay in the bush where she could produce vegetal coal for her subsistence. Mr Duarte, referring to male learners, said they

prefer to go to the Republic of South Africa in search of employment given that their area is poor and there are no opportunities for employment (see Lind, 1985).

In Pemba, Ms Lauricénia mentioned illness of family members. In her words *when the husband is sick the wife is sick too. When a child is sick the mother is sick too.* This is to say that female learners' participation in the literacy programmes is affected when a family member is sick, given that they have to stay at home to take care of the unwell person.

Ms Assucena pointed out prohibition of women to attend the class by their partners. This hindrance is in tune with what Mwiria (1999) in her study on women motivations to participate in literacy programmes describes as a "negative effect of a male dominated society" (p. 189).

Ms Arminda mentioned lack of time to attend the class due to other commitments and not having someone to take care of children while in the literacy centre. In other words, the range of female learners' roles is an impediment for them to participate regularly in learning programmes (see Mwira, 1999).

Mr Ramiro pointed out lack of learning materials; pregnancy and marriage that end up in change of residence. These barriers were also found by Lind (1988), Lind & Johnston (1990) and Lind *et al*. (2007).

All these causes of dropouts appear to confirm the barriers found by Muiru & Mukuria (2005) regarding barriers to participation in adult literacy programmes in Kenya. They found six major barriers, namely: (i) lack of adequate resources: in the case of Mozambique, lack of learning materials and classes in inadequate conditions; (ii) poverty: the cases mentioned by Ms Assucena and Mr Duarte fit in here; (iii) the HIV/AIDS pandemic: Ms Lauricénia mentioned illness of family members; (iv) gender disparities: the figures of the tables 4.9 and 4.10 are elucidative in this regard; (v) traditionalism: there are still men who deny the right to education to their women based on the traditionalism that women are to stay at

home dealing with household chores; and (vi) lack of a literacy environment: Mr Duarte referred to this factor when asked to mention the literacy practices he performed out of the classroom. Accordingly, he hardly reads given that there is nothing to read in his area of residence. His learners might also have the same opinion.

Commonly the literature refers to external or situational barriers and to internal or dispositional barriers. The former do not depend on the person and are outside the person, while the latter exist inside the person (see for example, Lind & Johnston, 1990; Borges Månsson, 1996). In light of this, all the above barriers to participation in the literacy programmes are of external nature.

Such barriers perpetuate the disadvantages of the female learners, given that prevent them from taking advantage of a second chance to study, since in the childhood missed out or were denied the right to study.

The knowledge the facilitators have about their learners' motivations, expectations as well as the barriers that may hinder their motivations is important, given that with such knowledge they are in a better position to help them achieve their aspirations. The most challenging for the facilitators will be to encourage their learners to carry on even with the barriers they might be facing.

4.3.2.4   Language of instruction and content

This section presents and discusses the findings on the thematic category of language of instruction and content. To gather data on this category, the learners were asked about the language used in the classroom as well as if it was of their preference.

The learners from Boane provided the same answers on the issue of language of instruction. They mentioned Portuguese as the language used in the teaching and learning process. However, with regard to language barrier in Portuguese, the learners and the facilitators resort to local languages (Xichangana or Xironga).

They prefer learning in Portuguese as is the official language, and the language they want to learn.

An answer that can sum up learners' answers is from Ms Benilda:

> *We learn in Portuguese but sometimes we speak changane when there are people who do not understand the subject. I prefer Portuguese because it allows communication with other people who speak different languages and Portuguese. For example, husband speaks Sena and does not speak Changane ... Portuguese then is the language that unites us.*

The facilitators' answers as to the language of instruction are in tally with those of their learners. Exception is Mr Felisberto, whose opinion is:

> *We use Portuguese because the programme recommends us to do so. But the best way would be teaching in our language. Learners' learning would be better.*
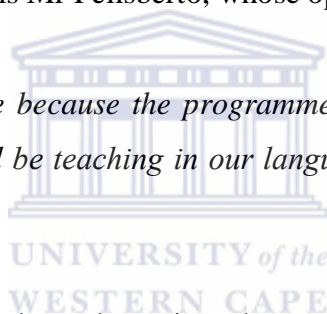
Classroom observations also substantiate the use of Portuguese as language of instruction and use of Xichangana or Xironga as auxiliary languages.

Regarding the language of instruction in Pemba, the answers from the learners suggest preference for using Portuguese as well as Macua or Muani just to overcome problems of communication in Portuguese. The majority of the learners is not interested in learning in any other language than Portuguese as they already know their local languages and looked for the adult literacy centre to learn Portuguese, the official language.

Their facilitators answered the question in accordance with the learners and, beyond Portuguese being the official language, they said the learners prefer Portuguese as they want to prevent themselves from their husbands' disloyalty. Knowledge of Portuguese can help them read SMS's and letters their husbands

receive from other partners. Two noteworthy answers are from Ms Arminda and Ms Adriana who prefer use of Macua for a successful learning, since the learners master this language.

Ms Adriana said:

> *We teach in Portuguese but as the moms who come here have difficulties in speaking* [Portuguese]*, we also use Macua, which is a local language. If we began* [teaching] *in the language they master it would be good, but as Portuguese is the official language we have to work in this way.*

Ms Arminda in her turn said:

> *My preference is for Macua as language of instruction because we are Macuas and for them* [learners] *it would improve their learning.*

Through classroom observations it was possible to confirm the use of Portuguese as the main language of instruction and use of Macua and or Muani as auxiliary ones.
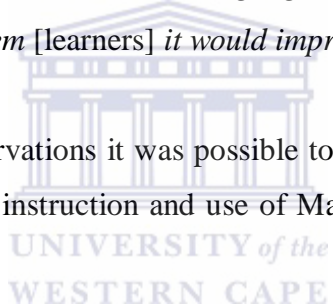
The findings from Boane and Pemba suggest that Portuguese is the language of instruction in the two settings, which is in keeping with the official status of this language declared in the Mozambican Constitutional Law in its Article 10 (Assembleia da República, 2004). However, when bearing in mind that the majority of the learners, as showed earlier, do not have Portuguese as mother tongue, some disquieting questions arise, although the local languages are used to overcome communicational problems in Portuguese in the classroom. Are the learners able to do well in the learning process where the required language of communication they do not master and some just do have little notions of it?

To answer this question a class in Pemba was revisited on the 28th September, 2010 for two reasons: it is a class of the ALFA-RÁDIO programme; during the week the class was observed, the facilitator never spoke in Macua with her

learners. The lesson is transmitted via radio straightforward from the beginning to the end in Portuguese and without any interruption. The lesson was on Mathematics: numbers from 0 to 9. The transmission started and the teacher of the radio invited the learners to open the primer in the page that above the logotype, there is a coin, symbol of the lesson. It was clear that three learners did not understand the message. The facilitator helped them locating the page.

In another development of the lesson, the teacher of the radio says:

> *Now we are going to do another activity. Look that by the side there an eye and a hand. What do they signpost?*

Paulo (the male learner of the radio): *That signposts that we must observe and write.*

The teacher replies:

> *Well done! Observe then each square. Let us count the number of bananas, paw paws, pineapples, mangos in each square. Observe each square and let us write the number of fruits in the dash below each square. I repeat. Let us write the number of fruits in the dash below the square.*

After this, the lesson continued with a musical interlude while the learners solved the exercise monitored by the facilitator. The three learners were lost again. The facilitator explained them again, in Portuguese, what they should do but she did not succeed. In opinion, their problem was their limitations in understanding Portuguese.

In another moment of the lesson, the teacher says:

> *Well now let us resolve the exercise. First you must identify each number. That is, you must know which number is represented. Afterwards you must draw the quantity of circles that represent each number. You*

must solve this exercise slowly and within the frame of the square. You may start [solving the exercise].

Another musical interlude for resolution of the exercise followed. The three learners were lost once again. Their facilitator explained again what they should do. They did not show any signal of having understood the explanation. In fact they had four squares with the numbers 4, 2, 0 and 6 below each. What they should do was to draw the respective quantity of circles in each square. Obviously they should not draw anything in the square with 0 below. While two of the three learners did not attempt to draw anything, the third tried and drew two circles in the square with 0 below.

This serves to illustrate a lack of communication between the teacher of the radio and the learners who do not understand Portuguese. Without communication there is no learning. The lesson does not stop to attend these cases. The facilitator explains as the lesson is on air.

Multimodality is concerned with the diverse modes of communication (speech, writing, image, gesture and sound) used by the individuals to make meaning (see Stein, 2001). The notes on this lesson suggest that the ALFA-RÁDIO programme is full of multimodality. So far this study has been focusing on language in its oral form. In the programme, language is used in its written form as well given that the primer conveys texts. The primer has images, for example, the squares referred to above, but also the logotypes that the learners must interpret as messages to observe and write; to observe and repeat; to listen only; to observe and listen, to read and write and so forth. Reference was made to a musical interlude, which means that music or sound is one of the modes of communication to make meaning in the programme. At the level of sound, there is musical interlude for introduction of the lesson; for focus change in the topic of the lesson; for resolution of the exercises, and for closure of the lesson. All these modes of communication operate in a dynamic and interrelated way in making meaning of the lessons. The facilitator' gestures (showing the page the learners have to open

or an exercise from his primer) and utterances are other modes of communication that the learners must pay attention to as well. When the learners have problems in one of these modes there might be a hindrance in the learning process. The learner is expected to be familiar with each of these modes of communication so that he/she can make meaning of the lesson.

The previous paragraphs presented a case pointing to a lack of communication between the teacher of the radio and some learners. However, there are cases of deficit of communication between the facilitator and the learners as well resulting from the fact of the latter not understanding Portuguese. Here follows an example of this from a class observed in Boane on the 26th October 2010.

The focus of the lesson was on letter 'c'. The transmission of the lesson was over and the facilitator, after going through it following the primer, wrote "*casa* (house), "*catana* (axe), *cebola* (onion)" on the blackboard and asked orally the learners to underline the letter 'c'.

A female learner, in Xichangana, asked the colleague who was sitting with in a double desk, who by the chance was Ms Catarina: *Kasi i para hikuyne?* (What have we to do?)

Ms Catarina: *Lana kakatana tsala nstati ansi ka letra sê*. (In the word *catana* put a dash under the letter 'c').

The other learner, instead of underlining only the letter 'c', underlined the whole word.

Ms Catarina: *Ungaukulisi* [ntsati]. *Cê hilwei*. (Do not make [the dash] longer. The letter 'c' is this), and she points out the letter 'c' in the exercise book of her colleague.

This moment of the lesson corroborates that there are language barriers in the learning process in the ALFA-RÁDIO programme, given that the learner did not have access to the facilitator' instruction in Portuguese. Another inference from this moment of the lesson is that the learner was not yet able to recognise the letter 'c' itself, even after the radio lesson, which has included exercises with this letter.

However, although the learners might recognise their limitations in Portuguese, they are not enthusiastic to learn in their mother tongue (Bantu language). In fact, when the learners were asked about the most troublesome constraint for doing well in the adult literacy programmes, learners from ALFA-REGULAR and ALFA-RÁDIO mentioned not being able to understand Portuguese. However, the learners from Pemba said they were not interested in learning in a language they already know. Borges Månsson (1996) also found out that those women who should attend a bilingual literacy project in Estoril (Mozambique) preferred learning solely in Portuguese as they could speak Sena. Preference for Portuguese as the language of instruction might be for two reasons: in the colonial administration the African languages were labelled 'inferior' to Portuguese for being connected to "particularistic aspects of local cultures" (Stroud, 2002, p. 263). Portuguese was the language used in official domains. After Mozambican independence, Portuguese was selected the official language in the name of national unity. Consequently, Portuguese kept its hegemony over the African languages. Therefore, people associate Portuguese to employment and other benefits that may derive from speaking this language.

Content

Regarding the content, the learners were asked about those that they liked the most and those that they did not like. They were also asked about the other content they dealt with, apart from Portuguese, Mathematics and Natural Science as well as if they found them useful. The other question asked them their opinion about the relevance of the content they dealt with. The same question was also put to the facilitators for confirmation purpose.

With reference to the content they like the most and those they dislike at all, the learners' answers from Boane suggest that the majority has a positive attitude towards all subjects (Portuguese, Mathematics and Natural Sciences).

The majority of the learners mentioned Portuguese as the content they like the most, due the fact that it allows them wider communication and social mobility given that it is the official language in Mozambique.

Ms Presentina likes Mathematics because it helps her making changes in her transactions as seller.

Mr Admirado said "in mathematics I like addition and subtraction. In natural sciences I like content on plants… animals and water pump".

Mr Isidoro and Ms Catarina, learners of ALFA-RÁDIO, like writing and reading.

The majority of the learners from Pemba also give an indication of positive attitude towards all subjects they learn. However Portuguese is what they like the most for the same reasons mentioned by learners from Boane, or because it is much easier to learn, as Ms Joana said.

The learners who had contact with Natural sciences (Mr Azarias, Ms Deolinda and Ms Aurélia) have predilection for this subject given that they had access to knowledge on health, replacement of felled trees and uncontrolled fires in farming and cultivation.

Regarding the learners of ALFA-RÁDIO, Ms Rahima likes calculations. Portuguese is difficult to her although has completed Grade 5. Ms Zubaida likes everything even being difficult to her.

Pertaining to other content dealt with and their usefulness, apart from Portuguese, Mathematics and Natural Science, the learners from Boane signpost that they only

learn what is programmed in the manuals, which is in contradiction with the answer of one of the facilitators of ALFA-REGULAR, who mentions agricultural techniques, cultivation of orange-fleshed sweet potato, under the rational that the class has learners who do farming and cultivation.

However, it is noteworthy to remind that the classes of ALFA-REGULAR have learners of different levels. This allows that, for example, learners in the 1st and 2nd levels catch information directed to learners in the advanced level as suggested in the answer of Ms Presentina:

> *As we are in the same space with learners of the third level sometimes the teacher talks about things that we take advantage of ... for example when they talk about how to improve nutrition at home.*

The facilitator of ALFA-RÁDIO said categorically that he just follows the thematic plan.

In the case of Pemba, almost all learners mentioned how to show respect or signal good education before another person as a must learning issue in the centre.

As mentioned earlier in this section that the learners were asked about their opinion on the relevance of the content they dealt with and that the facilitators answered the same questions for confirmation purpose. The answers suggest the following:

Except in the cases of Ms Benilda, Ms Presentina and Ms Lindinha who said that they do not have yet an opinion on the relevance of the content, for the majority of the learners, the content is of interest for the following summarised reasons:

Ms Teodora:
- *Now I can write name. Before it was a shame*

Ms Alda:

- *As a seller I can make correctly the change, if someone gives me fifty [meticais] and buys banana for ten [meticais] I know how much to give her back*

Ms Ana Bela:

- *Now I can read bosses' messages either in paper or sent by mobile phone. I can also reply them in paper or by mobile phone*

Mr Admirado:

- He can do correct calculations to avoid receiving short change. Content of nature sciences help him regarding better health care

Ms Judia:

- Gradual change in the way of being, understanding what people say in Portuguese, shopping without errors in the calculations, following better the news.
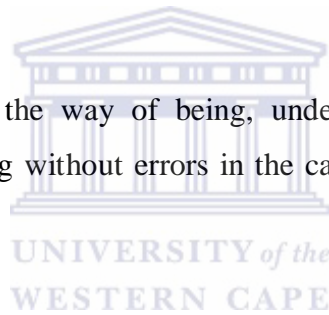
Ms Érica:

- Could kill the fear she had from commercial banks
- Organised better her time for her diverse activities as wife and learner

Mr Isidoro:

- Remembrance of what has learned in the childhood

Ms Catarina:

- Fun of combining letters and numbers to form words

The facilitators also answered the question on the relevance of the content. Ms Felisberto' answer may sum up their opinion regarding this issue. Accordingly:

The content of the old curriculum is outdated that is why it is old curriculum. The content of the new curriculum is relevant for the learners given that they are not only about reading, writing and calculation. They include diverse life skills and this curriculum well taught may help many people in improving their lives.

With regard to learners from Pemba, the relevance of the content is for the following reasons.

Ms Assina:

- Her positive attitude related to the content as she said "I like them"

Mr Adalberto:

- Being able to explain things that another person wants to know
- Being able to speak without shame in meetings as gained respect from the others who know he is studying

Ms Ernestina, Ms Joana:

- Use of what they have learned (in reference to ways of diseases prevention ways and wildfires)

Ms Deolinda:

- Application of what learned regarding hygiene and cleansing)
- Being able to pursue further education

Ms Rahima:

- Being able to check changes in her purchases

While Ms Bernardete, Ms Maura, Mr Azarias and Ms Aurélia did not formulate a justification although they have answered that the content is relevant, Ms Zubaida reported having problems to apply what learned.

The facilitators from Pemba who are familiar with the new curriculum reckon the content as relevant, given that in their view they prepare the learner to cope better with the daily demands in various social domains. In Ms Adriana's words:

> *The content is on trade, agriculture, health… Therefore the learner gets prepared... We even should have a farm for practice. The learner would complete the programme with knowledge of soil preparation, agriculture calendar…*

The technicians as well as the local leaders also expressed their opinion regarding the relevance of the content. Their answers do not differ in terms of meaning from the answers of the learners and facilitators. This suggests that that they regard the content of the new curriculum as current and relevant.

With reference to the content, the findings suggest that the learners from the two research settings have a positive attitude regarding what they learn, which somehow may enhance their motivation to continue studying and achieve their aspirations.
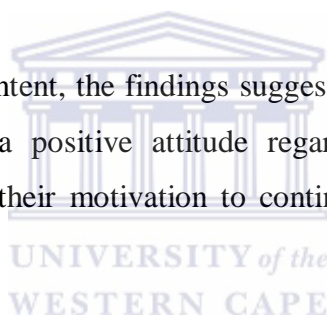
Portuguese is what the learners like the most since it is the official language and they aspire to master it. The few learners who mentioned Mathematics were running business and wanted to avoid crash of their business. Those learners who have had contact with Natural Sciences mentioned topics on plants, animals, health, replacement of felled trees and uncontrolled fires in farming and cultivation. The learners valued the content as useful for them, the facilitators and the technicians corroborated such value of the content, as follows.

With regard to the content of the ALFA-REGULAR programme, the common opinion is that the content of the new curriculum are current and relevant for the learners when compared to the content of the old curriculum. The content of the latter had much to do with reading, writing and calculation, given that it did not include learning of basic life skills as does the new curriculum. An opinion that

may sum up the opinions from the learners, facilitators and technicians came from Mr Felisberto, who said:

The content of the old curriculum is outdated that is why it is old curriculum. The content of the new curriculum is relevant for the learners given that they are not only about reading, writing and calculation. They include diverse life skills and this curriculum well taught may help many people in improving their lives.

The answer from Mr Felisberto is substantiated by a technician at the central level who said *the content is current and in tune with the current political, economic and social context.*

Concerning the content of the ALFA-RÁDIO programme, the common opinion amongst the facilitators and the technicians is that they are too basic and limited. The answers from Ms Arminda, Mr Duarte and technicians suggest that the content in Mathematics do not allow development of calculation skills, given that the programme deals with numbers from 0 to 30.

The last question the learners were asked in this thematic category was on other content that they thought should be dealt with in the literacy programme. The findings are as follows.

4.3.2.5 Learners' learning needs

Regarding the learning needs, the learners from Boane who could answer the question suggest the following:

Mr. Admirado:
- Writing of family letters
- Writing and sending of SMS's
- Doing correct mathematic operations

Ms Catarina:

- How to access to SMS's and reply

Ms Alda:

- *Geography knowledge and Science to know how to locate myself in the world*

Ms Benilda:

- English speaking, because her church receives English speakers visitors and she needs to understand what they say without intermediation.

Ms Ana Bela, Ms Érica and Ms Judia:

- How to start and manage a business

Ms Ana Bela is a housemaid. In her answer she said "*I would like to learn how to start a good business so that I can be the boss*".

Mr Isidoro:

- How to write documents used in the fulfilment of his duties as 10 House Head.

Currently, Mr Isidoro depends on his sons who help him in the written correspondence with the Neighbourhood Secretary.

These answers suggest that beyond learning how to read, write and do calculations, the learners are in need of specific skills (use of English, mobile phone, writing of specialised documents in the fulfilment of the duties, business). Suffice to mention that in learners' answers from Boane there is an indication of need to fit to the modern and global citizenship, where English and technology are central issues.

The findings from learners' views on their learning needs in Pemba are as follows:

Ms Assina:

- How to read and write

Mr Adalberto:

- *I need to learn how to use a computer*

Ms Bernardete:

- How to prepare occidental meals to avoid escapes of her husband just to eat out in the *barracas*. She aims to establish her own *barraca*.

Ms Maura:

- *I would like to learn how to establish a beauty salon so that I can I have own business*

Mr Azarias:

- Mechanics and electricity

In his words,

> *for example, at the industrial school they learn mechanics and electricity. I also need to learn this. If we had a workshop here it would be fine. I would finish studies and get a job*

Ms Rahima:

- Family planning

Ms Zubaida:

- How to use a mobile phone.

Although she has not her own mobile phone, the neighbours lend her when she needs to communicate with someone. The problem for her is that the neighbours have also to make calls or to write SMS's on her behalf.

Regarding the learning needs, as mentioned earlier, the findings suggest that the learners do not just want to learn how to read, write, speak and calculate in

Portuguese. They need more than that so that they can fit into the demands of their personal needs as natural communicators wishing to conform themselves to the advancement of the society in terms of ICT, as business agents or simply as lifelong learners. The learners from the two research sites mentioned learning how to use mobile phones in a meaningful way without intermediation. They also mentioned learning how to establish and manage a business. In Boane, a learner suggested learning of English, Geography, History. Another learner's need is learning how to write specialised texts required in the fulfilment of his duties. In Pemba, a learner suggested learning how to use a computer; another learner mentioned family planning.

A link here is between these learning needs and the content of the ALFA-REGULAR programme (the new curriculum of literacy) and of the ALFA-RÁDIO programme regarding technology. This suggests a discussion on the potentialities of the digital literacies.

4.4 The potentialities of the digital literacies

The new curriculum encompasses a big thematic unity named "Unity 4 - General", which has a subtheme designated "means of communication". The purpose in this subtheme is identification of the means of communication by the learners (Learners' Literacy Book, p. 80). In fact, one can see pictures of a newspaper, radio, TV, theatre, cinema, landline public phone, mobile phone and computer, with an accompanying list of their names on page 80. The Facilitator's Literacy Book, beyond identification of the means of communication, includes making and receiving of calls (p. 27) and suggests that the learners simulate making and receiving of calls (p. 29).

As mentioned earlier in this section that some learners either of the ALFA-REGULAR programme, or of the ALFA-RÁDIO programme mentioned learning how to use a mobile phone meaningfully so that they could have access to the message box, read the messages and reply the sender, and save the name of the

caller in the phone book. There is also reference to learning how to use the computer. These learning needs are illustrative of what Torres (2006) notes about expansion of digital technologies. Accordingly, such expansion enhances literacy needs, since these technologies require 'literate users' or 'proficient readers and writers'. In fact, these learners are in need of specialised literacies – digital literacies – so that they can fit in with the modern world of technology. This suggests that the new curriculum is not yet meeting this learners' learning need regarding technology.

More learning activities could be undertaken in the classroom using the mobile phone as a learning material in order to meet the learning needs regarding the meaningful use of their mobile phones. The findings elicit that some learners possess this device but struggle to use it meaningfully. In other words, there is room for taking advantage of the technology linking it to literacy, which may enhance the learners' literacy practices as suggested by Torres (2006). As mentioned earlier that the digital literacies are popular amongst younger learners in formal education and rare or unexplored in adult education. With creativity of the facilitators in the classroom, the mobile phone, as a powerful and disseminated technology, may boost the communication and even learning opportunities of the adult learners. Indeed, as Lind (2008) points out, dissemination of new ITC's, including mobile phones and computers, has renewed the potentialities for their use by adult learners and their learning facilitators. In light of this, for example, the facilitators may teach the learners how to access the box of messages; how to reply; how to save the names of the callers. All these activities may take place in the classroom without big costs, since some learners have mobile phones. A little contribution amongst the learners may be enough to buy airtime or SMS's for real exchange of SMS's amongst the learners or even for real short calls as suggested in the Facilitator' Literacy Book.

Being a little more ambitious, even an old computer located in the local primary school may be used to initiate the learners in the world of digital literacies linked to this device. As far as is known, the network signal of all the three enterprises

providing cell phone services covers the country. All of them sell portable devices for access to internet at competitive prices. The primary school, since it is responsible for adult literacy activities in the area of its jurisdiction, might acquire one to allow that learners have access to technology, and through it to the global village, and consequently to more learning opportunities as consequence of the quantum of digital information they would be exposed to. All these suggestions may take place only if the learners and the facilitators are keen to experience the 'changing pedagogies' (Carrington & Robison, 2009).

The use of writing in communication is dealt with regarding letters and telegrams in the new curriculum and the learners have to learn how to write these types of texts (Learner' Literacy Book, pp. 94-95). It is true that some learners mentioned learning how to write letters, but it is true also that with the advent of the mobile phone the use of letters has been incrementally decreasing. The use of telegrams was always rare when compared to letters. Regarding the letters, when Mr Azarias in Pemba was asked how he used to communicate with friends and family who are distant, he pointed out the mobile phone as the mean of communication and said "*nowadays we do not write letters* (laughs). *We write SMS's and make calls by the mobile phone*."

Gone are the time of letters and telegrams. The environment of writing is incrementally shifting from the paper to the screen of the mobile phone, computer, ATM, etc. This requires that the education sector prepares the citizens (children, youth and adults) for them to fit in with this new era so that they can succeed socially and academically. However, as Dowdall (2009, p. 51) points it out, such success requires that they be able to question and distinguish the "power relations and forces that play upon and around their text production". This means that they are in need of 'critical digital literacy' skills that might enable them to master the wider socio-cultural and economic environment wherein production of texts in digital spaces happens.

With regard to the ALFA-RÁDIO programme, it does not make any mention to means of communication or to technology. This suffices to infer that the programme does not respond learners' need regarding access to technology.

4.5 Facilitators' and learners literacy practices

Aiming to have a well informed opinion on how the facilitators implement the literacy programmes as well as their functionality, information was sought on the literacy practices performed by both the facilitators and the learners either out of the classroom or in the context of the classroom.

4.5.1 *Facilitators' literacy practices out of the classroom*

The facilitators were asked about the language they preferred reading and writing in. The answers of the facilitators of Boane signpost that Portuguese is the only language they prefer to read and write in since it is the official language in Mozambique. The facilitators' answers of Pemba suggest the same option and rationale.

Examples were sought of the circumstances the facilitators use to read and write out of the literacy classes, including when managing electronic devices such as mobile phones, computers and ATM. The facilitators were also asked if they had books at home, others than those of the literacy programme and if so to name them.

The facilitators' answers from Boane suggest the following literacy practices:

Ms Angelina:
- Reads materials related to tuberculosis (TB) as an activist
- Reads and writes texts related to her job at SDEJT
- Writes stories in her free time – in the moment of the interview was writing two: Mentchossa's story and Pain of happiness
- Reads subtitles of movies and news when watching TV

- Reads and writes SMS's

- Uses computer to read and write work-related texts, her own texts as story writer, as well as e-mail

- Uses ATM

With regards to books at home, Ms Angelina mentioned

- Books on TB and HIV

- Books on reading and writing in English

- Poetry and narrative books of Mozambican authors

- Novels in English

- Church books: the Bible, religious songs and newsletters

Mr Felisberto:

- Reads anything at anytime, depending on the material he comes across with.

- Reads and writes SMS's

- Uses ATM
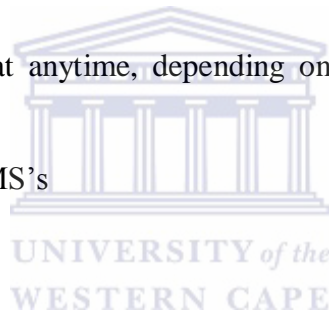
He describes himself as the kind of person who does not look for books to read. At the time of the interview (October, 2012), he was reading books on gender and violence that he received from an organisation that assists women in law and development issues. He also mentioned reading the newspapers.

Concerning books at home, he named:

- Books on gender and violence

- Books on bridge construction he used before retirement

- Newspapers

- Children school books

Mr Duarte:

- Writes the prices of the products he sells at home

- Reads and writes SMS's

According to him, beyond the books of the literacy programme, he hardly reads as there is nothing to read in his area of residence.

Pertaining to books, he mentioned those that he used when he was a student as well as those of his son in Grade 5.

Regarding the facilitators from Pemba, all of them suggested that they read and write SMS's as well as use ATM, with the exception of Ms Arminda who said that she does not have a bank account. The individual answers are as follows:

Ms Tainara:
- Reads books of Grade 10 as student
- Makes copies of texts from books borrowed from friends

As regards books, she mentioned those that she uses as a student and a book on philosophy.
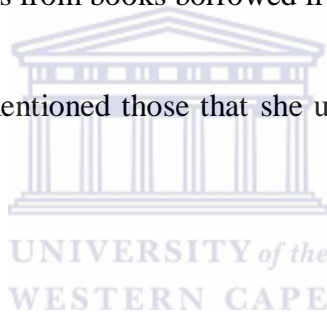
Ms Adriana:
- Reads books of Grade 8 as student
- Reads and writes poems

She owns a poetry book which she reckons as her source of inspiration to write poems.

Ms Lauricénia:
- Reads church literature: the Holy Bible and religious songs
- Writes the titles of the songs of the Mass of the day on the church blackboard

She owns the Holy Bible and a book of religious songs.

Mr Bachir:
- Reads newspapers

- Prepares students to write exams in Grades 10 and 12

- Reads the Koran

- Teaches Arabic reading and writing

Regarding books he owns at home, he mentioned:

- The Koran

- Books he uses to prepare exam writers

- National newspapers

Ms Assucena:

- Reads newspapers

- Reads religious texts: the Bible, songs and newsletters

- In the dictionary, looks for the meaning of new words she finds in her readings

She owns church literature: bibles, religious songs and religious newsletters.

Mr Ramiro:

- Reads books related to the Grade he teaches in the night school

- Reads Portuguese grammars and dictionaries

- Writes summaries of his readings

At home he has books of chemistry and biology as well as grammars.

Ms Arminda:

- Writes weekly activity plans as family planning activist

- Reads subtitles of movies, documentaries and newscast on TV

The findings on this category suggest that amongst the facilitators of Boane Ms Angelina is the one who performs comprehensive literacy practices out of the classroom. She handles written texts at her workplace, as TB activist, as story reader and writer, as a woman of faith in God, and as emitter and or receiver of digital texts at the ATM, on TV, on her mobile phone and on the computer. Mr

Felisberto reads what he comes across with and does not look for texts to read as he said. Like Ms Angelina, he handles digital texts with the exception of those linked to the computer. As regards Mr Duarte, he has limited literacy practices confined to the record of prices in his small business and to reading and writing of SMS's. He suggests that where he lives there is a poor literacy environment, which might help explain his need for limited literacy practices.

It seems that these facilitators read more than they write, exception is Ms Angelina. The most common writing task is that of SMS's, followed by the use of the ATM.

Concerning books the facilitators have at home, Ms Angelina has diverse books, which is in line with her varied occupations and literacy practices. Mr Felisberto owns books on gender and violence, literature on bridge construction that he used before retirement, newspapers, and children's school books. Mr Duarte has only his child's school books.

With reference to the findings on the facilitators' literacy practices in Pemba, they suggest that all the facilitators cope with digital texts, either at the ATM or on their mobile phones. Ms Arminda is the only facilitator who does not perform literacy practices linked to the ATM.

Amongst these facilitators, Mr Bachir appears to perform diverse literacy practices given that he handles written texts when he teaches reading and writing in Arabic, prepares exams writers, and reads the Koran and newspapers. Mr Ramiro reads books of Biology related to his occupation as teacher in the night school as well as Portuguese grammars and dictionaries. He also writes summaries of his readings. Ms Assucena, like Mr Ramiro, reads the dictionary, but also newspapers, the Bible, religious songs and newsletters. Ms Tainara and Ms Adriana read books related to their studies. Regarding writing, while the former makes copies of texts from borrowed books into her exercise book, the latter writes poems. She reads poems too. Ms Luricénia's literacy practices are of

a religious nature. She reads the Holy Bible, religious songs; and writes the titles of the songs of the Mass of the day on the church blackboard. Ms Arminda produces weekly activity plans as family planning activist and reads subtitles of movies, documentaries and newscast on TV.

The facilitators from Pemba, like their congeners of Boane, read more than they write. The most common writing activity is of SMS's too, followed by the use of the ATM.

With regards to the books they might have at home, Mr Ramiro and Mr Bachir seem to possess more written material than their colleagues. Some of the texts mentioned by some facilitators suggest that they are keen to solve language problems as such texts are meta-linguistic (dictionaries and grammars), which signpost their concern to use the official language correctly. These are the cases of Ms Assucena and Mr Ramiro.

When the facilitators of Boane and Pemba were asked to give me examples of the circumstances for their reading and writing out of the classrooms, wish was to determine the social domains to which they apply reading and writing to. Below are presented the social domains:

(i)   Professional

In this domain is included the literacy practices of those facilitators who are employees contracted at a public institution as technician and as teacher in the night shift, Ms Angelina in Boane, and Mr Ramiro in Pemba, respectively.

(ii)   Social activities

This domain includes the literacy practices performed by the facilitators who are also social activists (Ms Angelina and Ms Arminda) or a non paid "teacher" (Mr Bachir).

(iii)   Leisure domain:

This domain entails the facilitators' literacy practices related to reading and writing poems (Ms Adriana), reading and writing stories, reading novels (Ms Angelina), reading subtitles on TV (Ms Angelina and Ms Arminda), and reading newspapers (Ms Assucena and Mr Ramiro).

(iv)   Religion

In this domain is included the literacy practices of the facilitators who read the Bible, religious songs (Ms Lauricénia and Ms Assucena), newsletters (Ms Assucena), or the Koran (Mr Bachir). Also included in this domain is the writing of the titles of songs in the church (Ms Lauricénia).

(v)   Business:

This domain encompasses the literacy practices of the facilitators as customers via ATM (all of them, with the exception of Mr Duarte and Ms Arminda), or owner of a small business who records the prices of the products (Mr Duarte).

(vi)   Communication:

In this domain fall those literacy practices related to reading and writing SMS's (all facilitators) and email (Ms Angelina), as well as flow of communication through specialised texts (Mr Isidoro).

Amongst the facilitators of Boane and Pemba, it seems that Ms Angelina is the only person who performs in full the literacy practices linked to these domains, given that in her literacy practices she resorts also to the computer. She also owns more and diverse books that fall into the first four domains when compared to her colleagues.

In general, it seems that the facilitators read more than write. The common literacy practice amongst them is reading and writing of SMS's. The languages attached to the literacy practices are Portuguese in all social domains, and English

in the domain of leisure, since Ms Angelina possesses novels in English and reads them.

It appears that the facilitators of the two research sites take hold of literacy practices linked to technology. The mobile phone is the most used device in reading and writing, followed by the ATM. The TV is less linked to literacy as few facilitators mentioned it in this regard although a considerable number of them have mentioned following news through this mean of communication. The computer is used only by one facilitator of Boane. Given that these facilitators are not familiar with internet, they are likely to remain local citizenships, looking at the global village through a window – the TV or the newspapers as means of communication mentioned by the facilitators. Most likely the facilitators perform more literacy practices that fall in other domains and did not mention them. Observations of some facilitators when they performed literacy practices probably might have been more interesting than relying only on the facilitators' answers on their literacy practices.
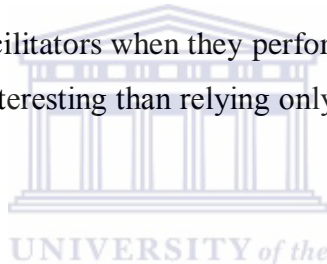
4.5.2   Facilitators' literacy practices in the classroom

Classrooms were observed in Boane and Pemba aiming to find out the literacy practices performed by the facilitators and their learners to develop an informed opinion on the functionality of the programmes.

The findings on facilitators' literacy practices in Boane are summarised in the following table:

Table 4.11: Facilitators' classroom literacy practices in Boane

Programme	Writing	Reading	Speaking
ALFA-REGULAR	On the blackboard: Summary of the lesson of the day; Copying of the text of the day and respective exercises; Homework	From the blackboard: *Generally aloud*, text of the day and the respective exercises; *Rarely aloud*, text of the day from the book From learners' exercise books: *Generally in silence*, homework; lesson-related exercises	Introduction of the lesson of the day; Rarely, comments on learners' texts created by the learners; Rarely, clarification of learners' doubts
ALFA-RÁDIO	On the blackboard: -Before the transmission of the lesson: Summary of the lesson of the day -After the transmission of the lesson: Copying of the text of the day and the respective exercises; Homework	-Before the transmission of the lesson: *In silence or aloud*, the homework in learners' exercise books or on the blackboard -During the transmission of the lesson: *In silence,* his own primer; *Sometimes in silence, sometimes aloud:* learners' answers in the primer; -After the transmission of the lesson: *Aloud*, his own primer; *Generally aloud*, learners' answers in their exercise books and on the blackboard	-Before the transmission of the lesson: Introduction of the lesson of the day Comments on learners' homework -During the transmission of the lesson: Explanation/reinforcement of the instructions to the learners -After the transmission of the lesson: elucidation on the lesson of the day explanation of doubts that arise from learners' answers to the exercises

Here, the findings related to the literacy practices performed in the context of the classroom by the facilitators of Pemba are presented, as follows:

Table 4.12: Facilitators' classroom literacy practices in Pemba

Programme	Writing	Reading	Speaking
ALFA-REGULAR	On the blackboard: Summary of the lesson of the day; Copying of the text of the day and the respective exercises; Homework	From the blackboard: *Generally aloud*, text of the day and the respective exercises; *Rarely aloud*, text of the day from the book From learners' exercise books: *Generally in silence*, homework; lesson-related exercises	Introduction of the lesson of the day; Rarely, clarification of learners' doubts
ALFA-RÁDIO	On the blackboard: -Before the transmission of the lesson: Summary of the lesson of the day -After the transmission of the lesson: Exercises; Homework	-Before the transmission of the lesson: *In silence or aloud*, the homework in learners' exercise books or on the blackboard -During the transmission of the lesson: *In silence*, her own primer; *Sometimes in silence, sometimes aloud:* learners' answers in the primer; -After the transmission of the lesson: *Generally aloud*, learners' answers in their exercise books and on the blackboard	-Before the transmission of the lesson: Introduction of the lesson of the day Comments on learners' homework -During the transmission of the lesson: Explanation/reinforcement of the instructions to the learners -After the transmission of the lesson: Explanation of problems that arise from learners' answers to the exercises

The findings of the classroom observations in Boane summarised in table 4.11 suggest that the facilitators' literacy practices of Boane are at three levels: writing, reading and speaking.

At the level of writing, the facilitators of the ALFA-REGULAR programme, invariably, write on the blackboard the summary of the lesson of the day; the text of the day they copy from the learners' book as well as the respective exercises; and their homework. With regard to reading, they read based on two sources – the

blackboard and the learners' exercise books. While from the blackboard, generally aloud, the facilitators read the text of the day and the respective exercises they have written, from the exercise books, generally in silent, they read the homework and the lesson-related exercises of the day.

Regarding speaking, they introduce the lesson of the day based on the summary of the lesson written on the blackboard or on the pictures of the lesson of the day, which are commented/explained by the learners in the case of the new curriculum. They rarely comment on texts genuinely created by the learners, exception is Ms Angelina who asks their learners to write on a specific topic. For example, on the 3rd October 2008, her learners presented their individual work on the topic "my school", and she commented on each text aloud. The facilitators rarely clarify learners' doubts because the learners rarely present them.

The facilitator of the ALFA-RÁDIO programme, at the level of writing, his task is with reference to the transmission of the lesson. Before the transmission of the lesson of the day, Mr Duarte habitually writes the respective summary on the blackboard. After the transmission, also on the blackboard, he writes the lesson-related text of the day and the respective exercises, given that he repeats the lesson for the learners, as well as the homework.

Regarding reading, before the transmission of the lesson, Mr Duarte reads in silence or aloud the homework attempted by the learners in their exercise books or on the blackboard. During the transmission of the lesson, in silence, he reads his own primer given that has to follow the transmission of the lesson. Sometimes in silence, sometimes aloud, reads learners' answers in the primers. After the transmission of the lesson, always aloud, he reads his own primer and learners' answers in their exercise books and on the blackboard.

Concerning speaking, before the transmission of the lesson, he introduces the lesson of the day, based on the summary written on the blackboard, as well as make comments on the learners' answers to homework. During the transmission

of the lesson, he explains/ reinforces the instructions transmitted to the learners by the radio so that the learners may follow meaningfully the lesson in transmission. After the transmission of the lesson, he exposes on the lesson of the day, recapturing the text of the day, and explains doubts that arise from the learners' answers to the exercises.

The findings from Pemba summarised in table 4.12 are not different from the findings of Boane. In fact, in the ALFA-REGULAR programme, the little difference that was noticed is due to the fact that in Pemba no learners were observed presenting texts genuinely created by them. Consequently, in the findings shown in table 4.12 there is no mention of facilitators' comments on their learners' texts.

Regarding the ALFA-RÁDIO programme, there are some differences that are worthy of mentioning. At the level of writing, Ms Arminda, after the transmission of the lesson, just writes exercises related to the lesson of the day and the homework, given that she does not repeat the lesson as Mr Duarte does. Concerning reading, after the transmission of the lesson, Ms Arminda does not read aloud her primer for the same reason just mentioned. At the level of speaking, since Ms Arminda does not repeat the lesson, after the transmission of the lesson, she just explains problems that arise from learners' answers to the exercises. It is worthwhile to note that during classroom observation no learners were seen presenting a question or doubt to the facilitators, even when the facilitators asked "*any doubt*?", "*anyone with a doubt?*" or "*who has doubts*?"

The differences in the literacy practices of the facilitators performed in the classroom in opinion are illustrative of the ideological model of literacy, given that in this model literacy is conceived as variable, multiple, and socially, culturally, discursively embedded in the context where it takes place (see Street 1984, 1993, 1995; Heath, 1983). In fact, the facilitator of Boane, would follow the orientation of the Facilitator' Book (p. 14). Accordingly, once the transmission of the lesson is over, the facilitator makes himself/herself available for 30 or 40

minutes to clarify all kind of doubts detected during the transmission of the lesson. However, he has the power to opt for repeating the lesson from the beginning to the end, following only the primer. In opinion, Mr Duarte's procedure may signal (i) his acknowledgement/recognition of the failure of the learning process mediated by the radio wherein he appears as an auxiliary, given that some learners have problems to follow the lesson. (ii) His resistance to the technologisation of teaching and his belief in traditional ways of teaching wherein a real teacher passes the information to the learners.

4.5.3 Learners' literacy practices out of the classrooms

Regarding this thematic category, the learners were asked about examples of the circumstances they read, write and do calculations, including when resorting to electronic devices such as mobile phones, computers and ATM. Learners were also asked if they owned books at home.

The answers from the learners of Boane suggest the following practices:

Ms Teodora:
- Records daily revenue in the barraca
- Writes lists of products to buy and in stock
- Does calculation in trade transactions
- Reads and writes SMS's
- Uses ATM

Regarding books at home, she mentions children school books.

Ms Ana Bela:
- Reads and replies her boss's messages either in a paper or in the mobile phone
- Reads subtitles of movies and newscast on TV
- Does calculations in trade transactions

- Helps her younger daughter with homework
- Uses ATM

As to books, she has recipe books she gained from the houses she served as housemaid.

Mr Admirado:
- Reads the Holy Bible
- Reads SMS's but he still have to learn how to reply

With respect to books, he mentions the Bible and his cousin and aunt's books.

Ms Judia:

When she was at level 3 of the adult literacy programme she only made copies from books. Now she is able to
- Read the Holy Bible
- Read beauty magazines
- Record the service requested by the customers and the respective payment in her workplace

At home she has many books of the biblical school.

Ms Érica:

When interviewed at the adult literacy centre, she only mentioned reading and writing of SMS's. Now she:
- Reads anything she comes across with
- Does calculations as an informal grocery seller

At home she has many books of her husband and nephews.

Mr Isidoro:
- *I write documents because when I sit down with someone to write to me ... he writes what I want to be written. The reply to the comrade Neighbourhood Secretary is mine. It is me who signs the document*

- *I read and send SMS's*

At home there are books of his grandchildren.

Ms Catarina says she does not use reading and writing out of the classroom, but does calculation when she goes to the market. Although she owns a mobile phone, does not know yet how to receive and reply SMS's or to save names in the contact list. She does not own other books at home beside those she uses in the centre.

Ms Benilda, Ms Presentina, Ms Lindinha, and Ms Alda:
These learners said they do not know yet how to read and write out of the classroom context. However, they do calculations either as sellers or as customers. They do not have mobile phone; do not use computer or ATM. Regarding books at home, they said there are books of their partners and or children but they do not use them.

The learners' answers from Pemba suggest the following literacy practices:

Mr Adalberto:
- Reads electricity and water consumption bills
- Reads SMS's but he is still struggling with replying

At home he has his sister's books for Grade 6 and 7.

Ms Joana:
- Reads newspapers brought at home by her sister
- Reads subtitles of movies and newscast on TV
- Does calculations but with limitations although is owner of a small business

Ms Bernardete:
Reads and writes only when solving homework.
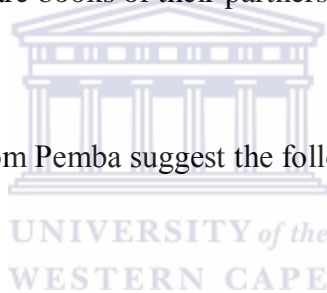
Ms Maura:

- *When I am at the market I read the prices and compare them, choose the best ones to save some money to buy exercise books for me. I check the changes I get from purchases*

As to books, she did not mention any.

Mr Azarias:

- Writes the prices of the products he sells
- Records the profits of the day
- Reads newspapers he use to buy
- Reads and writes SMS's
- Helps his children with homework
- Reads the Koran

Ms Deolinda:

When learner of the adult literacy programme at level 3, she was (and still) able to

- Read and write SMS's
- Read and write letters
- Read newspapers

Beyond her books of adult literacy and the current ones she uses as a student, she just has newspapers at home.

Ms Aurélia:

While learner at the adult centre, she did not read and write beyond the practices of the adult literacy centre. Now she owns a mobile phone, reads and writes SMS's. At home she just has her current books as a student.

Ms Rahima and Ms Zubaida:

- Make copies from the primer to improve the calligraphy

They do not have books at home but the primers.

Ms Assina and Ms Ernestina:

Do not know yet how to read, write and do calculations in Portuguese and do not own books.

As in the case of the facilitators, the research sought to identify the learners' literacy practices according to the social domains where they take place. The findings suggest that the learners of Boane and Pemba perform literacy practices linked to the following domains:

(i)   Business

This domain includes the literacy practices of recording prices of the products on sale, profits of the day, list of products to buy or in stock, calculations in daily trade transactions at the market or at home, reading of water and electricity consumption bills as well as banking transactions via ATM.

(ii)   Leisure

This domain entails the literacy practices of those learners who read newspapers, magazines, subtitles of movies and newscast.

(iii)   Education

This domain includes the literacy practices linked to children education monitoring, as well as the literacy practices of the learners who have completed the literacy programme and were continuing their studies.

(iv)   Religion

This domain entails practices linked to reading the Bible or the Koran, and other church literature.

(v)   Communication

In this domain fall those learners' literacy practices linked to receiving and reply of SMS's, and reading and writing of specialised texts required in the accomplishment of the duties.

According to the findings, it seems that the learners are still struggling to have access to technology. The majority do not have a mobile phone; some of the learners owning this device are still struggling to use it meaningfully, since, for example, they are not yet capable to access the inbox message and reply to the messages sent to them. Few learners use ATMs and none uses a computer. In light of this, it appears that the learners from both the research settings just have started experiencing the 'changing literacies' (Carrington & Robinson, 2009) related to technology.

With regard the books owned by the learners of Boane and Pemba, the findings suggest that the home literacy environment in Pemba is quite poor, with the exception of Mr Azarias who is served by a considerable number of books that fall in the domains of religion, education and leisure. In Boane, all learners have books at home, with the exception of Ms Catarina. However, although some learners do have books available at home they do not use them because they are not theirs, or because they cannot read yet.

The books mentioned by the learners may be grouped in the following categories:

(i)   Education (normally of the children and other adult members of the family)
(ii)   Religion
(iii)   Leisure
(iv)   Cuisine (only Ms Ana Bela mentioned recipe books in Boane)

This suggests that learners' reading practice may be concentrated in two major domains, namely religion and leisure, given that the educational books belong to children and other family members, and only Ms Ana Bela mentioned cuisine literature.

4.5.4 Learners' literacy practices in the classroom

Observations were undertaken of learners' literacy practices in the context of the classroom. The findings from Boane are summarised in the following table:

Table 4.13: Learners' classroom literacy practices in Boane

Programme	Writing	Reading	Speaking
ALFA-REGULAR	On the blackboard: Homework solution; Exercises solution In the exercise books and from the blackboard: Copying of the summary of the lesson of the day; Copying of the text of the day and the respective exercises; Exercises solution; Copying of homework	From the blackboard: *Generally aloud*, lesson-related text of the day and the respective exercises, following the facilitator; From learners' books *Rarely aloud*, text of the day from the book, either following the facilitator or alone From learners' exercise books: *Generally in silence*, homework; text of the day and the respective exercises	Presentation of homework Rarely, have doubts or questions
ALFA-RÁDIO	On the blackboard: -Before the transmission of the lesson: Homework solution; summary of the lesson of the day During the transmission of the lesson: Solution of the questions generally in the primer (some learners follow a colleague's primer and write in their exercise books) -After the transmission of the lesson In their exercise books, copying of the text of the day and the respective exercises from the blackboard and the solution they reach; Homework	-During the transmission of the lesson: *In silence*, the text and exercises of the day in their own primer; -After the transmission of the lesson: *Generally aloud* and following the facilitator, the text of the day from the primer, including the exercises	-Before the transmission of the lesson: Presentation of homework -After the transmission of the lesson: Presentation of the solutions to the exercises

Through classroom observations, data was gathered related to learners' literacy practices from Pemba, presented in table 4.14 as follows:

Table 4.14: Learners' classroom literacy practices in Pemba

Programme	Writing	Reading	Speaking
ALFA-REGULAR	On the blackboard: Homework solution Exercises solution In the exercise books and from the blackboard: Copy of the summary of the lesson of the day; Copy of the lesson-related text of the day and respective exercises; Exercises solution; Copy of homework	From the blackboard: *Generally aloud*, lesson-related text of the day and the respective exercises, following the facilitator; From learners' books *Rarely aloud*, text-related lesson of the day from the book, either following the facilitator or alone From learners' exercise books: *Generally in silence*, homework; lesson-related text of the day and respective exercises	Presentation of homework Rarely, have doubts or questions
ALFA-RÁDIO	On the blackboard: -Before the transmission of the lesson: Homework solution; summary of the lesson of the day During the transmission of the lesson: Solution of the questions generally in the primer (some learners follow a colleague's primer and try to write in their exercise books) -After the transmission of the lesson In their exercise books, copying of exercises from the blackboard and the solution they reach; Homework. On the blackboard: Exercises solutions	-During the transmission of the lesson: *In silence,* the text and exercises of the day in their own primer; -After the transmission of the lesson: In silence, other exercises related to the lesson of the day	-Before the transmission of the lesson: Presentation of homework -After the transmission of the lesson: Presentation of the solutions to the exercises

Regarding the learners' literacy practices in the classroom, the findings shown in tables 4.13 and 4.14 suggest that the learners in Boane and Pemba, in the ALFA-REGULAR programme, most of the time, at the level of writing, make copies of the texts the facilitators write on the blackboard, namely: summary of the lesson; the text of the lesson of the day; the exercises; and the homework. The opportunities they have to write without copying are very rare and are confined to production of texts as authors – small essays on a topic chosen by the facilitator. This happened in the class of Ms Angelina, especially with learners in the 3rd level. Another opportunity they seem to have is when they resolve exercises of the lesson of the day.

At the level of reading, the learners write what their facilitators and the Learners' Literacy Book prompt them to read. They read texts from the blackboard, generally aloud following their facilitators; texts from their books, rarely aloud; the homework, the text of the lesson of the day and the respective exercises in their exercise books, generally in silence. One would ask why the learners read the text of the day from the exercise book, given that the learners' Literacy Book has space to write on. The answer to that is that the book is not available to all learners as noticed during observations in Boane and Pemba and confirmed in the interviews with the learners, facilitators and technicians.

Regarding speaking, learners' utterances are on presentation of the homework. Rarely do they present doubts.

With regards to the ALFA-RÁDIO programme, at the level of writing, the learners register in their exercise books from the blackboard, the summary of the lesson of the day and, the homework solution; they write the solution of the exercises of the lesson in transmission, in their primers but also in the exercise-books, given that not all students possess the primer. After the transmission of the lesson, while the learners of Boane write the lesson-related text of the day, the exercises, the solutions they reach and the homework, the learners in Pemba just write the exercises related to the lesson and those prepared by the facilitator. This

has to do with the variation in the facilitation of the classes as mentioned earlier when discussing the facilitators' literacy practices in the classroom. Regarding reading, in general it is performed in silence, unless when the facilitator prompts the learners to read aloud the summary of the lesson, a word or the text itself. Concerning speaking, the learners' utterances are restricted to the presentation of the homework and solutions of the exercises. This suggests that the learners' literacy practices in the classroom are shaped and constrained by the methodological approach followed by the facilitators.

At this juncture, I wish to focus on the ALFA-REGULAR programme, mainly on the learners of the new curriculum and two of the old curriculum (Ms Judia and Ms Érica), and the ALFA-RÁDIO, with the aim of arguing on the functionality of these programmes.

4.6 Programmes' response to learners' needs, motivations, expectations and access to technology

In Boane, Ms Benilda, Ms Presentina and Ms Lindinha are the learners of the ALFA-REGULAR programme following the new curriculum, which is in implementation since 2012. These learners are from 2012, given that in this research setting in 2010 when returning, there was no class of new curriculum in experimentation as happened in Pemba. Ms Judia and Ms Érica were learners of 3rd level in 2008 when interviewed.

Ms Benilda has not attended the literacy centre by own initiative. She joined the centre after insistence of her colleague. This means that she was not initially motivated to study. However, she revealed that she liked being learning in the centre. She was in need for English learning so that she could capture the messages of the visitors to her church without intermediation of translators. Pursing further education and writing autonomously are her expectations. As changes in life, she mentioned being able to write her name and having gained respect from her husband who used to call her brute. The changes in Ms Benilda's life are mostly at the affective level: joining the literacy centre boosted her self-

esteem since her husband has stopped calling her pejorative names. Although she has become able to write her name, her learning need never will have response from the programme, given that English is not in the scope of the programme. In opinion, her expectations are of long-term achievement. Pursing of further education depends upon completion of the programme.

Ms Presentina' motivation was to excel in calculations so that she could avoid going bankrupt in her small business. She did not mention her learning need, but the motivation, which is growth of her business. She could not mention any change in her life as consequence of being studying in the centre as was still early to have an opinion. The interview with Ms Presentina was in October. The classes had started in January. Theoretically, one can say the programme did not meet the motivation and expectation of this learner. Probably because the growth of a business is gradual and not spontaneous, Ms Presentina was still waiting for changes in her business.

Ms Lindinha joined the literacy centre motivated to write her name and to read the destination of the public transports. She did not mention the learning need. Her expectation was being able to sign the ID card and other documents. She mentioned as change in her life the fact that she was already able to write her name. This change is illustrative of a positive answer of the programme to the motivation and expectation of Ms Lindinha.

Ms Judia' motivations were getting employment and reading the Holy Bible. Her learning need was how to start and manage a business. Getting a high degree and running a profitable business were her expectations. As changes in her life, she mentioned gradual change in the way of being; being able to understand Portuguese, to do shopping without errors in calculations, to follow better the news and to continue studying. She said she is out of darkness as was able to read. Ms Judia's motivations are fulfilled given that she has got employment in a beauty salon and has become able to read the Bible. In the day of the second interview, Ms Judia pulled it out from her school bag and told me she has kept it

with her all the time. However, her learning need remained as such since the old curriculum did not deal with this issue. Regarding her expectations, they were still of prospective order and did not depend directly on the literacy programme.

Ms Érica joined the literacy centre because she wanted to pursue further education, monitor children education and get employment. Her learning need is how to start and manage a business. Getting employment even as a street or hospital sweeper is her dream. As changes in her life, she mentioned having killed the commercial banks phobia she had, being able to organise better her time as housewife, student and owner of a small business at home, being able to read and write SMS's, and being studying. As in the case of Ms Judia, the motivations of Ms Érica are fulfilled. Her need for knowledge on establishment and management of a business did not find response from the programme for the same reason evocated in the case of Ms Judia. In her view, the programme brought about many changes in her life but she was still looking for employment even if she had to work as a road sweeper or a cleaner at the hospital. A noteworthy comment is that Ms Érica, after completion of the literacy programme in 2008, in the following year she returned to the centre for another year of learning, given that she felt she was still in need for more learning.

With regard to learners of the ALFA-RÁDIO programme, Ms Catarina enrolled in the programme motivated by the possibility of learning how to read and write in short time as said by the facilitator in the process of mobilisation of learners to join the centre. Her learning need and her expectation is to use meaningfully her mobile phone. Ms Catarina mentioned as changes in her life the feeling of fun in combining letters and numbers to form words. This was in reference to the alpha-numeric approach adopted in this programme; being able to speak Portuguese with other people; and being helpful to her colleagues with difficulties at the centre. Ms Catarina's motivation is fulfilled but it did not happen in four months, given that by the time of the interview, Ms Catarina was in her second year in the programme. Her learning need and expectation never will have response from the programme given that it does not fit in the content of the programme. However,

the practices she mentioned as changes in her life suggest positive feelings and attitudes resulting from her exposure to the programme.

Mr Isidoro joined the literacy centre pushed by the requirements of his occupation as 10 House Head. As such, he has to read and write documents that he exchanges with the Neighbourhood Secretary; His learning need, consistent with his motivation, was to write documents for exchange with the Neighbourhood Secretary. His expectation was being able to accomplish his duties writing the required documents. He mentioned as changes in his life the remembrance of what has learned in the childhood; being able to share what he learned with the members of neighbourhood under his jurisdiction: how to take care of the locality and the importance of going to the hospital instead of witchdoctors. While his motivation, need and expectation did not have positive answer from the programme, Mr Isidoro gained power for a more intervening role in his area of jurisdiction, given that he shared relevant information obtained in the centre with the members of the neighbourhood.

In Pemba, Ms Assina, Mr Adalberto and Ms Ernestina are learners of the new curriculum and met them in June 2012. Ms Aurélia and Ms Deolinda were also studying in the experimental phase of the new curriculum when met them in March of 2009. A further conversation was held with these learners in June 2012.

Ms Assina's motivation was communication with people able to read, write and speak Portuguese. Her learning need is to read and write in Portuguese. She wished to read, write and calculate in Portuguese. The single change in her life is having gained positive attitude to what she has learned given that she answered she liked the content when asked about their relevance. Her motivation, need and expectation were still unanswered.

Ms Ernestina joined the centre for socialisation with friends. She did not mention the learning need nor her expectations. However, she mentioned application of what has learned regarding disease prevention ways and wildfires. In this case, Ms

Ernestina just takes advantage of what she values as useful for her given that her primary motivation to attend the literacy centre is the joy of being with friends instead of the loneliness at home.

Mr Adalberto enrolled in the centre motivated to write his name. His learning need was on how to use a computer. He expected to get a better employment where he could earn a better salary and apply writing and reading skills even on the computer. He mentioned being able to explain things to another people, to speak without shame in meetings and to have gained respect from the others who knew he was studying as illustrative facts of the relevance of the content. These made him to attribute more value to study. Mr Adalberto's learning need will remain unanswered given that it does not match with the content of the programme. Achievement of his expectation regarding a better employment does not depend directly on the programme.

Ms Aurélia joined the centre because she recognised it as a powerful learning place compared to home. She told me that she did not know her learning needs. However, her expectations were getting employment and pursing further education. As changes in her life she mentioned being able to count large amounts of money; being studying at Grade 6, and more harmony in her household. Since her motivation is wide, it can be said that it was fulfilled given that she became able to count large amount of money and her household turned into a more harmonious one. Regarding her expectations, she has achieved pursing further education. Getting employment was still of a prospective order.

Ms Deolinda enrolled in the centre motivated by the will of keeping herself busy learning. Her learning need was on moral education. Her expectations were continuing studying and getting employment. She acknowledged as changes in her life the capability of applying what she has learned on hygiene and cleansing; she has become able to understand and forgive people, sensitise family members and friends to study. She was pursing further education at Grade 6. Similar to the case of Ms Aurélia, the motivation of Ms Deolinda is wide and in it may fit her

skills on hygiene and cleansing. Her learning need was fulfilled. With regard to her expectations, she managed to pursue further education. Getting employment was still a dream.

Concerning the ALFA-RÁDIO programme, Ms Rahima enrolled in the centre motivated to keep herself updated so that she could not forget what she has learned at Grade 5. Her learning need was knowledge on family planning and her expectation was being able to speak Portuguese like that spoken in the radio lessons. She said nothing has changed in her life. Ms Rahima represents a very sensitive case given that her motivation was keeping updated with reference to what she had learned in Grade 5. However, she realised that she had forgotten how to do some calculations. This is very intriguing in opinion given that calculations in the ALFA-RÁDIO programme are very elementary and are in the range of 0 to 30. Another intriguing fact is her problem in speaking Portuguese after at least five years of official primary education in Portuguese, given that this is the language assigned to education. Her learning need on family planning as well as her expectations did not have answer from the programme: family planning is not part of the content of the ALFA-RÁDIO programme. She was still struggling to speak Portuguese even being in the second edition of the programme.

Ms Zubaida joined the centre to know how to read, write and calculate in Portuguese. Her learning need was how to use a mobile phone to avoid that people from whom she borrowed the phone had also to write and read her messages and make calls for her. Ms Zubaida' expectation was getting a job in the local health centre and pursing further education. She mentioned as changes in her life the fact of having become able to count money in Portuguese and being able to write her full name.

Although Ms Zubaida was in the ALFA-RÁDIO programme since 2010, her motivation did not have any answer from the programme, given that she only knew to write her full name and count money in Portuguese. Her learning need,

since it does not fall in the scope of the programme, will not have answer. Her expectation of pursing further education barely may be satisfied given that the ALFA-RÁDIO programme is the single programme offered to adults in Chiuba.

From the above described, first, it can be said that these are 'goal-oriented' learners given that bring into play to education to achieve specific goals (Fasokun et al., 2005). Secondly, it seems that the ALFA-REGULAR programme is quite responsive to the learners' motivations, needs and expectations that are of short-term achievement such as writing the name and counting money or of medium-term achievement, for example, speaking of Portuguese. Regarding those motivations, needs and expectations of long-term achievement, for example, pursuing further education, getting employment and establishment of a business, in opinion, only pursing further education depends on completion of the programme given that who completes the 3rd level of the old curriculum may enter the Grade 6. Getting employment it does not depend so much on the programme. There are learners like Mr Adalberto who joined the centre while employees as well as there are learners who when joined the centre were running small business (Ms Érica and Ms Presentina). Furthermore, there are learners who completed the programme but did not achieve their expectation regarding getting employment (Ms Érica, and Ms Aurélia and Ms Deolinda). These facts in opinion challenge the autonomous view of literacy that literacy acquisition of literacy leads automatically to positive social outcomes, a view that has been criticised by Street (1984), who conceived literacy as socially and culturally embedded in the context where it takes place.

In light of this, looking at the motivations, needs and expectations of the learners of the old curriculum, some of them, which were meant to promote development or empower the learners (establishment and management of a business) for them to contribute towards "poverty reduction" or "elimination" according to the official discourse in documents used in the sector of adult education, never had answer. They were not answered also the learners' motivations, needs and expectations linked to access to technology (meaningful use of mobile phones and

computers). The reason is that these issues did not fall in the scope of the content of the old curriculum.

Although the new curriculum does not incorporate the issue of establishment and management of a business either in the content of the Literacy Book or in those of the Mathematics Book, it deserves a booklet (Small Businesses Management), which is part of the life skills collection[13], and meant to:

(i)   Give the possibility to the learners to continue the practice of reading doing it on issue of great social importance;

(ii)   Help learners finding ways to make money for family expenditures and new investments;

(iii)   Help learners gaining self-confidence to start and develop small business (Da Barca, 2008: 3).

The problem with this booklet is that only the facilitator has it, and as this content is dealt with as a transversal one, its treatment in the class depends on the capability of the facilitator and availability of time. The new curriculum does not assign a specific time for this content. This suggests that in the current scenario of the new curriculum there is no evidence of treatment of this content. The learners have the business issue as a learning need, the facilitators also mentioned it as their learners' need but they did not mention as another content dealt with as a transversal one. The technician of Boane expressed concern about this:

> *the facilitators do not integrate the content of business in the literacy lesson or mathematics lesson probably because they are not prepared enough to do it. However we encourage them to find a way of establishing a link between the content of the literacy book and the life skills.*

The ALFA-RÁDIO programme may be functional for those learners who enrol in the programme with experience in Portuguese speaking. However, if we take into

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[13] There are another six booklets of this collection, namely: Community Health; Traffic Rules; Animals Raise, Animals' diseases and Corrals; Agriculture Calendar, and Fertilisers; Gender; and Granaries and Commercialisation.

consideration that it is meant for people who do not speak Portuguese, and to minimise this it is allocated one month for Portuguese learning, the programme fails in being functional for the learners at least in four months:

The two learners from Pemba (Ms Zubaida and Ms Rahima) could not keep a continuous dialogue in Portuguese although they have been exposed to the programme for at least two editions. The learners', facilitators, and technicians' answers regarding the category of difficulties in the programmes are illustrative that the language is a barrier for successful learning. observations also confirm this fact as shown in the excerpt of the lessons of Ms Arminda and Mr Duarte. The lesson of the radio is transmitted without interruption from the beginning to the end, in Portuguese, language that is not mastered by the learners, which makes that some learners get lost and do not follow the lesson. Consequently, some learners drop out as mentioned by Ms Catarina, the female learner from Boane.

The report from the SDEJT of Boane released on the 5th April 2011 gives an account of how the programme has entered in a degenerative process when it states:

There is no more adherence to the programme by the learners. They are eager to attend the programme but when they realise that the content is under their expectations, they drop out. The facilitators themselves fear to sign the contract given that is of four months renewable in the condition of them having learners for the second phase (p. 2).

This excerpt points out the mismatch of the learners' expectations with the content the programme makes available to them. The short time allocated to the programme and the contractual implications deriving from this fact inhibit the facilitators of signing the contract. However, as they are in need of money for their survival they do not have other chance but listing the same learners of the first phase for the second one. This is why there are learners who spend more than one year in a programme of four months. Two inferences may be made: or the

learners are in need of learning, or they are persuaded to enrol in the programme to ensure facilitator's subsidy. Being one or another reason, this fact is a weakness in the sense that it makes the programme less functional. Furthermore, these learners either in Pemba or in Boane do not have other programme available to attend after completion of the ALFA-RÁDIO programme. Another problem is related to the continuation of the programme. What after ALFA-RÁDIO? There is no clarity if the learners continue in the 2nd level of ALFA-REGULAR or if they enrol in the 1st level. In opinion, given the very basic skills they have in Portuguese and Mathematics they would not succeed in the 2nd level.

Both the programmes have in common many problems that derive from the actors involved in the adult literacy programmes, from the top to the bottom. These problems are other factors that weaken the functionality of the programmes, as follows:

The DINAEA or its representative (SDEJT) does not provide adequate working conditions – outdoor classes; where there is a classroom lighting is insufficient, or the classroom is hot. The DINAEA does not provide regular and reliable training to the facilitators; does not make the books available in time; does not pay the facilitators regularly; and has allocated short time (4 months) to the ALFA-RÁDIO programme.

The primary schools principals do not collaborate with the adult literacy programmes while they are responsible for them. As mentioned by the technicians at district level, there are principals who do not know what is going on in the literacy centres under their responsibility.

The local leaders/structures have a weak collaboration with the adult literacy programmes. The local leader of Pemba revealed little knowledge about this area.

The facilitators use teacher-centred methods and abandon the learners when they get a better occupation.

The learners have problems in understanding and speaking Portuguese. Some learners mentioned having a 'hard head'. They drop out and have irregular attendance. Especially the female learners, have many domestic errands that impede them to study at home; others do not write the final exam given that they are impeded by their partners. There are few male learners in the programmes. Some learners do not have money to acquire basic learning materials.

The most interesting aspect of all this is that most of the problems are old. Studies conducted in late 80s and 90s pointed out the teacher-centred methods, lacking of training amongst the facilitators, classes in inadequate conditions, paucity of learning material, learners' dropouts, not speaking Portuguese, weak attendance, many domestic tasks as barriers to learning (see Lind, 1988; Marshal, 1990; Borges Månsson, 1996). It is this incidence of the problems that started creating bad feelings amongst the facilitators as shown in section 4.9.

4.7 Methodological aspects

As mentioned earlier in section 2.2.4.1, the assumption regarding this category was that strategies tailored to adults would impact positively on learners' motivation and consequently on the functionality of the programmes. In light of this, it was necessary to find out, from the facilitators and learners, about the way facilitators conducted the literacy sessions, if in the classrooms learners were allowed to be 'designers' of their 'social futures' (Cope & Kalantzis, 2000a, p. 7) or not.

The facilitators were asked to describe the way they usually conduct literacy sessions. Overall, the facilitators from Boane suggest that in their classes they employ active methods. Ms Angelina's answer sums up the answers of her colleagues. She mentioned the method of joint elaboration and when asked her to explain she said:

In our classes we use joint collaboration because I am working with elder people. What I deal with here ... always I think is not new for them. Then when we work together they also have space for action. And they like.

Suffice it to say that in this excerpt learners' experience is valued.

In Pemba, Ms Tainara did not respond at all to the question. Mr Ramiro, Ms Adriana and Mr Bachir also mentioned joint elaboration. However, only the former could explain what the joint elaboration is.

Ms Assucena's description of her way of facilitating sessions suggests an authoritarian and school like approach, as shown in this excerpt:

When the learners arrive they greet. After motivation I write the text on the blackboard. Before telling them "open the books" they do not open. When I say "open the books in page x they open. "Write" they start writing, "close the books for me to read" they close. I read pointing with the finger [from the blackboard]. *If I use my book I say "open the books to follow the reading". Then I ask them to read and I follow* [their reading].

It seems that the facilitators find it hard to reflect on their own practices, which may be related to their exposure to training and the accompanying discourses.

The learners were also asked about the way their facilitators conducted the literacy sessions. If for the facilitators it was difficult to describe, for the learners it was more difficult.

The few learners who managed to answer meaningfully the question in Boane suggest the following:

Ms Judia:

First we greet. The teacher asks for homework. We correct it on the blackboard. Next she writes the notes [on the blackboard] *of the lesson, explained. We copy the notes in our exercise books, solve exercises in our exercise books. Someone is indicated to present the exercise on the blackboard, the others shall analyse the solution and say if it is right or not. After that she gives us homework for the next lesson*

Ms Judia was asked if during the lesson the facilitator spoke more than the learners and she answered:

It depends. Sometimes there are issues that oblige the teacher to talk more so that we understand. But generally all of us speak because she puts us in dialogue with her.

Ms Catarina:

We greet the teacher. He asks us to listen to the radio, switches it on. We do what the radio tells us to do. After the radio, the teacher explains the lesson, we solve exercises, gives us homework and we say goodbye. However, sometimes we work only with the primer when there are no batteries for the radio.

The few learners from Pemba who could describe the way their facilitators conduct the literacy sessions suggest the following:

Ms Assina, Mr Adalberto:

For these learners, their teacher is a good one, she teaches them very well. She gives them a lot of exercises, which they solve jointly. They appreciate the collaborative work   because *"there are those who know and those who do not know, those who know pull those who do not know. Those who do not know also want to be like those who know"* (Mr Adalberto)

Ms Rahima, Ms Zubaida:

For these learners, the facilitator speaks more than the learners because she is the teacher, is there to teach. They refer to exercises during and after the transmission of the lesson. After the transmission they solve exercises in their exercise books and after that someone is indicated to present the solution on the blackboard. They said that they have received homework.

It seems that learners have difficults in talking about the way their facilitators taught them, given that, in general, they tended to answer that she/he "is good". However, when asked why the facilitator was "good", feedback was not forthcoming. Nevertheless, from classroom observations it was apparent that some facilitators reckoned as "good" had serious methodological problems. Therefore, it was inferred that it could be difficult for learners to reflect on their facilitators methodological practices, or they did not want to risk of denigrating their facilitators.

As mentioned ealier in the previous paragraph, facilitators were observed when interacting with their learners in the classrooms. The aim was to check their teaching methods. The findings from the classroom observation in Boane and Pemba suggest a kind of a formula followed by the facilitators. The findings from observations in Boane are as follows:

Table 4.15: Facilitators' methodological approach in Boane

Programme	Steps	Observations
	Greetings	Mr Felisberto' class standing up, greets him in chorus: "good afternoon, teacher". After that, the class prays for a productive literacy session. In Ms Angelina' class greetings are as the learners arrive.
	Correction of the homework	Learners do it on the blackboard under facilitator's supervision
ALFA-REGULAR	Introduction of the lesson of the day	Always based on the summary written on the blackboard. In the case of the new curriculum, the introduction is also based on the interpretation of the pictures of the lesson of the day. Mr Felisberto writes the steps suggested in his book as facilitator on the backboard (New Curriculum)

	Reading aloud of the text of the day by the facilitator followed by the learners in repetition	Very often from the blackboard
	Exposition/explanation of the lesson of the day	When there is dialogue between the facilitator and the learners, the former makes questions and the latter answer, generally in chorus.
	Resolution of some exercises for elucidation of the exposition/explanation	Generally when the lesson is on Mathematics
	Verification of content assimilation through a series of questions	Learners are given some time to solve the exercises in their exercise books. Afterwards, as volunteers or indicated by the facilitator, they solve them on the blackboard under facilitator's supervision. Ms Angelina encourages her learners to present the work done on the blackboard. The class has to validate the answer.
	Marking of homework	Often written on the blackboard
	End of the lesson	Normally the facilitators announce the end of the lesson. Mr Felisberto' class standing up to say: "goodbye, teacher. Until tomorrow" and or prays thanking God for having allowed them to assemble and have access to knowledge.
ALFA-RÁDIO	Greetings	The learners standing up to greet the "teacher": "good afternoon, teacher" and he replies: "good afternoon. How are you?". Their answer: "we are fine"
	Introduction of the lesson of the day	
	Transmission of the lesson	While the transmission takes place, the facilitator supervises the work of the learners according to the instructions from the radio
	Repetition of the lesson	The facilitator, based on the primer, revisits the lesson from the beginning and explains how to solve the questions.
	Verification of content assimilation	The facilitator resorts to different exercises from those of the primer. The learners answer in their exercise books, afterwards the correction is on the blackboard. Generally the facilitator is who makes is voice audible, explaining how to solve the questions.
	Marking of homework	Generally written on the blackboard
	End of the lesson	Mr Duarte's class stands up and says in chorus "goodbye, teacher. Until tomorrow at half past two"

The findings on methodological aspects in Pemba gathered through classroom observation are summarised in the following table:

Table 4.16: Facilitators' methodological approach in Pemba

| Programme	Steps	Observations
ALFA-REGULAR	Greetings	In Ms Assucena's and Ms Lauricénia classes the learners do it on their feet and in chorus. Sometimes they also sing a literacy-related song. In the other cases, greetings take place as learners arrive in the classroom
	Correction of the homework	Learners do it on the blackboard under facilitator's supervision
	Introduction of the lesson of the day	Always based on the summary written on the blackboard. In the case of the new curriculum, the introduction is also based on the interpretation of the pictures of the lesson of the day.
	Reading aloud of the lesson-related text by the facilitator followed by the learners in repetition	Very often from the blackboard
	Exposition/explanation of the lesson of the day	When there is dialogue between the facilitator and the learners, the former makes questions and the latter answer, generally in chorus. Exception is of Ms Assucena, since she tends to make questions directed to each learner.
	Resolution of some exercises for elucidation of the exposition/explanation	This step takes place generally when the lesson is on Mathematics. The facilitator solves the exercises alone on the blackboard, explaining the learners how to do it.
	Verification of content assimilation through a series of questions	Learners are given some time to solve the exercises in their exercise books. Afterwards, as volunteers or indicated by the facilitator, they solve them on the blackboard under facilitator's supervision. The answers are agreed in the class
	Marking of homework	Often written on the blackboard
	End of the lesson	Normally the facilitators announce the end of the lesson. Ms Assucena' and Ms Lauricénia' classes, stand up to say in chorus: "goodbye teacher. Until tomorrow at half past two". Sometimes they also sing a literacy-related song at the end of the lesson
ALFA-RÁDIO	Greetings	The learners greet the teacher as they arrive in the assembly place.
	Introduction of the lesson of the day	
	Transmission of the lesson	While the transmission takes place, the facilitator supervises the work of the learners according to the instructions from the radio
	Verification of content assimilation	The facilitator resorts to different exercises from those of the primer. The learners answer in their exercise books, afterwards the correction is on the blackboard. Generally the facilitator is who makes her voice audible, explaining how to solve the questions.
	Marking of homework	
	End of the lesson	The facilitator allows the learners to go home saying "you may go out", although the lesson is outdoors.

As mentioned earlier this section, the findings from the classroom observations and interviews suggest that that the facilitators seem to follow a formula. It must be stressed that the way the facilitators conduct the literacy sessions are still school-like ones. To begin with the discussion, the discourse and attitudes in the classroom are those of a formal children school. The learners call the facilitator *senhor professor* (male teacher) or *senhora professora* (female teacher). The literacy centre itself is called *escola* (school). In some classes, the learners, on their feet, would greet the "teacher" in chorus. Even where there is no classroom, the concept of classroom is amongst the learners and the facilitators, as the former, when arrives late, before joining the class, ask for permission to enter the space where the class is assembled, as happens in Ms Assucena's classes. Some authoritarian attitudes like those of Ms Assucena mentioned in section 4.6. regarding when to open the books, when to close them, when to write reinforce the school-like approach. Marshal (1990) reported similar school-like discourse and attitudes in a study she conducted in the south of Mozambique, as mentioned in the Introduction of this study.
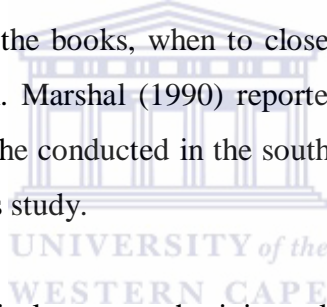
Back to the methodological aspects, the joint collaboration approach mentioned by the facilitators in some cases is masked in one question to all and answers in chorus, which convey a sense of a dialogical approach as is shown in the excerpts of a new curriculum class observed on the 29th September 2010 in Pemba.

Ms Tainara wrote the summary of the lesson:
 "*Escola Comunitária Santa Bakhita* (Santa Bakhita Community School)
 Data: 29 de Setembro de 2010 (Date: 29th September 2010)
 Tema: Estado de saúde" (Topic: Health condition)

After that, she invited her learners to open the Literacy Book in the page 65, and explains: *today's topic is the health condition. What is the meaning of health condition*? Without waiting the answer from the learners, she answers herself: *is providing information on our health.*

Then she starts the dialogue: *What do you see in the picture? What does it present?*

Learners: *People*

Ms Tainara: *Who are such people? Who is the gentleman?*

Learners: *A nurse*

Ms Tainara: *How do you know that he is a nurse?*

Learners: *He wears white shirt and trousers.*

Ms Tainara … *and who is the lady carrying?*

Learners: *A baby*

Ms Tainara: *Where are they?*

Learners: *In the health centre*

Ms Tainara: *I am going to read this small text and you follow my reading so that we can know what they are talking.* And she reads: G*ood morning Ms Maria. How are you? I am not very well, doctor. I feel dizziness, vomiting, headaches. And how is your baby? Ah, he is very well, thank you very much doctor*

Following this, Ms Tainara asks interpretation questions: *Who is sick?*

Learners: *Maria*

Ms Tainara: *What is she feeling?*

Learners: *Dizziness, vomiting and headaches*

Ms Tainara: *I am going to write the text on the blackboard given that there are students without book.*

She writes:

 "*- Good morning, Maria.*

- How are you?

- I am not very well, doctor. I feel dizziness, vomiting, headaches...

- And how is your baby?

- Ah! He is well; thank you very much, doctor."

After this, Ms Tainara reads the text aloud and all learners repeat the reading aloud. Following her reading, she asks the learners to read the text aloud while she

points to the words on the blackboard. There are reading problems: the learners do not read the words she points at the blackboard. Rather they say the words they have memorised. Instead of "*não estou muito bem*" (I am not very well), they read "*não estou bem*" (I am not well). After the word "*sinto*" (I feel) they stop. Ms Tainara completes the sentence "*tonturas*" (dizziness) and they repeat.

After this reading, she says: *Write what is on the blackboard. Then we will solve exercises.*

The darkness in the room makes that some learners approach the blackboard and standing up write the text in their exercise books. Meanwhile the facilitator goes out. She comes back 10 minutes after, explains what the exercise consist of and paraphrases the text: *Mary is who is sick because she looked for a doctor. Her baby is not sick.* And goes on: *I am going to clean the blackboard and make some questions about this text. Have you finished* [copying the text]?
Some learners: *No*
Ms Tainara: *hum... three people did not finish yet, is not?*

After 10 minutes, she cleans the blackboard and writes the questions on the blackboard:
"*1. What does Maria feel?*
2. What does the baby feel?"

Ms Tainara: *Let us answer. We may read the text in our exercise books to answer the questions.*

Following this, Ms Tainara walks through the unique corridor of the classroom, which starts at the door and ends in front of the blackboard. She lurks the exercise books of the learners and comments *right*, *very good*, *here you should have written as is in the text*. Then, she says: *Let us correct* [the exercise]. Only half of the class has finished answering the questions.

Ms Tainara calls a learner from whose answers has commented "good" to correct the exercise on the blackboard. Regarding the first question, the learner answer is "*A Maria sente tontoras*" (Mary feels dizziness.). Ms Tainara says *tontura is with u*. The learner gets confused and writes "*tontira*". Ms Tainara insists and specifies the context where to use the 'u': É *com u depois de t*. (is with u after t). The learner rectifies the word.

Ms Tainara calls another female learner to answer the second question on the blackboard. The learner writes: "*Ah ! Esse está de boa saúde*" (Ah! He is well). The answer is approved. It is a repetition of the text. The answer should be "*o bebé está de boa saúde*" (the baby is well).

After this, Ms Tainara tells her learners to copy the answers into their exercise books and marks the homework: *those learners without book must look for those who have so that can draw the picture of today's lesson. Find colour pencils to paint the doctor's shirt.*

Following this, she says: *For today is all. I see you tomorrow.*

Ms Tainara's lesson fits into the methodological approach suggested in table 4.16, with the exception that there was not correction of homework, given that the previous lesson was of evaluation. She also read the text aloud twice (one from the book and the other from the blackboard). In the remaining aspects she followed the methodological approach referred to.

I would argue that the learners are neither asked to challenge the texts they are exposed to nor their facilitators. The transcript of Ms Tainara's lesson gives an account of reproduction of the ideas conveyed by the text. Ms Tainara herself encourages such reproduction of the text when she says *here you should have written as is in the text*, as well as when she validates the answer "*Ah! Esse está de boa saúde*" (Ah! He is well) to the question "*What does the baby feel*?" In fact, the answer is not from the learners but the reproduction of Maria's speech, with

the accompanying feeling of relief marked buy the interjection "*Ah!*" for her baby being well. The learners' answer should be "*O bebé está bem*" (the baby is well).

The text presents a problem of someone (Maria) who is unwell and looks for medical assistance, but it does not give any clue if her problem was solved or not. The facilitator, for example, could have worked with the learners hearing from them what could have been the end of this 'story' – if Maria was treated or not. She also could have heard their opinion about the kind of assistance in the Mozambican health centres, which in fact is still a problem that disquiets the Mozambican government and the population, given the lack of humanised assistance from some professionals who assist the patients in the condition of receiving bribe, and lack of adequate means. Ms Tainara could have also asked their suggestions to improve the situation in the sector, and so on. This is about promoting 'agency' (Kerfoot, 2009) or citizenship through critical literacy. In this lesson there was an absence of the 'problem-centeredness' learning which is typical to African adult learners, as pointed out by Fasokun *et al*. (2005).

Although the Facilitators' Books suggest that the facilitators organise group work in the classroom, no occasion was noticed where this approach was applied. This suggests that the adult literacy sessions are still lacking the 'multiliteracies pedagogy' (Cope & Kalantzis, 2000a) proposed by the New London Group, wherein Situated Practice, Overt Instruction, Critical Framing, and Transformed Practice serve as the main components.

Regarding the 'Situated Practice', the learners lack immersion in meaningful practices in a community of learners who are able to play multiple and diverse roles drawing on their background and experiences given that the experts and expert novices available in the community are not called to the literacy centres to perform the role of guiding learners, "serving as mentors and designers of their learning processes" (The New London Group, 2000, p. 33). The new curriculum entails diverse content from the area of health, agriculture, environment, citizenship, etc. Given that the majority of the facilitators have just attained a little

more than primary education, they might have limitations in dealing with all these issues. A retired nurse for example probably would help the facilitator conducting the session on family planning or on nutrition. A traffic agent might be helpful in explaining the traffic signals. The facilitators themselves would gain from this collaboration (see Oxenham, 2008). This is about involving the community in the learning process.

Regarding 'Overt Instruction', which is the way through which students develop an explicit meta-language of Design, the understanding is that they do not develop a meta-language that portrays both the 'what' of literacy pedagogy and the 'how' of learning given that reflection on their literacy practices is not noticeable.

With regards to 'Critical Framing', which refers to interpretation of the social and cultural context of specific Designs of meaning, the learners are not invited to critically examine what they learn so that they can construct and deconstruct knowledge, and apply it meaningfully. In fact, the facilitators themselves have problems in reflecting on their own practices, as turned out when asked to describe their way of facilitating literacy sessions.

As regards the 'Transformed Practice', it is the component in which students become designers of social futures by returning to the starting point (Situated Practice) in a form of re-practice, where theory turns into reflective practice. In this component, the facilitators should with their learners develop ways that assure, in a reflective way, demonstration by the learners of how they can design and perform new practices entrenched in their own goals and values.

These deficits together reduce the opportunity of the learners for gaining agency, as their social futures (employment, better life, further education, and so forth) might remain only of prospective order. In other words, the adult literacy programmes are still in need for improving their contribution towards citizenship and development.

Although been referring to the new curriculum, which is part of the ALFA-REGULAR programme, the fragilities mentioned fit into the ALFA-RÁDIO programme as well. In this case, the methodology is the combination of the strategies designed to learning through radio (with all the multimodal resources mentioned) and the intervention of the facilitator during and after the transmission. As showed earlier, the facilitators from Boane and Pemba have different interventions after the transmission of the lesson by radio. In some cases, as mentioned by the learners, the facilitators and the technicians, the lessons simply turned into normal ones without the radio, either because there were no batteries available or because the facilitators preferred to do so. In these lessons, as mentioned in the findings, after the transmission of the lesson, the voice of the facilitator is the dominant one. He/she talks and the learners listen to him. This might be because of the limitations of the learners in using Portuguese but it might also be because of the lack of training amongst the facilitators. Another possibility may be learners' preference for listening to the facilitator, as Ms Rahima and Ms Zubaida suggest when say the facilitator is there to teach, therefore has to speak more.
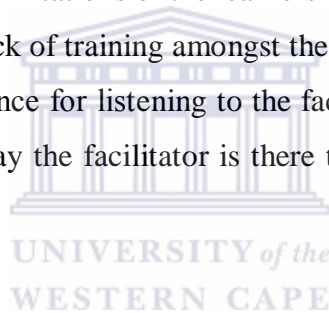
4.8 Difficulties and best practices

Inclusion of these keys issues in this study aims to find out not only the handicaps or barriers to full success of the programmes, but also those aspects that push people to carry on in the literacy programmes either as facilitators or as learners. This suggests that knowing the difficulties and the good practices of the literacy programmes enables me to have an informed opinion on the functionality of the programmes in Boane and Pemba.

Regarding barriers, commonly they are of two types - external or situational barriers. In other words, barriers which do not depend on the person and are outside the person, and internal or dispositional barriers, which exist inside the person (see for example, Lind & Johnston, 1990; Borges Månsson, 1996).

Here, the findings on difficulties are presented. Learners were asked what in general they thought were the most troublesome constraints that interfered negatively with the smooth running of the literacy programmes.

In Boane, the learners' answers point to the following difficulties:

ALFA-REGULAR programme
- Lack of learning material – exercise books, pens, pencils and learners' books for the 2nd level
- Inexistence of learners' books for the 3rd level
- Lack of adequate (or own) space for the classes
- Insufficient time for mixed classes, *given that the teacher has to pay attention to all of us. This is not easy especially for us as beginners and in need of much time* (Ms Lindinha)
- Dropouts of learners and facilitators (Ms Érica)

ALFA-RÁDIO programme
- Lack of learning material – exercise books, pens, pencils, learners' primer, batteries for the radio

For the purpose of confirmation, the facilitators, the technicians and the local leaders answered a question on the difficulties.

The facilitators' answers of Boane, beyond those difficulties mentioned by their learners, suggest the following:

- Lack of facilitators' training
- Lack of supervision
- Weak collaboration of the local structures
- Short time for the ALFA-RÁDIO programme
- Delay in the distribution of learners' books
- Delayed payment of the subsidy, which is low as mentioned earlier

The technician from Boane mentioned the following difficulties:

- Non collaboration of primary schools principals with the literacy centres under their responsibility
- Lack of means of transport for supervision

The local leader of Boane mentioned also the problem of delay in payment of the subsidy as a difficulty since it contributes to a decrease of motivation amongst the facilitators.

The learners' answers from Pemba are also convergent in the general constraints in the literacy programmes:

ALFA-REGULAR programme

- Lack of learning materials such as learners' books for the new curriculum, and for the 2nd level, exercise books, pencils, pens
- Inexistence of learners' books for the 3rd level
- Inappropriate conditions of the classroom (darkness and heat)
- Blackboard in bad conditions (they are in need of paint)
- Non-existence of toilets

Ms Bernardete, Ms Maura:

- Outdoor classes

ALFA-RÁDIO programme

Ms Zubaida and Ms Rahima:

- Outdoor classes
- Lack of learning materials – exercise books, pencils, pens, learners primer
- Size of the blackboard (too small)
- Lack of supportive family environment (Ms Zubaida)

Regarding the question on the constraints that impeded learners to do well in the literacy classes, the learners' answers from Boane are as follows:

Ms Presentina, Ms Benilda

- Not understanding Portuguese
- *Lack of learning material. I have no money to buy exercise books* (Ms Benilda)

Ms Teodora:

- *The difficulties are my own limitations to catch up the lessons. The head does not capture* [the content] *well because of the age*

The learners from Pemba, although in few number, also provided their answers related to difficulties at personal level, as follows.

ALFA-REGULAR programme

Ms Deolinda and Ms Aurélia referred to Mathematics, as they and their colleagues had many difficulties to solve the exercises.

ALFA-RÁDIO programme

Ms Rahima and Ms Zubaida referred to not being able to reply in Portuguese.

The learners were also asked to rate the most pressing/overwhelming constraint. For the learners of the two programmes in Boane, lack of learning materials and not understanding Portuguese are the most troublesome constraints at the point of leading to dropouts in the ALFA-RÁDIO programme.

Regarding the learners from Pemba in the two programmes, they rate lack of learners' books and not mastering Portuguese as the most pressing/overwhelming constraints.

With regard to the facilitators' answers on the constraints in the literacy programmes, these are summarised excluding those aspects referred to by their learners, as follows:

- Many domestic errands for the female learners leaving them with very little time for studying

- Learners' weak assiduity

- Learners' irregular attendance

- Learners' dropouts

- Learners who cannot speak Portuguese

- Facilitators who forsake their classes when they get a job or shift to primary education

- Short time for the ALFA-RÁDIO programme

The technicians of Pemba suggest the following difficulties:

- Husbands who impede/hinder their wives from writing the final exam

- Language barrier given that there are learners who do not understand Portuguese

- Few male learners in adult literacy programmes

- Lack of means of transport for supervision

The local leader of Pemba was not aware of difficulties, given that the primary school principal did not yet talk to him on this issue.

The technicians at the central level referred to the following difficulties:

- Lack of funds to sustain demand of adult literacy programmes

- Lack of specialized institutions to assure training of facilitators

- Language limitations of the learners since they do not master Portuguese

The observations in the two research sites corroborate the difficulties related mainly to lack of learning materials, inadequate classrooms conditions, and

outdoor classes. All these problems were identified in studies undertaken in 80' and 90' (see for example, Lind, 1988; Fuchs, 1993; Borges Månson, 1996)

Regarding the difficulties, it was assumed that the respective questions would generate data related only to the context of teaching and learning process. However, both the learners and the facilitators went beyond this boundary. In the case of the facilitators, their answers suggest a pattern of emergent themes such as inconsiderateness from the DINAEA and demotivation amongst them.

4.9 Facilitators' feelings of inconsiderateness and demotivation

The main problem for these bad feelings is the subsidy. This problem is as old as many others just mentioned. Since early 2000 this is been reported by the facilitators in annual meetings of the Adult Literacy and Education Sector. This has disgusted the facilitators to such an extent that they have been accusing their superiors of not caring about them. As mentioned earlier, when the facilitators were asked about their expectations, the constraints as well as their suggestions towards improvement of the programmes, invariably they referred to the subsidy with concern for two reasons: it is low and it is paid with delay.

In Pemba the facilitators relate the subsidy to the price of 50kg of rice and point out that they cannot buy it with the subsidy. Most facilitators expressed anger, disappointment and demotivation when talking about the subsidy. For them their superiors do not consider their effort to work in very difficult conditions. The facilitators tried a meeting with their superiors at the SDJET aiming to get explanation about the constant delay in the payment of the subsidy. Their attempt did not succeed. Their learners came to know that the facilitators were unhappy because of the low amount and irregularity of its payment. Some of the learners who were sellers at the market started making commentaries in the sense that they were in a better position selling in the market than their facilitators who have studied and received such low subsidy. This fact affected negatively the motivation of the facilitators given that they lost 'moral authority' to encourage their learners to learn. Fuchs (1993) reports a similar case on the literacy

campaigns in Mozambique: the facilitators received a low remuneration in the enterprises or even nothing in the residential areas. Their status and effects of literacy did not distinguish them from their learners. Although they held some schooling, they could not reach a new professional or social status. This made difficult the transmission of the meaning and advantages of being literate to their learners.

Some facilitators who work for the programmes for long time are of the opinion that the literacy programmes are in a decadent stage given that in the past they could receive learning materials in the beginning of the year, including pens, exercise books for lessons planning. However, such practice is no longer noticeable. In fact we are experiencing hard times as consequence of the global financial crisis and this scenario of lack of materials probably will not change soon.

However, in this chaotic scenario, there are factors that are still fuelling the programmes. The learners praise the way their facilitators teach them, their patience and friendship, their assiduity, and availability to help them. Interesting is the fact that only the male learners mentioned existence of classroom and desks as a good practice, which might be an indication of their keenness to attend the literacy centre with these minimum conditions. In fact, in the outdoor classes there were no male learners. Where at least there were benches or desks, at least one male attended the classes. The Escola Comunitária Santa Bakhita is where many male learners were observed in the classrooms. A remarkable thing about this adult literacy centre is that the facilitators do not mobilise learners to enrol in the programme and the classrooms are crowded. The learners themselves take the initiative.

4.10 Assessment of reading, writing and speaking in Portuguese

As mentioned earlier in section 3.5.2.1, this thematic category was included to collect additional information not only to assess the functionality of the literacy

programmes but also to consolidate opinion on the meaning of literacy. In light of this, the learners were asked about their own opinions on their performance in reading, writing and speaking in Portuguese.

The few learners of the ALFA-REGULAR programme who could assess their skills in reading, writing and speaking in Boane suggest that they write better than read and speak much better than they read. However, it is noteworthy here to state that such writing is mainly copying of texts from books and blackboards.

Mr Isidoro and Ms Catarina are also able not only to read their primer, but also to copy texts into their exercise books as well as speaking an intelligible Portuguese.

With regard to learners from Pemba, the few answers suggest the following:

Ms Joana, Ms Ms Bernardete:

- Still have difficulties to write; they read a little bit and speak without major problems

Ms Maura:

- Has many difficulties to read; may write what she copies; speaks reasonably

Mr Azarias, Ms Deolinda:

- Read, write and speak without major problems

Ms Rahima, Ms Zubaida:

- Have difficulties in reading; but may copy texts from the primer

While Ms Rahima understands Portuguese but cannot reply, Ms Zubaida still has problems of understanding Portuguese. As her colleague, she cannot speak Portuguese. However, when Ms Zubaida was asked if she could follow the lessons transmitted by the radio, she answered positively.
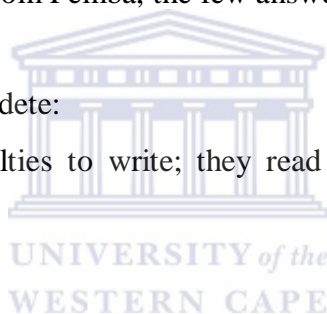
4.11 Training and supervision

As mentioned earlier in section 2.8, studies on adult literacy in Mozambique found out that most facilitators lack training (Lind, 1988, Marshal, 1990, Fuchs, 1993, Borges Månsson, 1996, Patel *et al*., 2000). This resulted in their learners repeating themselves, in chorus, the reading of texts till their memorisation. In light of this, the facilitators were asked if they have attended any training since they started working.

The facilitators' answers in Boane suggest the following:
Ms Angelina never attended any training. Mr Duarte attended one and Mr Felisberto two. The length of training was of two weeks. The focus was on teaching methods for adults, facilitator-learners relationship and strategies of learning assessment. The training was organised by SDEJT technicians.

The answers from the facilitators of Pemba suggest the following:
All the facilitators attended at least one training course. There are facilitators who attended five training courses. The length of the training ranges from two to ten days. The facilitators who participated in the training in the new curriculum say they did not learn absolutely anything, given that the course was in two days; they started at 8:00am and closed at 11:00am. Lack of funds is the cause for this poor training.

The training courses are organised and facilitated by the technicians of SDEJT. The focus of such training course was on teaching methods, lesson planning, learning assessment and on how a facilitator shall present herself/himself before the learners.

The technicians at the district and at the central levels also mention the problem of lack of funds for facilitators' training. The technician from Boane mentioned that four years passed without training of facilitators, and only in 2012 funds were made available for this purpose. As an alternative solution, he used to send the facilitators to the other districts where training was available (Matola and

Namaacha). At the central level one of the alternatives mentioned is financial support from partners. At the district level the facilitators with more experience are encouraged to help their newcomer colleagues.

Regarding supervision, the facilitators were asked if their literacy sessions have been visited.

The facilitators from Boane provided answers that suggest the following:

The three facilitators never benefited from a supervision visit. However they admit that they might learn something from a supervision visit.

In Pemba, those facilitators that were visited in the context of supervision reckon the visits as important since at the end of the visit the lesson is analysed and such analysis is a learning moment that leads to better teaching practices. The objectives of the visits are: monitoring of the teaching and learning process, difficulties assessment.

Ms Lauricénia's answer may be a sum up of the facilitators' answers from Pemba:

A technician from the district level came to observe my lesson. She praised me but also criticised me in certain aspects. The visit was good because I changed what I did not do well before. I used to speak most of the time given that they could not reply in Portuguese. I changed that. We grow up like this. The objective of the visit was to see how the lessons were facilitated if with difficulties or not.

The technicians reckon the supervision process as vital for the literacy programmes as it allows that problems detected in the teaching and learning process are solved. However, lack of means of transportation has constrained the supervision process.

That the facilitators lack regular and reliable training and supervision if they are required to perform adequately and make the programmes more functional is evident. Sessions of two days are not enough to enable the facilitators to engage in a productive process of helping adults to learn. In the case of Pemba, just to show how serious is the issue of training, the facilitators who should work with the new curriculum in the experimental phase had a one day meeting as the SDEJT had not logistics to assemble them for more time. The facilitators made it clear that they did not learn anything and acknowledged that working with the new curriculum is very demanding, since the facilitator has to mobilise information and creativity to facilitate the lessons in a meaningful way. In June of 2012, the facilitators were still waiting for training so that they could implement the new curriculum. By the time of writing this Chapter, a technician was contacted to confirm some information and indicated that the training was only in two days as result of lack of funds for a longer and reliable training. The technicians at the central level also confirm lack of funds for this activity. Given the demands of the new curriculum and the low profile of the facilitators in terms of academic and professional qualifications and exposure to relevant training, in opinion, this curriculum hardly will be functional, despite its richness in terms of content regarded as actual and relevant by the learners, facilitators and technicians. As a technician of Pemba said:

The secret for success of the programmes is training. If we train the facilitators for at least one month, I think that we can have good results. If we implement the new curriculum without training we are at risk of the facilitator not being capable of mediating the sessions.

The facilitators should be backed by a good and regular process of supervision. However, given the financial problems experienced in the sector, the supervision is weak also, another menace to the functionality of the programmes.

4.12 Literacy programmes' contribution towards development and citizenship

As mentioned earlier in section 3.5.2.1, the aim of inclusion of this key issue in this study is to obtain information, from learners, not only to associate literacy to development and citizenship, but also to inform opinion about the functionality of the programmes. The literacy programmes were assessed to ascertain whether they promote literacy for development and 'literacy for citizenship' (Stromquist, 1997).

In light of this, the learners were asked how they used to follow what happened in their community, province, nation and worldwide.

The learners' answers from Boane suggest the following:

Ms Benilda, Ms Teodora, Ms Alda , Ms Ana Bela, Ms Érica, Ms Judia, Mr Admirado:

- Follow news in Portuguese through TV, although for Ms Benilda is with effort as she does not understand everything
- Read newspapers (Ms Ana Bela)

Ms Presentina, Mr Isidoro:

- Follow news in Portuguese or in Xichangana via radio

Ms Lindinha, Ms Catarina:

- Do not have TV or radio. They follow via neighbours or family.

The learners' answers from Pemba suggest the following ways of getting informed:

Ms Assina, Ms Ernestina Mr Adalberto, Ms Zubaida:

- Do not have TV or radio. They get informed by friends, neighbours and family

Ms Bernardete, Ms Rahima:

- Follow news on radio

Ms Joana, Ms Bernardete:

- Follow news on TV
- Reads newspapers sometimes (Ms Joana)

Mr Azarias, Ms Deolinda:

- Follow news on TV and radio
- Reads newspapers (Mr Azarias)

Ms Aurélia:

- Is not used to follow news although she has a TV and radio

Mr Adalberto:

- Is not used to follow news but he has a radio
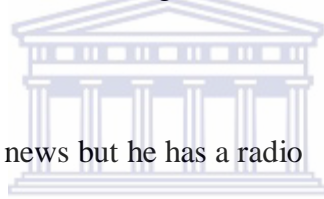
The learners were also asked if there were change(s) in their life and community as a consequence of attendance to literacy classes.

The findings from the learners' answers of Boane suggest the following:

Ms Benilda, Ms Lindinha, Ms Alda:

- Being able to write the name
- *My husband does not call me brute anymore* (Ms Benilda)

- Ms Teodora:
- *Before, I was shy even being owner of a barraca. I did not know how to write name. Now I opened a bank account, signed myself, I am concerned with profits. Before I just sold the products and I did not see gains*

Ms Ana Bela:

- Gained value from her bosses
- Monitors her daughter education

Mr Admirado:

- Possess more information on diseases, on how to improve nutrition
- Pays more attention to newscast

Ms Judia:

- *It was worth it. Now I can read. I am out of darkness.*

Ms Érica:

- *Now I read and write SMS's. I am continuing studies. It is a big change in my life.*

M Isidoro:

- Learned how to take care of the locality and the importance of going to the hospital instead of looking for witchdoctors. Now he passes these messages to the other residents as 10 House Head.

Ms Catarina:

- Speaks Portuguese with other people
- Helps her colleagues coping with learning at the centre

For the purpose of confirmation, the facilitators were asked if they have noticed changes in their learners' lives and community resulting from attendance to adult literacy programme.

The facilitators from Boane, beyond the changes mentioned by their learners, suggest the following:

- Difference in the way of thinking
- Application of improved seeds

- Better preparation of the soil
- Self-orientation regarding public transports

The local leader of Boane also answered about possible changes in the community and mentioned the following:

- *People learned that if they open holes they have to cover them to avoid erosion*
- *People are aware of the danger of wildfires and reduced its practice as a way of land preparation for cultivation*
- *People know also that the wildfires impoverish the soil*

With regards to learners from Pemba, they suggest the following changes:

Mr Adalberto:
- Attributes more value to study

Ms Bernardete:
- Knows how to write her name
- Speaks Portuguese

Ms Maura:
- Attends meetings at her child school
- Monitors her child school education checking if there is new information in the exercise books, as he may skip lessons

Mr Azarias:
- *When someone studies is always clean, hygienic and respectful*

Ms Deolinda:
- Everything has changed for her. Now she understands people and is able to forgive them
- Sensitizes family members and friends to study

Ms Aurélia:

- Now she can count large amounts of money
- Her household is more harmonious

Ms Rahima:

For this learner nothing changed.

Ms Zubaida:

- Now she can count money in Portuguese
- She is able to write her full name

Similar to the case of Boane, the facilitators of Pemba provided answers on changes in their learners' lives and community, as follows:

- Getting a job after completion of the programme
- Serving as facilitator in the centre where studied
- Getting loan without husband intermediation
- Privacy in their communication in paper or by mobile phone

As to the local leader of Pemba, he has not provided any helpful answer.

The content included in the new curriculum in place since 2012 was also analysed, aiming to check whether the programmes address issues linked to access to technology and exertion of citizenship. The new curriculum deals with the issue of development in its various meanings, for example, social development, and economic development. It has also a topic on exertion of citizenship, which includes education for peace and citizens' basic rights and duties. Regarding access to technology, the new curriculum has a topic on communication where solely lists the means of communication and there is no attempt to promote access to technology amongst learners in the sense, for example, of digital literacies. The ALFA-RÁDIO programme also deals with issues of family education, agriculture, health, and civic education. However, it does not have any content linked to technology or access to it.

To answer the research question on the extent to which the literacy programmes address issues of development and citizenship, the learners answered the question on how they used to follow what happened in their community, province, nation and worldwide. Information is power and who does possess it has power. The findings suggest the following ways the learners use to follow information:

While in Boane, the majority of the learners get informed only through TV (Ms Benilda, Ms Teodora, Ms Alda, Ms Ana Bela, Ms Érica, Ms Judia, Mr Admirado), in Pemba none uses exclusively TV to follow information.

In Boane, two learners follow news only through radio (Ms Presentina and Mr Isidoro). In Pemba only Ms Rahima uses this single way to get informed. In Boane, Ms Ana Bela, beyond following the news on TV, reads newspapers. In Pemba, only Ms Joana is in the same situation. In Pemba Ms Deolinda and Mr Azarias follow information through TV and radio. Mr Azarias also reads newspapers he uses to buy.

While in Boane two learners do not have TV or radio, in Pemba, there are four learners without these means of communication. In both the cases, the sources of information are their neighbours, friends or family.

Ms Aurélia from Pemba, although has available means of communication such as TV and radio, is not used to follow information.

From these description on how the learners get informed on what happens in their community, province, nation and worldwide, it can be inferred that the learners from Boane are in a privileged position when compared to the learners from Pemba, given that in their majority possess TV and use it for their information. They get information in a combination of images, sound, spoken and written texts having to combine these different modes of communication to make meaning of the information broadcast. This is about multimodality. When asked on the

circumstances they used to read, write and calculate out of the classrooms, only Ms Ana Bela mentioned reading of subtitles on TV. Given that the TV newscast always includes written material in the subtitles, the practice of reading the subtitles might not be exclusive to Ms Ana Bela in Boane, or to Ms Joana in Pemba, who also mentioned reading the subtitles.

Following information through radio comes next information through TV, which suggests that the radio is getting old-fashioned when compared to TV. Theoretically, the majority would have and use this device to follow information, since it is cheaper compared to TV. Even though there are learners who do not possess it.

The number of learners who get informed through newspapers is still insignificant: two cases in Pemba and one in Boane. In fact only Mr Azarias mentioned buying newspapers. Ms Joana reads newspapers her sister collects in her workplace and Ms Ana Bela reads newspapers at her workplace.

A circumspect analysis of the learners' literacy practices in the context of the classroom is conducive to the opinion that the learners are not encouraged to challenge what their books convey. In fact, they are not asked to expose their opinion about the texts they deal with in the classroom. The only option found in the Facilitator' Literacy Book regards to present their ideas about the pictures that accompany written texts, an activity that occurs in the first moments of the lesson. The questions are organised in such way that the learners just have to extract the answer from the texts. This is visible in the learners' Literacy Book of the new curriculum. This suggests that there is a lack of critical perspective in learners' literacy practices. As Cheah (2001) suggests, any initiative toward critical literacy may be a bottom-up approach, centred on students and not on the teacher. However, Walace (2001) warns that critical literacy awareness and use depend on the practice of specific types of meta-level awareness that individuals do not acquire naturalistically in the daily life. Rather they learn them in the school setting. This is to argue that if the facilitators do not have access to this kind of

awareness, it is improbable that they practice this kind of literacy with their learners. In fact, the facilitators themselves reproduce the view of DINAEA conveyed by the books they use in the learning process. The methodological orientations, the suggestions of what they have to ask the learners or to tell them as the main message in a specific theme as well as the key of the exercises provided to them in the Facilitator Book are the strings they follow to facilitate the lessons.

Given the fact that the facilitators follow the Facilitator's Literacy Book, which conveys methodological orientations, the situation described in the previous paragraphs is quite similar in the two settings.

As in the case of the ALFA-REGULAR programme, there is lack of critical literacy in the ALFA-RÁDIO programme.

4.13 Conclusion

This Chapter has discussed the findings of the study with a focus on the research questions and the methodology followed for data collection. Where appropriate, the thematic categories predetermined are retained, and in other cases categories are merged given their interconnectedness in attempt to formulate opinion on the functionality of the literacy programmes. The Chapter began with the discussion of the concept of literacy underpinning the literacy programmes. From the discussion, it followed that the autonomous view of literacy is one that underpins the literacy programmes, given that the facilitators and the learners systematically linked literacy to positive social outcomes in an automatic way. Although the documents in use in the area of adult education suggest the functional view of literacy, the autonomous view comes across as more prevailing given that there is no evidence of such a functional view of literacy in the policy terrain. Following this, the facilitators' and learners' profiles were presented and discussed based on their personal data, their language and previous literacy experience, learning needs, motivations and expectations. The next section discussed the potentialities of digital literacies. Further to this, the facilitators' and learners' literacy practices

in different social domains were discussed, including the classroom context. This was followed by a discussion of the response of the programmes to the learners' needs, motivations and expectations. The next section detailed the methodological aspects in the literacy programmes in Boane and Pemba. Following this section, the difficulties and best practices related to the literacy programmes in the research settings were discussed. The next section, discussed emergent themes – facilitators' feelings of inconsiderateness and demovtivation. Further to this, assessment of reading, writing and speaking was discussed. The following section brought the problems related to facilitators' training and supervision. Finally, the Chapter discussed the contribution of the literacy programmes towards development and citizenship.

CHAPTER FIVE

5. CONCLUSIONS, IMPLICATIONS, RECOMENDATIONS AND LIMITATIONS OF THE STUDY

5.1   Introduction

This study set out with the aim to seek answers to four research questions with reference to the findings discussed the in the previous Chapter. This last Chapter presents the conclusions of the study, its implications regarding curriculum design, as well as recommendations derived from the two research settings.

This Chapter begins by presenting the conclusions on the concept of literacy underpinning the literacy programmes in Boane and Pemba. Following this, the conclusions on the facilitators' and learners' profiles are presented, followed by the conclusions related to the programmes' response to the learners' needs, motivations, expectations and access to technology in the two settings. Subsequently, the conclusions on the contribution of the programmes towards development and citizenship are presented.

After the conclusions, the implications of the study for curriculum design for adult learners as well as language policy and facilitators' training and supervision are discussed. The recommendations of the study are presented. Finally, the limitations of the study are discribed.

5.2 Concept of literacy underpinning the literacy programmes

This section presents the conclusions related to the first research question, *What model/concept of literacy underpins the literacy programmes used in Mozambique (Boane and Pemba)?*

The discussion has shown that the learners and their facilitators seem to hold the conviction that literacy invariably leads to positive social outcomes. Such a

conviction is located in the autonomous view of literacy that the New Literacy Studies (Street, 1984, 1995; Gee, 1996; Barton, 1994) have challenged through the ideological model of literacy. This model conceives of literacy as a variable, multiple and socially, culturally, and discursively embedded construct in the contexts where it occurs. For the learners, their conviction is that by studying in the literacy centre they will have access to employment, they will be able to pursue further education, they will establish profitable businesses, and so forth. This researcher does not deny the positive outcomes that literacy might bring to the learners or to the society, however, such outcomes do not happen automatically. The cases of learners who attend the literacy centre as small business managers are illustrative that it is not literacy that enables people to get employment. People who are in need of employment will not find employment simply because they have acquired literacy. Ms Érica, Ms Judia and Ms Aurélia expected to get employment after completion of the literacy programme, however they did not achieve their aspirations. Ms Assucena is a facilitator who holds a Grade 10 qualification, but her social condition is not different from that of some learners deprived of capabilities to buy the basic learning materials. As mentioned earlier, she even asks for help from other learners so that she can have a pen and an exercise book to write down her lesson planning. Theoretically, in view of the autonomous model of literacy, Ms Assucena should not have suffered financial constraints as an educated person.

Such a view of literacy leading automatically to gainful outcomes is disseminated by the documents in use in the sector of adult education in Mozambique. According to this view, only with literate people can the country overcome poverty and attain development, which to some extent excludes the masses of illiterate people from participation in the process of development. Evidence of statements conveying the autonomous view of literacy, sometimes masked in the functional view, was provided in section 4.2. Caution is needed regarding the discourse around the meaning of literacy so that people do not construct illusive aspirations for their lives.

5.3 Facilitators' and learners' profiles

This section presents the conclusions on the facilitators' and the learners' profiles, aiming to answer the following research question: *What is the profile of the facilitators and learners as to gender, age, social status, needs, motivations, expectations, language, and previous experience of literacy in Boane and Pemba?*

5.3.1 Facilitators' profile

The majority of the facilitators of Boane and Pemba come from rural backgrounds and are women. The majority are between 24-35 years old and married. This suggests an active and young body of facilitators. The majority of the married female facilitators are not household heads. All facilitators, with the exception of one, have another occupation beyond facilitating literacy classes, ranging from teaching, running businesses, farming and cultivation to doing social or professional work. Their occupations suggest a modest social status of the facilitators.

With the exception of one facilitator from Pemba, all facilitators are volunteers. This means that they do not have specific training in adult education. The majority of the facilitators just have a Grade 7, the equivalent of primary education, and uncompleted secondary education. This academic/professional profile of the facilitators appears to tally with the expected facilitator characteristics described by Oxenham (2008).

Regarding the language and previous literacy experience, the majority of facilitators have a Bantu language as their mother tongue, with the exception of two facilitators, one in each research site. This is in accordance with the overall language situation of the country, where the majority of the population (85,2%) has a Bantu language as a mother tongue and an insignificant number (10,7%) speak Portuguese as a mother tongue. At home, in the two research settings, the facilitators tend to use the mother tongue and Portuguese, a synthesis of the nationwide language situation of coexistence of the Bantu languages and the

official language. They perform an 'optimal bilingualism', in Lopes' (1998) designation. This suggests that the facilitators in their majority are at least bilingual. All facilitators have studied Portuguese, most having started studying from or over the age of seven. The facilitators from rural backgrounds started studying relatively late compared to the facilitators from urban areas.

Regarding the issue of motivation, there are three discernable categories of facilitators: one is composed of facilitators who joined the adult literacy programme motivated by the need to facilitate the learning process of their compatriots. The second is composed of facilitators who joined the adult literacy programmes as a consequence of 'external motivators' (Roger, 2001) such as unemployment. The third category is composed of facilitators who were trained as professional adult educators.

Regarding the facilitators' expectations it can be said that they do not represent a permanent body of literacy facilitators given that for different reasons (aspiration to a better remuneration, to a different professional qualification) they are propense to quit the adult literacy programme, especially the young facilitators. This can confirm Oxenham's (2008) study finding as mentioned earlier.

5.3.2 Learners' profile

The majority of the learners from Boane and Pemba are women between the ages of 24 and 35. The majority are married, which implies that they have to deal with family and other subsistence activities beyond attending the literacy programme. However, most of the female learners are not household heads. These learners correspond with the expected learners' characteristics stated by Oxenham (2008). In many adult literacy programmes the majority are composed of women, since in many families daughters are not sent to school (see Mwiria, 1999). There are poor learners but there also learners who run small businesses, which reinforces the idea that the literacy programmes are not only for the poor, as corroborated by Torres (2003).

Regarding language and previous literacy experience, the learners from Boane and Pemba have a Bantu language as their mother tongue, and the majority speak the mother tongue at home. Similar to the case of the facilitators', some learners use concomitantly Portuguese and their mother tongue, which in fact is illustrative of the multilingual and multicultural characteristics of the research settings.

The learners of Boane and Pemba commonly joined the literacy centres for the following reasons: business; identity (re)gaining; mobility; education (theirs or of their children); getting employment; communication in Portuguese either in the oral or written form; religion. Most of these reasons are external factors in Rogers' designation (2001), with the exception of (re)gaining identity and socialisation.

Concerning expectations, the majority of learners have access to employment and further education. With regards to employment, there are learners who already run small businesses. Instead of thinking of expanding their business, they aspire to become employees, an antithetical attitude to the government's encouragement of entrepreneurship to eradicate poverty.

5.4 Facilitators' and learners' literacy practices

5.4.1 *Facilitators' literacy practices out of the classroom*

This study has provided evidence on the diverse social domains that facilitators of Boane and Pemba perform literacy practices within, including practices incorporating technology. These social domains are:

(i)   Professional domain – for those facilitators who work on the basis of a contract with a public institution;

(ii)   Social activities domain - for the facilitators who are social activists;

(iii)   Leisure domain – for the facilitators who read and or write stories or poems, magazines, subtitles of newscast and movies, novels, etc.;

(iv)   Religious domain – for the facilitators who read and/or write church songs and read other church literature;

(v)   Business domain – for those facilitators who run a small business; and

(vi)   Communication domain – for all facilitators.

In general, the facilitators read more than write. Their common literacy practice is reading and writing of SMS's. The majority use Portuguese in their literacy practices, with the exception of two facilitators: one also uses English and the other also uses Arabic.

The facilitators of Boane and Pemba indicated using literacy practices linked to technology. All possess and use mobile phones. Only two do not use ATMs (one in Boane and the other in Pemba). Television is the device also mentioned, since they read the subtitles of the newscast and movies. Some learners do not have a TV. Only one facilitator uses a computer. The fact that facilitators are not familiar with internet condemns them to remain local citizens whose contact with the rest of the world is only via TV or the newspapers, means of communication that are not available for all facilitators.

5.4.2   Facilitators' literacy practices in the classroom

The facilitators' literacy practices at Boane and Pemba exist at three levels: writing, reading and speaking. The facilitators of the ALFA-REGULAR programme invariably write the following on the classroom blackboard: the summary of the lesson of the day; the text of the day from the learners' book as well as the respective exercises; and the homework. Their reading practices are based on two sources: the blackboard, from where, they generally read aloud, the text of the day and the respective exercises they have written; and the learners' exercise books, from which, generally in silence, they read the homework and the lesson-related exercises of the day.

Concerning speaking, they perform an elucidation on the lesson of the day based on the summary of the lesson written on the blackboard or on the pictures of the lesson of the day in the case of the new curriculum. They rarely comment on texts created by learners, given that they rarely expose learners to this kind of text production. In addition, they rarely clarify learners' doubts because the learners rarely have doubts to present to them. This is an indication that the learners tend to be passive consumers of whatever their facilitators provide them, repeating what they are prompted to repeat till it is memorised. This problem is also reported in the 80s and 90s (see Lind, 1988; Marshall, 1990; Fuchs, 1993).

The facilitators of the ALFA-RÁDIO programme also perform literacy practices at the three levels mentioned earlier in this section. Before the transmission of the lesson of the day, they write the respective summary on the blackboard. After the transmission, also on the blackboard, while the facilitator of Boane writes the lesson-related text of the day and the respective exercises, since he repeats the lesson for the learners, as well as the homework, the facilitator of Pemba just write the exercises and the homework. Concerning reading, they read in silence or aloud, the homework solved by the learners in their exercise books or on the blackboard. During the transmission of the lesson, they read in silence their own primer following the transmission of the lesson. Sometimes in silence, sometimes aloud, they read learners' answers in the primers. After the transmission of the lesson, while the facilitator of Boane reads his own primer and learners' answers in their exercise books and on the blackboard, the facilitator of Pemba just read learners' answers in their exercise books and on the blackboard.

Pertaining to speaking, before the transmission of the lesson, facilitators introduce the lesson of the day, based on the summary written on the blackboard, as well as comment on the learners' answers to homework. During the transmission of the lesson, they explain/ reinforce the instructions transmitted to the learners by the radio so that the learners may follow meaningfully the lesson in transmission. After the transmission of the lesson, while the facilitator of Boane recaptures the text of the day, and explains doubts that arise from the learners' answers to the

exercises, the facilitator of Pemba just explains doubts that arise from the learners' answers to the exercises. These differences in the way the facilitators of the ALFA-RÁDIO programme mediate the lesson is illustrative of the view that literacy is variable, multiple, and socially, culturally, discursively embedded construct in the context where it takes place (see Street 1984, 1993, 1995; Heath, 1983).

Portuguese is the language assigned to the literacy practices in the classroom although in some cases, in the case of the ALFA-REGULAR programme, when there are problems of communication amongst the learners and the facilitators they resort to a Bantu language, Xichangana or Xironga in Boane, and Macua or Munai in Pemba. In the ALFA-RÁDIO programme I never noticed use of a Bantu language between the facilitators and the learners, but solely amongst the learners.

5.4.3 Learners' literacy practices out of the classroom

The learners are still in need of having access to technology. Most of them do not have mobile phone; some of the learners who possess this device do not use it meaningfully, given their incapability to access the inbox message and reply the messages sent to them or to save the names of their callers. There are yet a few learners using the ATM. None uses a computer. They are in need of digital literacy knowledge and their facilitators may have an important role in equipping them with such knowledge. Their literacy practices fall into the social domains of leisure, religion, business and communication.

5.4.4 Learners' literacy practices in the classroom

In the ALFA-REGULAR programme, the learners of Boane and Pemba most of the time reproduce the texts written on the blackboard by their facilitators, namely, the summary of the lesson; the text of the lesson of the day; the exercises; and the homework. They have few opportunities to write without copying and such opportunities occur when they have to write small essays on a topic chosen by the facilitator. Another opportunity they have is when they resolve exercises of

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the lesson of the day or the homework. With regard to reading, the learners read what their facilitators and the Learners' Literacy Book demand them to read. Generally aloud and following their facilitators, they read texts from the blackboard. They also read texts from their books, rarely aloud. Generally in silence they read the homework, the text of the lesson of the day and the respective exercises in their exercise books. Regarding speaking, the learners' utterances are confined to the presentation of the homework or to answers, generally when the facilitators ask a one-question-to all. They rarely expose their doubts since they are not stimulated to be reflective learners but rather are consumers of the knowledge made available to them by their facilitators. Similar to the learners of the ALFA-REGULAR programme and for the same reasons, in the ALFA-RÁDIO programme, the learners rarely expose their doubts. The learners' literacy practices in the classroom are shaped and constrained by the methodological approach followed by the facilitators. These kind of literacy practices are echoes of those practices described, for example, by Lind (1988) and Marshall (1990).

This study has provided evidence that Portuguese as a language of instruction is a barrier for learning due to the fact that many learners have a Bantu language as their mother tongue and have not mastered Portuguese. The learners are aware of this problem but prefer to learn in Portuguese, as Portuguese is the official language and consequently the language of social mobility. This contradiction is also identified in Borges Månson (1996) and Actionaid Denmark (2001).

5.5 Programmes' response to learners' needs, motivations, expectations and access to technology

This section presents the conclusions that relate to the research question *To what extent do the literacy programmes respond to the learners' needs, motivations, expectations and access to technologies of the adult learners?*

The ALFA-REGULAR programme appears to be quite responsive to the learners' needs, motivations, and expectations when compared to the ALFA-RÁDIO

programme. In the ALFA-REGULAR programme, there is some evidence of satisfaction of some learning needs, motivations and expectations that relate to short-term achievement, such as writing names and counting money, or of medium-term achievement, such as speaking Portuguese. A considerable number of learners from the two research sites mentioned being able to write their name as an important change in their lives, an achievement that boosted their self-esteem.

Some needs, motivations and expectations relate to long-term achievement, for example pursuing further education, and their achievement depends upon completion of the programme. However, there are other needs, motivations and expectations that do not depend directly on the programme, for example, getting employment or establishing a business. Furthermore, there are cases of learners who have successfully completed the programme but could not get employment. This serves to challenge prevailing convictions that only schooled people get employment (and reach other positive social outcomes) or that literacy is the only way to overcome poverty. This research argues that poverty itself prevents people from becoming literate, given that a famished person will first look for food and only after having satisfied this basic need will he/she be able to meet learning needs (see Torres, 2003; Muiru & Mukuria, 2005).

On the other hand, there are needs, motivations and expectations linked to communication and business that appear to fall in the scope of the programme, but which go unsatisfied. Regarding business, it is dealt with as a transversal content and there was no evidence of treatment of this content either from the interviews with the learners, the facilitators and the technicians, or from the classroom observations. This is disquieting in light of the supposed functional view of literacy conveyed in DINAEA's documents. First, it seems that the DINAEA handicaps itself by designing a curriculum with this component and not supplying a well prepared body of facilitators to deal with it. As Linden and Munguambe (2011) observe, one cannot empower learners without empowering the learning facilitators. Second, if, in DINAEA's view, "literacy should be functional, aiming at basic notions of reading, writing, calculation and *life skills*" (DINAEA, 2010, p.

3, own emphasis), at least the life skills (and business management is one of them), which are meant to prepare the learners to cope better with their lives, should be assigned a specific time. This suggests that without a specific time allocated to business management and other life skills, the facilitators will not feel bound to treat this issue as important in the lessons, since literacy in the new curriculum has much content to deal with and instead of being over two years as in the old curriculum is in one year. Hence, business management may be at risk of remaining solely an ambition for empowering learners to reduce poverty.

Regarding learners' needs, motivations and expectations linked to communication, the new curriculum only superficialy lists the means of communication, amongst them the mobile phone, the computer and TV. Given that learners are in need of digital literacies, such a listing may be considered as an attempt to create opportunity for learners to have access to technology, however, this is inadequate as learners want to learn how to meaningfully use the mobile phone communicating without intermediation. That is, they do not want digital literacy brokers who might have access to their private life when helping them to access digital communications. In light of this, facilitators should be prepared to cope with this new learning need, which reflects the learners' desire to fit in with digital technologies, which are rapidly increasing in Mozambique. As Torres (2006) points out, expansion of digital technologies enhances literacy needs, given that such technologies require 'literate users' or 'proficient readers and writers'. In other words, the learners are in need of mastering digital literacies, which might improve not only their communication opportunities but also their learning opportunities.

Regarding the ALFA-RÁDIO programme, the problems it experiences weakens its responsiveness to learners' needs, motivations and expectations. This study provides evidence of language barriers in the learning process in the two research settings. The lessons transmitted via radio are in Portuguese and the transmission is straightforward from the beginning to the end, without any interruption. While the lesson is in transmission, the learners have to perform some exercises, which

presents challenges: first they have to understand the language; second they have to understand the content of the lesson. If they do not succeed in the first effort, they do not have access to the content. Therefore, for those learners who do not understand Portuguese there is no learning at all. This barrier, together with lack of learning materials (primers, batteries for the radio), make the ALFA-RÁDIO less responsive to learners' needs, motivations and expectations. Probably because of this, there are learners who remain in the programme for more than one year while the programme duration is four months. There is no clarity on the continuation of the programme: the technicians are not sure if the learners who complete the programme continue studying in the 2nd level or if they remain at the 1st level. However, given that the content dealt with is of very basic issues, the learners would have problems in fitting in with the 2nd level. In Boane (Mazinho) and Pemba (Chuiba), the learners of this programme do not have another literacy programme available for them to continue studying.

The literacy programmes in Boane and Pemba are subject to a tension between the good practices, which might propel them to be functional, and the constraints, which weakens their functionality. Although the new curriculum is regarded as relevant by the facilitators, learners and the technicians, if there is no investment in facilitators' training, the potential will remain unrealised. Training sessions of one or two days in preparation for the use of the new curriculum were ineffective as mentioned by the facilitators. The facilitators' training should prepare them to create opportunities for learners to be more reflexive, to be able to challenge their facilitators and the literacy they are exposed to. This suggests that the facilitators are in need of 'multiliteracies pedagogy' (Cope & Kalantzis, 2000a) as well as 'critical literacy' in Cheah's (2001) concept. For Cheah (2001), any initiative towards critical literacy should be a bottom-up approach, centred on the learners and not on the facilitator, which will be a challenge for the facilitators who tend to apply school-like teaching methodologies.

The supervision process performed by technicians should be permanent and reliable in order to be more supportive to the facilitators. This is about creating a

'community of practice' (Lave & Wenger, 1991), where the facilitators as a learning community learn from each other. The community as well might be supportive in that they may make available their members with specialised knowledge to help facilitators cope with issues of health, agriculture, business management, etc. in the classroom. Oxenham (2008) qualifies these two types of support: by supervisors and by the community.

5.6 Programmes' contribution towards development and citizenship

This section presents the conclusions related to the research question: *To what extent do the adult literacy programmes address issues of development and citizenship?*

The ALFA-REGULAR programme addresses issues of development in its curriculum – social development, economic development, cultural development and citizenship. Regarding social development, the programme incorporates content on social education, health, agriculture, and environment. Issues of citizenship are also addressed by the programme, since there is a thematic unity which deals with moral and civic education and which includes education for peace and citizens' basic rights and duties. However, as mentioned in the previous section, lack of strategies like those of 'multiliteracies pedagogy' amongst the facilitators constrains the facilitators from fully empowering their learners in these issues.

The ALFA-RÁDIO programme also explores issues of family education, agriculture, health, and civic education. Since there are problems of a language barrier, the messages on these issues may not adequately reach the learners. However, the methodological orientations of the Facilitator's Manual states that they may be deepened after the transmission of the lesson (Manual do Facilitador, p. 16).

5.7 Implications of the study on the curriculum and policy language

The rapid growth and dissemination of technology in the country impacts on curriculum concerns, evidenced by the fact that learners in adult literacy programmes have started asking for learning linked to digital literacies as shown in this study. The digital literacies constitute a relevant basic learning need for people to fit in with the modern world. Many other learning needs may be regarded as transversal as is, for example, business management, another learning need mentioned by the learners of this study. This suggests that there are many and different learning needs according to the specific social and cultural context of the learners (and potential learners). For example, in Pemba, Ms Assucena said in the classes agriculture does not mobilise learners' attention because they are not keen to practice this activity, but when they talk about fishery they reveal more enthusiasm as they are coastal inhabitants. This account suggests that the programme should consider two components: a general component wherein general aspects such as communication in its oral and written forms and issues of citizenship are the ingredients. Another component would be composed of issues related to relevant life skills in each setting. Curriculum designers should be able to find time for each component. This should be accompanied by facilitators' training that can enable them to continue developing their learners' abilities of reading and writing relating them to acquisition and development of relevant life skills in an integrated approach. Given that the curriculum has just started being implemented, it is possible to make adjustments in this direction.

As regards Portuguese as a language of instruction, this being a barrier to the learning process for many Mozambicans illustrates the need for language policy reform in Mozambique. Two possible scenarios are: (i) identification of Bantu languages with more speakers and their classification as official languages. However this scenario might trigger feelings of exclusion amongst the speakers of the minority languages. (ii) Recognition in the Constitution of the Republic, in an explicit way, of the Bantu languages as languages of instruction as well as languages of use in official domains. This option might motivate learners to learn in national languages and probably would "promote their development and

increasing use as vehicular languages of our identity" as stated in Article 9 of the Constitution of the Republic of Mozambique.

5.8 Recommendations of the study

The recommendations of the study are based on evidence of challenges in the literacy programmes and interviewees' suggestions towards improvement of the literacy programmes.

(i) Training of facilitators: it is recommended that DINAEA finds ways of investing in more adequate and reliable training that includes strategies for promotion of critical literacy and a more participatory literacy. More emphasis should be placed on learner-centred methods. The facilitators should be encouraged to work in partnership with local institutions so that they can make available experts to help them cope with specific issues in health, agriculture, business, and so forth. The SDEJT's may sign memoranda of understating with such institutions in this regard.

(ii) Lack of learning materials: it is recommended that DINAEA make available, and in time, materials like learners' books, facilitators' books, and batteries for radios, blackboards, chalk and so forth.

(iii) Lack of coordination of the primary school principals: it is recommended that the Ministry of Education create a written rule in this regard so that principals may know their rights and duties with regards to the literacy programmes under their responsibility.

(iv) Weak responsiveness of the ALFA-RÁDIO programme: it is recommended that DINAEA organise a meeting with representatives of technicians and facilitators in order to reflect upon the problems of this programme, namely: language barriers in the learning process, content that is very basic, short time allocated to the programme, lack of clarity on the continuation of the programme,

facilitators' fear of signing contracts, and learners who remain more than a year in a programme of four month duration.

(v) Facilitators' feelings of inconsiderateness and demotivation: the rationale behind these facilitators' bad feelings are the hard working conditions and the inadequacy of the subsidy as well as its irregular payment. A demotivated labour force can worsen the current situation in adult literacy. It is recommended that DINAEA work towards regularisation of the payment process, otherwise DINAEA would be perpetrating a social injustice against the facilitators.

5.9 Limitations to the study

This study was constrained with unforeseen events: unavailability of funds due to structural reorganisation of my funders. This affected my data collection schedule in the research settings. My continuous ill health since 2009 hampered the schedule of my research as well.

Socioeconomic factors in Mozambique impeded me from gathering more data and even enlarging the study scope. For example, the facilitators and their learners did not show interest in participating in the study out of the classroom. I have intended to track some facilitators and learners and observe them using reading and writing in diverse social domains as well as to visit their homes to find out about the books they might own. However, as my perception was that they expected a financial stimulus, I decided to rely only on their oral information.

Another limitation has to do with the fact that, although I have opted for including learners who could speak Portuguese, I believe that some important information could have been omitted or distorted since some learners who I selected based on language proficiency could not reply efficiently in Portuguese. This fact propelled me to resort to the technician translation in some occasions of the interview with Ms Rahima and Ms Zubaida in Pemba.

Working with two languages was very difficult to me. I have collected data in Portuguese, made sense of them in Portuguese and then I had to translate them into English. Although I have made efforts to avoid losing the initial meaning, I believe that if I had used only one language, it would have been easier and I would have not been at risk of losing some of the 'spirit' of the original data.

5.10 Conclusion

In this Chapter presented the conclusions, the implications of the study, the recommendations as well as the limitations of the study. This Chapter started with the presentation of the conclusions on the concept of literacy underpinning the literacy programmes. Following this the conclusions on the facilitators' and learners' profiles was presented. Section 5.4, presented the conclusions on the facilitators' and learners' literacy practices outside and inside the classroom. Section 5.5 presented the conclusions on the extent to which the programmes respond to the learners' needs, motivations, expectations and access to technology. Following this, section 5.6, presented the conclusions as to the extent the programmes address issues of development and citizenship. The following section presented the implications of the study for the curriculum and language policy. Section 5.8 presented the recommendations of the study. Finally, the limitations to the study were presented.

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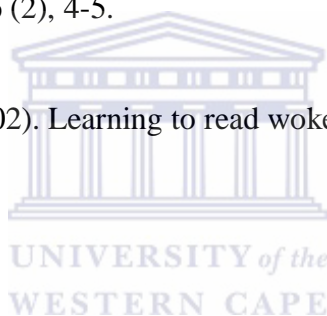
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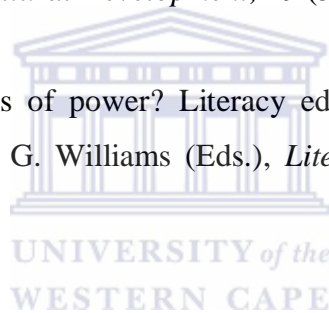
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Appendix 1

Research settings and profiling of informants

Boane – the setting and the participants

Centro de Alfabetização de Educação de Adultos da Igreja Adventista do Sétimo Dia

The class of this centre works in a classroom made of zinc (walls and ceiling) that served as building material store when the church was in construction. It is a classroom of nearly 3mx4m, with just a door and no window. Since the room does not have windows, lighting is not sufficient. Inside the room there are four benches and a 1mx1m blackboard placed on a chair. The dust cleaner is made of a piece of fabric. In summer time, the classroom is very hot, which compels the class to work outside in the shade between the church and the classroom. The centre is surrounded by houses. Some of them are informal sellers of traditional alcoholic drinks and when the customers are under alcoholic effect interfere in the normal process of the learning as they shout out and dance at the rhythm of deafening music. Another factor that interferes in the learning process is the bore well situated in the church yard. It provides the local population with water for the day to day life. Children, young people and women chat aloud while wait for their turn to pump water into their canisters. When the class works outside the room, anyone passing by the way, wants to greet the facilitator, who does not have other choice but replying the greeting. Beside the learners' books, there is no other written material in the centre.

Centro de Alfabetização de Educação de Adultos da Associação dos Camponeses de Boane

The class of this centre works in a church. The learners assemble between the main entrance and the altar, in the right side to whom has access to the church. It

is an ample space, ventilated and with abundant lighting. The learners, who are a mixed group of different levels (1st to 3rd), sit down on benches.

The facilitator has a desk and a chair. There is also a blackboard of 1mx2m fixed to the wall.

Centro de Alfabetização de Educação de Adultos da Escola Primária de Mazinho

The centre is located some 20 to 30 minutes driving from the village of Boane. It is located in a poor community where there is lack of social infrastructures: there is neither electricity power nor running water in the houses.

The learners of the ALFA-RÁDIO programme work in one of the three classrooms of the single local primary school. It is a spacious classroom with nearly 7mx10m, windows from the height of 1m in the wall parallel to the one with the access door. The blackboard, which is approximately 1, 20mx2, 5m is fixed to the wall. In non-sunshine days, the classroom darkens slightly earlier, given that the school does not have electricity power. The learners (between six and nine) sit down in double desks. The facilitator has a table as well as a chair. The radio is placed on a desk, in front of the learners, who assemble in the desks close to the door. It works with batteries, although sometimes the class does not batteries to replace the flat ones. The sound of the radio is audible. In the classroom there are not other texts than the ones the learners and the facilitator use on a regular basis.

Facilitators

Ms Angelina was born in Maputo city and lives in Boane Village. She is 24 years old, married, and mother of just one child. In addition to working as facilitator of ALFA-REGULAR programme at the Centro de Alfabetização da Igreja Adventista do Sétimo Dia, she is a technician at the SDEJT of Boane, where she in charge of the area of Sports. She also coaches rope spiking and works as a tuberculosis activist. She is the household head of her family given that she was the only person with an income in the family. Ms Angelina has completed Grade

12, after which she was trained to teach English at Primary School. She is a volunteer facilitator given that has not professional qualifications in adult education. In 2010, Ms Angelina stopped working as facilitator for not having time to deal with all her activities.

Mr Felisberto was born in Zavala, a district of the province of Inhambane, and lives in Belo Horizonte. He is 70 years old and married. He retired as a bridge constructor. He is the facilitator of the ALFA-REGULAR programme at the Centro de Alfabetização de Adultos Associação dos camponeses de Boane. In his free time he does farming and cultivation in Boane. He is the household head. Mr Felisberto has no more than Grade 7 of the old national Education System. He is a volunteer facilitator since the starting of the first literacy campaign in Mozambique, which was in 1978.

Mr Duarte is from Maputo city and lives in Mazinho. He is the facilitator of the ALFA-RÁDIO programme, the unique literacy programme in offer to adults in that place. Beyond facilitating literacy sessions, Mr Duarte runs a home based small business. He sells rice, rice, sugar and drinks. He is the responsible for his family constituted by his wife and son. Mr Duarte holds Grade 7 of the New Education System. Due to his epileptic health condition, Mr Duarte had to stop facilitating literacy sessions since 2012. Given that people believe the disease is contagious some learners stopped attending literacy sessions.

Learners

Ms Benilda is from Chibuto, a district of Gaza province, and lives in Boane village. She is 33 years old and is married. In addition to attending literacy sessions at the Centro de Alfabetização de Educação de Adultos da Igreja Adventista do Sétimo Dia, she does farming and cultivation to help with food at home. She is in her first level of studies. She never has studied before, as her parents died when she was a child and no one could pay for her studies.

Ms Presentina was born in Boane, where she is still living. She is at the age of 45, is married. But the household is under her husband responsibility. Her other occupation beyond studying at the Centro de Alfabetização de Educação de Adultos da Associção dos Camponeses de Boane in the first level is selling products at the local market. Ms Presentina has never studied before given that dad to do farming and cultivation with her parents.

Ms Lindinha is from Maxaquene, a peripheral area of Maputo city, she lives in Boane village, is married. Her age is 39 years old. Beyond studying at the Centro de Alfabetização de Educação de Adultos da Associção dos Camponeses de Boane in her first level, she deals with domestic and family errands as a housewife. Her husband is the head of the household. Ms Lindinha has studied before joining the Literacy Centre, and completed Grade 3, but had to stop due to her parents' divorce, which compelled her to live in Gaza with her mother. There she was not sent to school.

Ms Teodora is from the district of Namaacha. She lives in Baone village. She is at the age of 48 years old. Having lost her partner, she took responsibility of the household. She owns a *barraca*, where prepares and sells meals as well as sells beverages and diverse grocery. She is in her second level of studies at the Centro de Alfabetização de Educação de Adultos da Associção dos Camponeses de Boane. Ms Teodora stopped studying at the age of 16 years old. She had completed Grade 3. She went to Swaziland with her fiancé.

Ms Alda was born in Hulene, a peripheral area of Maputo city, and lives in Boane village. She is 54 years old and is married. Beyond studying in the second level at the Centro de Alfabetização de Educação de Adultos da Associção dos Camponeses de Boane, she does farming and cultivation and runs a small home based business selling diverse grocery. Her husband is the responsible for the household. Ms Alda lost her parents in her early childhood and the aunts, mother's sisters, never sent her to school. However, she used to escort a friend to school and followed the lessons at a distance.

Ms Ana Bela is a 35 years old single lady from Boane village, where she is still living. Beyond studying in the second level at Centro de Alfabetização de Educação de Adultos da Associção dos Camponeses de Boane, she is a housemaid and the head of her family. Ms Ana Bela has studied before and completed Grade 4, after which her parents never showed interest in her further education. She ended up working as a housemaid.

Mr Admirado is from Mujeba, a locality of the district of Mocuba in the central province of Zambézia. He lost his parents as a consequence of the civil war and had to stop studying after completion of Grade 4. He is in his 30's, is single and lives in Boane village with his uncle. In 2008, he did not have another occupation beyond studying in the third level at the Centro de Alfabetização de Educação da Igreja Adventista do Sétimo Dia. He came to Maputo to continue studying so that he could get a job.

Ms Judia is from Boane, where she still lives. She is in her 30's, and she is still single. In 2008 she was studying in the third level at the Centro de Alfabetização de Educação da Igreja Adventista do Sétimo Dia. By that time she did not have another occupation. Since 2009 she is pursuing further education. In 2012 she was in Grade 9. Beyond studying, she works has a hairdresser in a beauty salon in the village. She is the head of her family. Ms Judia has never studied before her enrolment in the literacy programme. In her opinion, her parents did not wish her to attend school education because they could send her eldest brother to school while she stayed at home coping with house chores.

Ms Érica is from the locality of Malehice in the district of Chibuto in the province of Gaza. She lives in Boane village, is 37 years old, and married. She is a housewife and runs a small home based business selling diverse grocery. In 2008 she completed the ALFA-REGULAR programme. However, in the following year, although she had succeeded in the national examination, she went back to Ms Angelina's class, as she felt she needed more information/knowledge. In 2010

she managed to pursue further education. In 2012 she was in Grade 7. Ms Érica has never studied given that her parents did not invest in her education. Instead, she had to cope with farming and cultivation as well as domestic tasks together with her mother.

Mr Isidoro was born in the district of Manjacaze in the province of Gaza. He is 70 years old and he is married. In his youth he had to interrupt his studies after completion of Grade 3 and travelled to Maputo city in search of employment. He is the head of his family. In addition to studying in the ALFA-RÁDIO programme, Mr Isidoro is the 10 House Head in the neighbourhood of Mazinho.

Ms Catarina is from Boane, lives in Mazinho. She is 63 years old, and she is married. Beyond studying in the ALFA-RÁDIO programme, she does farming and cultivation. In her childhood she stopped studying after completion of Grade 1 as the teacher used to beat her when she could not answer positively his questions in the classroom. Her husband rules the household.

Pemba city – the setting and the participants

Pemba is a port city of Mozambique and the capital of the province of Cabo Delgado. The city lies on 194km² of a peninsula in Pemba Bay. It was founded in 1904 by the Niassa Company and received the name of Porto Amélia, in acknowledgment of D. Amélia de Orleães, who was the last queen of Portugal, between 1889 and 1910. After the Mozambican independence, the city was renamed Pemba. According to the 2007 general population census, the city of Pemba has 141 316 inhabitants.

The local economy is boosted by the tourism industry, which is a flourishing one, given that the city has become destination of tourists from different parts of the world. Fishery and crafting are some of the visible activities of subsistence in the city.

Centro de Alfabetização de Educação de Adultos das Latrinas Melhoradas

This centre is in the neighbourhood of Natite. The two classes observed in 2009 worked outdoors in the backyard of a local factory of improved latrines, from which resulted the name o the centre. The learners sit down on sand or on a piece of stone and the desk is their own lap. The classrooms are the shade of the trees. The two classes work at a distance of 5m from each other and when one class has to read aloud interferes in the work of the other. Each class has a small portable 1mx1m blackboard.

Escola Comunitária Santa Bakhita

The Escola Comunitária Santa Bakhita is located in the fishery neighbourhood of Paquitequete, the old city. In fact the city of Pemba was established in this neighbourhood. The centre is a conventional house of three rooms, a staying room, a kitchen and two toilets, which are locked given that there is no running water in the building. It belonged to a Christian congregation that used it as a community school. The three rooms are used as classrooms and they present the same characteristics: an area of nearly 6mx4m, a window above the blackboard, which in fact does not allow renovation of the air in the rooms given that outside the building there is another house glued to the external wall of the centre. A second window is above the door and it communicates to the corridor. The third room has an additional window that communicates to the backyard of the centre. However, in summer time given that the room is small for nearly thirty learners seating in desks, it is as hot as the other two rooms. Lighting is insufficient in the rooms given that there is no electricity power. Therefore, some students have to get closer to the blackboard so that they can see and copying texts into their exercise books. The blackboards are in need of painting as long as they have many spots that make difficult reading what is written on them. The rooms have also a table and a chair for the facilitator, as well as chalk and a dust cleaner. Beyond the books the learners bring to the classes, there are not other texts in the classrooms.

Centro de Alfabetização de Educação de Adultos de Chuiba

This literacy centre is located some 20 minutes driving from the downtown in a typical rural community. The class of ALFA-RÁDIO observed works practically in the street in front of the veranda of the facilitators' house. The learners sit down on the sand or on a piece of stone and write on their own lap. The class has available a portable small 1mx1m blackboard, a radio, which is placed on a chair and is fed by electricity power from the facilitator's house. To protect the radio from the dust of the street, it is covered with a piece of fabric.

In Chuiba there is lack of a literacy environment that might encourage learners to keep practicing what they learn. The ALFA-RÁDIO programme is the only programme in offer for adults.

Facilitators

Ms Tainara was born in Pemba Metuge, she lives in Paquitequete. She is 32, and she is married. Beyond facilitating classes at the Escola Comunitária Santa Bakhita, she is studying in Grade 10. Ms Tainara became facilitator after completion of the ALFA-REGULAR programme in the same centre.

Ms Adriana is from the district of Macomia in the province of Cabo Delgado, she lives in Paquitequete. She is 35 years old, is married and conciliates facilitation of literacy classes with her studies in Grade 8. She works at the Escola Comunitária Santa Bakhita. Her husband is the head of the family.

Ms Lauricénia was born in the district of Alto-Molócue in the central province of Zambézia. She lives in the crowded neighbourhood of Natite. She is 52 years old. She lost her partner and in order to ensure subsistence of the family she produces and sells maheu at home, an activity she conciliates with facilitation of literacy classes at the Centro de Alfabetização das Latrinas Melhoradas. She holds Grade 7. In her childhood, Ms Lauricénia had to stop studying after completion of Grade 4 due to the civil war. Where she was living there was no school with Grade 5 and

had to travel to another locality to continue studying, which was a high risk. She continued studying in her adulthood in an adult literacy programme.

Mr Bachir is from Pemba city and he lives in Paquitequete with his parents. He is a single young man in his 20's. Beyond his tasks as a facilitator at the Escola Comunitária Santa Bakhita, he teaches Arabic literacy in the mosque and prepares Grades 10 and 12 exams writers. He holds Grade 12.

Ms Assucena is from Chiúre, a district of the Cabo Delgado province, she lives in Natite and works for the ALFA-REGULAR programme in the Centro de Alfabetização das Latrinas Melhoradas. She is divorced and beyond her tasks as a facilitator she does not have any worth mention occupation. She is the head of her family and she holds has completed Grade 10. In her childhood, Ms Assucena has studied up to Grade 6. However, given that her family faced financial constraints, she stopped studying until some nuns took o their residence and took care of her. She returned to school in her adulthood.

Mr Ramiro was born in Montepuez, a district of the Cabo Delgado province, and lived in Paquitequete. He was 28 years old, single and worked as the coordinator of the Pedagogical Nucleon 2, and as a facilitator at the Escola Comunitária Santa Bakhita. He held a diploma as a professional adult educator. In addition to these tasks, he taught Biology in the night shift school. At the end of the year 2012, Mr Ramiro died in a tragic road accident.

Ms Arminda is from Chuiba, where she is still living. She is 29 years old, and she is married. Beyond facilitating ALFA-RÁDIO lessons, she is an activist in the area of family planning. Her husband is the head of the household. She holds Grade 10. Ms Arminda studied up to Grade 4 in Chuiba. Afterwards, she moved to another school in another locality and completed Grade 5. Given that she had to pursue further education only in a downtown location and there was no transport connection between Chuiba and Pemba, she stopped studying and returned to school only in her adulthood.

Ms Assina is from Paquitequete. She is 26 years, is married, and takes care of her family as a housewife. Her husband is the provider for the family. In 2012 she was studying in the new curriculum of the ALFA-REGULAR programme in the Escola Comunitária Santa Bakhita. Ms Assina could not study in her childhood given that her mother used to send her to buy and resell fish.

Mr Adalberto was born in Quissanga, a district of the Cabo Delgado province. He lives in Paquitequete. He is 23 years old. He is single. Beyond studying in the new curriculum of the ALFA-REGULAR programme in the Escola Comunitária Santa Bakhita, he is a mechanic and the head of his family. Mr Adalberto has never studied before because his parents did not send him to school.

Ms Ernestina is from Nampula city, she lives in Paquitequete, and she is married. She is in the age of 24. Beyond studying in the new curriculum of the ALFA-REGULAR programme in the Escola Comunitária Santa Bakhita, she deals with domestic and family chores. She is the head of her family. Ms Ernestina stopped studying after completion of Grade 2, given that she had to move to Mueda, another district of Cabo Delgado, to stay with her father's family and they did not send her to school.

Ms Joana is from the district of Macomia of the province of Cabo Delgado. She lives in Natite, a crowded neighbourhood of Pemba city. She is in her 24 years old and she is married. She runs a small home based business selling diverse grocery besides studying in the second level of the ALFA-REGULAR programme at the Centro de Alfabetização e Educação de Adultos das Latrinas Melhoradas. Her husband is the head of the family. Ms Joana completed Grade 2 in her childhood. However, when her father passed away, her mother and eldest sisters did not monitor her schooling. Then she skipped the classes with her twin brother just to play around.

Ms Bernardete was born in the district of Namuno of the province of Cabo Delgado. She lives in Paquitequete, and she is 27 years old. She is married and deals with domestic and family errands as a housewife. She is in the second level of the ALFA-REGULAR programme at the Centro de Alfabetização das Latrinas Melhoradas. Her husband is the head of the family. Ms Bernardete could not study in her childhood. Her parents died in her early childhood and her family could not send her to school.

Ms Maura is from Pemba city, lives in Paquitequete, she is 32 years old. In addition to studying in the second level of the ALFA-REGULAR programme at the Escola Comunitária Santa Bakhita, she is a housewife and depends on her husband, who is the head of the family. Ms Maura has never studied in her childhood as her parents divorced and she had to live with her grandmother, who could not send her to school.

Ms Deolinda was born in Pemba city. She lives in Paquitequete, she is married and shares the responsibility of the household with her husband. In 2009 she was in a class of the new curriculum experiment at the Escola Comunitária Santa Bakhita and besides studying she was dealing with her domestic and family chores. In 2012 she managed to pursue further education studying in Grade 6. Before joining the centre, Ms Deolinda has studied and completed Grade 4. However, after her father's death, she could not have financial help from her family to continue studying.

Ms Aurélia is from the capital city of the province of Nampula. She lives in Paquitequete, is married and she is 24 years old. In 2009 she was in a class of the new curriculum experiment at the Escola Comunitária Santa Bakhita. By that time she was only studying and taking care of her family. She is married. Since 2012 she is pursuing further education in Grade 6. Ms Aurélia could not study in her childhood. Her sister, her caregiver, never sent her to school.

Ms Rahima was born in Chuiba, but lived and studied in Paquitequete, where she completed Grade 5. In 2011 she came back to Chuiba. She is studying at the Centro de Alfabetização de Educação de Adultos de Chuiba in the ALFA-RÁDIO programme. She is 19, single and does not have another occupation besides studying.

Ms Zubaida is from Chuiba, where she still lives. She is a single lady in her 30's. She is a learner of the ALFA-RÁDIO programme at the Centro de Alfabetização de Educação de Adultos de Chuiba. She runs a small home based business selling diverse grocery. Given that she was out of money to buy new products, she opted for selling grass that people use as roof. She collects grass in the bush. Ms Zubaida lost her parents in her early childhood and no one of her family could pay for her studies.

Technicians

Ms Flávia is from Pemba city. She is a single lady in her early 20's. She has completed Grade 10 plus a diploma as professional adult educator and three years of experience in the area. In 2011, Ms Flávia decided to move out from the SDEJT and started teaching at the second Degree of Primary school as well as attending a training course for secondary school teachers.

Mr Horácio is from the district of Montepuez of the Cabo Delgado province. He is 27 years old, and he is married. He holds Grade 10 as well as a diploma in professional adult education. He has four years of experience in the area as a technician. Beside his tasks as a technician, he is studying community development at the level of honours.

Mr Marcolino was born in Maputo, and he lives in Boane. He is married. He holds Grade 12 and nine years of experience in the area of adult education. Beyond his tasks of technician, he is currently studying in the fourth year majoring in Physics at the Pedagogical University.

Ms Basília is from Pemba, she is married. She is 52 years old. She holds a diploma in Geography and History teaching and post-graduate diploma in Adult Education. She has 34 years of experience in the area of adult education. Besides serving as a technician, she teaches in the night shifting and conducts consultancies.

Mr Jorge is from Maputo. He is 55 years old and he is married. He holds a university diploma in Portuguese Teaching. He has 20 years of experience in the area of adult education.

Local leaders

Mr Beula was born in Maputo, he is 56 years old. He has completed Grade 10 of the old education system. He is a local leader since 2004 and also facilitates literacy classes of the ALFA-REGULAR programme.

Mr Yazald is from Pemba. He is 53 years old. He has finished Grade 9 of the old education system. He is a local leader since 2009. Beyond this occupation he is a human resources technician.
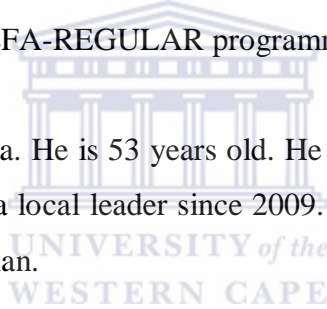
Appendix 2

Observation grid

Place:　　　　; Name of the centre:　　　　　　; Class level:　; Date:　　　;
From:　pm　to　pm

Focus on observation	Comments	Observations
Physical conditions of the classroom		
The way students are seated		
Material and equipment		
Teaching methods		
Emotional climate in the classroom		
Language(s) used in the literacy session		
Literacy practices		
Other on the spot events		

Appendix 3

Guide for interviews with learners

My name is Domingos Buque, I am a PhD student at the University of the Western Cape. I am seeking to find out the learners' and facilitators' profiles as to their needs, motivations, expectations, their understanding of literacy as well as whether the adult literacy programmes are functional or not to their beneficiaries.

All information will be confidential and so feel free to answer in your own words. Ask if there is anything you do not understand, and let me know if you need to stop for any reason. Can we proceed?

Personal data

1. Name
2. Date and place of birth
3. How do you describe the local where you were born? Rural or urban?
4. Marital status
5. Apart from being an adult learner, do you have another occupation? Specify if so.
6. Head of your household
7. Level you are enrolled for

Language and previous literacy experiences

8. What is your mother tongue?
9. Tell me the language or languages you usually speak at home. Why such option for that/those language(s)?
10. What language did you start reading and writing in?
11. Have you studied before your enrolment for the current literacy programme? Where (province, school)?
a. How old were you when you started studying in that time?
b. What was the medium of instruction?
c. Did you complete any level at that time? Specify.

d.   Why did you stop studying? Or Why did not you study when you were younger?

12.   What does mean to you coming to the literacy centre to study how to read, write and calculate?

Language of instruction and content

13.   What is the usual language of instruction in the literacy classes?

a.   Is it of your preference for the teaching and learning process? Why? If not, which one do you prefer?

14.   Among the content of your literacy classes, indicate those you like the most and those you do not like at all. Why?

15.   Apart from Portuguese, Mathematics and Natural Sciences, what aspects do you deal with in the literacy classes? Are they useful for you? Why?

16.   What is your fair opinion about the content you deal with in the literacy programme? Are they interesting or no? Why?

17.   What else do you think should be dealt with in the literacy classes? Why?

Motivations and expectations

18.   What do you believe was decisive for you to attend the literacy classes?

19.   Who are the majority in the literacy classes (women or men)? Do you have any explanation?

20.   Who does well in the literacy classes (women or men)? Why?

21.   Are you aware of someone who did drop out? Do you know why did he/she drop out?

22.   What are your expectations after completing the programme?

Methodological aspects in the classroom

23.   What is your opinion about the way your tutor/educator conducts the sessions? Could you describe how he/she usually does it? Usually who speaks most of time (learners or the facilitator?) Do usually learners work in group or individually?

Difficulties and best practices

24.   In general what are the constraints you think interfere with the smooth running of the literacy programme?

25.   What are the constraints that impede you from doing well in the literacy classes?

26.   What would you rate as the most troublesome constraint?

27.   What do you consider are the best practices in your literacy classes?

Literacy practices in daily life

28.   Out of the literacy classes, what language(s) do you prefer reading and writing in? Why?

29.   Give examples of the circumstances you are used to in reading and writing.

30.   Do you have books at home, other than those of the literacy programme? Which ones? Or Why do not you have books?

Literacy programmes' contribution towards development and citizenship

31.   Do you follow what happens in your community, province, nation and worldwide? How?

32.   Is there any change(s) in your life and community as consequence of your attendance to literacy classes? At what level (affective, financial, social, ...)? Could you explain such change?

Self assessment of reading, writing and speaking in Portuguese

33.   What is your opinion about your skills in Portuguese? How are they at the level of reading; writing and speaking?

34.   What opportunities do you think a person who does not master Portuguese may miss? Do you have an example of someone who missed an opportunity as consequence of not mastering Portuguese?

Assistance required in reading and writing

35.   Tell me whether you resort to someone for help with reading and writing?

a. In which circumstances do you ask for help?

b. Who does help you?

c. How often?

Personal opinion/contribution towards improvement of adult literacy programmes

36. Is there anything else related to the literacy programmes you think we did not talk about during our conversation?

37. Any suggestion towards improvement of the adult literacy programmes?

Thank you very much for your collaboration!

Appendix 4

Guide for interviews with facilitators

My name is Domingos Buque, I am a PhD student at the University of the Western Cape. I am seeking to find out the learners' and facilitators' profiles as to their needs, motivations, expectations, their understanding of literacy as well as whether the adult literacy programmes are functional or not to their beneficiaries.

All information will be confidential and so feel free to answer in your own words. Ask if there is anything you do not understand, and let me know if you need to stop for any reason. Can we proceed?

Personal information

1.   Name

2.   Date and place of birth

3.   How do you describe the place where you were born? Rural or urban?

4.   Marital status

5.   Have you another occupation apart from being adult educator? Specify if so.

6.   Head of your household

7.   Academic qualifications

Language and previous literacy experience

8.   What is your mother tongue?

9.   Tell me the language or languages you usually speak at home. Why such option for that/those language(s)?

10.   What language did you start reading and writing in?

11.   How old were you when you started studying?

12.   What does mean to you your learners coming to the literacy centre to study how to read, write and calculate?

Language of instruction and content

13.   What is the usual language of instruction in the literacy classes?

14.   Is it of your preference for the teaching and learning process?

a.   Why?

b.   If not, which one would you prefer? Why?

15.   Among the content of the literacy programme, indicate those you think the learners like the most and those you think they do not like at all. Why do think so?

16.   Still the content, what are those you deal with easily?

17.   Indicate the transversal content you deal with in the literacy classes.

a.   Do you think your learners like such content? Why?

18.   What is your fair opinion about the content of the literacy programme? Are they interesting or not? Why?

19.   What else do you think should be dealt with in the literacy classes? Why?

Motivations and expectations

20.   What do you believe is the motive for adults to attend literacy classes?

21.   Is there any gender balance in your classes? Who do you think does well in the literacy classes (women or men)? Do you have any explanation for such difference, if any?

22.   How many learners did you have in the beginning of the year and how many are now? Why did the number decrease/increase?

23.   Why did you opt for being an adult educator?

24.   Do you know what your learners' expectations are?

25.   What are your major expectations as an adult educator?

Methodological aspects in the classroom

26.   Could you describe how you usually conduct the sessions?

27.   Do you think your learners like the way you teach? Why?

Difficulties and best practices

28. In general what are the constraints you think interfere with the smooth running of the literacy programme?

29. What are the constraints that impede your learners from doing well in the literacy classes?

30. What would you rate as the most troublesome constraint for you to succeed in your literacy classes?

31. What do you consider best practices in your literacy classes?

Literacy practices in daily life

32. Out of the literacy classes, what language(s) do you prefer reading and writing in? Why?

33. Do you know if your learners, out of the literacy classes, use to read and write?

34. Give me examples of the circumstances you are used to in reading and writing out of the literacy classes.

35. Do you have books at home, other than those of the literacy programme? Which ones? Or Explain why there are not books in your home.

Literacy programmes' contribution towards development and citizenship

36. Do you know if your learners follow what happens in the community, province, nation and worldwide?

37. Do you follow what happens in your community, province, nation and worldwide? How?

38. Tell me whether you have noticed changes in your learners' lives and in the communities as result of they being enrolled in adult literacy programmes.

Assessment of reading, writing and speaking in Portuguese

39. What is your opinion about your learners' skills in Portuguese?

40. What is your self assessment of your skills in Portuguese? Do you think you master Portuguese?

41. What do you think about the person who does not master Portuguese?

Assistance required in reading and writing

42.   Do your learners ask you for help in reading and writing? May you describe the circumstances they ask for help.

43.   Tell me whether you resort to someone for help with reading and writing.

a.   In which circumstances do you ask for help?

b.   Who does help you?

c.   How often?

Training and supervision

44.   Have you attended any training since you started working as adult educator?

a.   What was the focus of such trainings?

b.   How many times have you benefit from training?

c.   If not, why?

45.   Have your literacy sessions been visited by someone from the district, province or national level?

a.   If so, what was the purpose of such visit?

b.   Did you change your practice as consequence of such visit? Could you explain such changes.

c.   If not, do you think your literacy sessions need to be visited by someone from those levels? Why?

Personal opinion/contribution towards improvement of adult literacy programmes

46.   Aiming at achieving good results in the literacy programme of your community, you may say whatever you think we did not talk about in our conversation.

47.   Any suggestion towards improvement of the adult literacy programmes?

Thank you very much for your collaboration!

Appendix 5

Guide for interview with technicians

My name is Domingos Buque, I am a PhD student at the University of the Western Cape. I am seeking to find out the learners' and facilitators' profiles as to their needs, motivations, expectations, their understanding of literacy as well as whether the adult literacy programmes are functional or not to their beneficiaries.

All information will be confidential and so feel free to answer in your own words. Ask if there is anything you do not understand, and let me know if you need to stop for any reason. Can we proceed?

Personal information

1.   Name

2.   Age and place of birth

3.   Academic qualifications/professional qualifications

4.   Any other occupation beyond being a technician? Specify.

Professional experience

5.   How long have you been a technician in the area of adult education?

6.   Have you been an adult literacy facilitator? If so, may you tell me the number of years you worked as such.

7.   As a technician, have you received any specific training?

8.   As a technician, what are your main tasks?

Relevance of the programmes

9.   What is your opinion about the literacy programmes in offer to adults? May you point out strengths and weaknesses of ALFA-REGULAR and ALFA-RÁDIO?

10.   What do you think is a significant difference between the new and the old curricula?

11.   What actions did the district/DINAEA take in preparation of the implementation of the new curriculum?

Difficulties and best practices

12.   What are the most troublesome constraints that you think impede adult literacy programmes from running smoothly?

13.   What are the best practices of adult literacy programmes in your area of jurisdiction?

Training and supervision

14.   Tell me who usually the facilitators of adult literacy programmes are.

15.   What is your opinion about facilitators training?

16.   May you tell me when the last training of facilitators in the district was?

17.   How have been minimized the problems related to facilitators training if any?

18.   To what extent do you think training and supervision are linked to quality of the classes?

19.   Tell me about the process of supervision you perform as a technician (positive/negative aspects).

20.   What measures are taken in order to overcome the problems detected in the supervision process?

Personal opinion/contribution towards improvement of adult literacy programmes

21.   Is there anything else relevant linked to adult literacy programmes that we did not talk about? If so, tell me.

22.   Any suggestion towards improvement of adult literacy programmes?

Thank you very much for your collaboration!

Appendix 6

Guide for interviews with local leaders

My name is Domingos Buque, I am a PhD student at the University of the Western Cape. I am seeking to find out the learners' and facilitators' profiles as to their needs, motivations, expectations, their understanding of literacy as well as whether the adult literacy programmes are functional or not to their beneficiaries.

All information will be confidential and so feel free to answer in your own words. Ask if there is anything you do not understand, and let me know if you need to stop for any reason. Can we proceed?

Personal information

1.   Name

2.   Date and place of birth

3.   Academic and professional qualifications

4.   Position in the community

5.   How long have you been a local leader?

6.   Beyond being a local leader, have you another occupation? If so, what do you do?

Adult literacy related experience

7.   As a local leader, tell me the actions linked to adult literacy that you perform. Is there any periodicity of such actions?

Relevance of the programmes

8.   Tell me the names of the adult literacy programmes in offer to your community.

9.   What do you think about such programmes (are they useful? If so, how)?

10.   Are there changes in your community resulting from the fact that people are enrolled in adult literacy programmes? May you describe such changes?

11.   Do you think is there any difference between those that participate in the programmes and those that do not? If so, could you explain the differences?

12.   What do you know about the level of attendance in the programmes (satisfactory, many learners missing classes, dropouts)?

13.   Who are the majority in the classes (women, men, any balance)? Is there any explanation for this?

14.   Do you know of people who dropped out from the programmes in your community? What do you think made them to dropout? As a community leader, what do you do when your community members dropout?

Difficulties and best practices

15.   Tell me about the constraints experienced in the programmes that are reported to you. As a community leader, what do you do in order to overcome such constraints?

16.   Are you aware of good practices in the programmes that you think could share with me?

Personal opinion/contribution towards improvement of adult literacy programmes

17.   Is there anything else relevant linked to adult literacy programmes that you think we did not talk about? If so, tell me.

18.   Any suggestion in order to improve the adult literacy programmes?

Thank you very much for your collaboration!

Appendix 7

Attendance at the session for study results validation in Boane

VALIDAÇÃO DOS RESULTADOS DA PESQUISA SOBRE
OS "PROGRAMAS DE AEA EM MOÇAMBIQUE: O CASO DE
BOANE E FEMBA"

LOCAL: SERVIÇO DISTRITAL DE EDUCAÇÃO, JUVENTUDE E TECNOLOGIA_BOANE
DATA: 18/01/2013

Nº	NOME DO PARTICIPANTE	FUNÇÃO (ALFABETIZADOR, ALFABETIZANDO, TÉCNICO, OUTRA)	CONTACTO
1	DOMINGOS CARLOS BUQUE		
2	Marcos Lourenço Mapuleca	PESQUISADOR	82+118450
3	JANEIRO Doliz SAIDE	Técnico SDEJTB	825958033
4	EVa Lourenço Simango	ANALFABETIZADOR	848019956
5	Sara Alberto Mulianga		
6	MARiana João Culembe		
7	Susana Rosa Cristovão		
8			
9			
10	Celeste paulo Saíde	Alfabetizadora	828339960
11	Alfaleto Helinene Bié	Alfabetizadora	825258438
12	Felisberto Oliveira Hipólito	Alfabetizador	828080840
13	Gilia Gerónimo Jaíba	Alfabetizador	848254492
14	Rute ALBERTO MANhiça	Alfabetizadora	820064076
15	ELisa JOSé MANhiça	Alfabetizadora	823924957
16	ESTere paulo Modlhaine	Alfabetizadora	827073550
17	Maria de Lurdes Guibl	Alfabetizadora	828234522
18	Isabel Fernando	Alfabetizadora	
19	Reginalda Jorge Mendonça	Alfabetizadora	824020847
20			

Appendix 8

Attendance at the session for study results validation in Pemba

VALIDAÇÃO DOS RESULTADOS DA PESQUISA SOBRE OS PROGRAMAS DE AEA EM MOÇAMBIQUE: O CASO DE ISDANE E PEMBA

LOCAL: CIDADE DE PEMBA, CENTRO DE RECURSOS DE CARIACO
DATA: 16/01/2013

NOME DO PARTICIPANTE	OCUPAÇÃO (ALFABETIZADOR, ALFABETIZANDO, TÉCNICO)	CONTACTO
1. Jacinto Mário	Director da Escola Cariaco	828291984
2. Isaura António Filipe	Alfabet. di Alfa Gaga	861044409
3. Inera Fatuili	Alfabet. de Reg.	828290644
4. Arlindo Casimiro Manuel	Alfabetizador regular	860491683
5. Ana Selemane	Alfabetizanda	
6. Jorge Ali Alfa	Alfabetizador	861768246
7. Cristina Russo	Alfabetizadora	826713766
8. José Cardeal Tequia	Alfabetizador	820534238
9. Ana António	Alfabetizadora	828830355
10. Júlia Félix Ziquekala	Alfabetizadora	829204720
11. Maria Paulo Nortkuku	Alfabetizadora	826279732
12. Belto José António	Alfabetizador	826133593
13. Guilhermina António de Almeida	Alfabetizadora	866784918
14. Rauya Santos Macha	Alfabetizador	827584889
15. Albino Almassi	Alfabetizador	823350793
16. Cândido André	Alfabetizador	866180599
17. Xavier Lourenço	Alfabet. de sector	
18. Hermenegildo S. Rogério	SDETT - Pemba	846732076
19. Isaura R. Nierripe	Alfabetizadora	828541210
20. Bendita Simão Nkwamba	Alfabetizadora	827758791
21. Jaime Falume	Alfabetizador	
22. Sadique Oscar Saíde	Alfabetizador	823103208
23. Santo Jafar Pedro	Alfabetizador	
24. Mariano Aisss	Ed. Profissional	861447011
25. Gabriel A Ianquibo	Coordenador	861777053

Appendix 9

Data summary

Boane	Pemba
Research question 1: What model/concept of literacy underpins the literacy programmes used in Mozambique (Boane and Pemba)?	
To answer this research question, the facilitators were asked and the learners about the meaning of learners' enrolment in literacy programmes as well as of a person not being able to read, write and speak in Portuguese.	
In facilitators' view, literacy enables:	
To get a job; Socialisation with those who are "literate"; Advancement in learners' lives;	Women to gain financial autonomy from their husbands; Women to prevent themselves from husbands' betrayals; Fighting poverty, as literate people think of a business for subsistence; Access to loan schemes; To get a job; Light in the darkness; Life quality improvement in the family;
In learners' view, literacy enables:	
Self-esteem; Loss of fear of "literate" people and institutions; To see as people who cannot read, write and speak in Portuguese are "blind"; To run or improve a business activity; Access to job; Monitoring of children education; Change of social status	Self-esteem; To run or improve a business activity; Access to job; Monitoring of children education; Change of social status Living Monitoring of children health

In documents analysed:
The vision, mission and definition of literacy in the two Strategic Plans of the Subsector of Adult Literacy and Education encompass the functional view of literacy (or education) with emphasis on its contribution to reduce poverty, with the exception of the vision of the current Strategic Plan, given that it just describe the target people. In the definition of literacy in the current strategy there is no mention to its contribution towards poverty reduction. However, literacy allows improvement of living conditions of the individual and of the community.

Strategy Plan for the subsector of Adult Literacy and Education/Non-Formal Education (2001-2005):

Vision
The subsector of the AEA / ENF, in partnership with civil society, will promote for the next five years (2001/05) access to quality basic education for youth and adults, based on the principles of gender equity, learning to life, respect for cultural and linguistic diversity and continued development of capacity building, to reduce the illiteracy rate, *contributing*

to the reduction of absolute poverty (Ministério da Educação, 2001, p. 6, *emphasis*).

Mission
DNAEA's mission is promotion, coordination and assurance of equitable access to basic education by young and adult people in partnership with the Civil Society aiming at eradication of illiteracy, *as well as economical, social and cultural development in Mozambique contributing towards poverty reduction* (Ministério da Educação, 2001: p. 6, emphasis)

Definition of literacy
Literacy is considered, on the one hand, the acquisition of basic notions of reading, writing and calculation, and on the other hand, a process that encourages participation in social, political and economic activities and allows for continuing education. The concept also reflects the type of functional literacy as one of local development activities. (Ministério da Educação, 2001, p. 41)

Strategy Plan for the subsector of Adult Literacy and Education/Non Formal Education (2010-2015

Vision
Provision of literacy to young people and adults of both sexes, with special attention to women and girls, aged 15 or above, illiterate, or who have not completed the first cycle of primary education, and promotion of lifelong learning (Ministério da Educação, 2010, p. 23).

Mission

To promote equitable basic education and lifelong learning for youth and adults, in partnership with civil society, recognizing education as an essential attribute for economic, social, cultural and human development, reducing the current literacy rate of 48, 1% to 30% in 2015, *thus contributing to poverty reduction in Mozambique* (Ministério da Educação, 2010, p. 23).

Definition of literacy
Acquisition and use of basic skills of reading, writing and calculation. (Ministério da Educação, 2010, p. 7)

Learning through a range of activities in reading, writing and calculation which allow people, either individually or collectively, to employ their knowledge effectively towards improvement of their living conditions and of the community (Ministério da Educação, 2010, p. 7)

Facilitator's and Learners' Manuals
The facilitator's manuals for the 1st and 2nd levels of Portuguese of the old curriculum, in an explicit way portray literacy as a weapon to combat underdevelopment and misery, in the following text addressed to the facilitator:

Literacy is a big responsibility.
The victory on underdevelopment depends on literacy.
We want to emerge from underdevelopment and end the misery. We cannot win this battle with illiteracy.
Your task is to teach adults to:
–   Speak Portuguese, the language of National Unity.

The Literacy Learner's Book of the New Curriculum, in the first paragraph of the introduction, addresses the learners explaining that the "*book was prepared for you, with great care and love, seeking to answer government expectations as to reduction of illiteracy and absolute poverty*" (Cambaza, 2008, p. 5). It can be inferred that the learners are poor people who may improve their social condition through literacy.

Research question 2: What is the profile of the learners and facilitators as to gender, age, social status, needs, motivations, expectations, language use and previous experience of literacy in Boane and Pemba?

Facilitator's profile

Facilitators' from Boane

Place of birth, age, maritl status, occupation, household head and academic/professional qualifications

Name	Place of birth	Age	Marital status	Other occupation	Household head	Academic and professional qualifications
Ms Angelina	Maputo city	24	Married	*I am a Technician at SDEJT in the area of Spor. I am also a rope skipping coach and a TB activist*	Yes	Grade 12; trained to teach English in the 2nd Cycle of Primary Education
Mr Felisberto	Zavala, rural area	70	Married	*retired. I was a bridge builder. In free time I am in farm*	Yes	Grade 7
Mr Duarte	Maputo city	32	Married	*a small business at home and I sell rice, sugar and drinks*	Yes	Grade 7

Facilitators from Pemba

Place of birth, age, maritl status, occupation, household head and academic/professional qualifications

Name	Place of birth	Age	Marital status	Another occupation	Household head	Academic and professional qualifications
Ms Tainara	Pemba Metuge, rural	32	Married	Student, Grade 10	No	Grade 9

Ms Adriana	Macomia, rural	35	Married	Student, Grade 8	No	Grade 7
Ms Lauricénia	Zambézia, Alto Molócue, Rural	52	Widow	*I produce and sell maheu at home*	Yes	Grade 7
Mr Bachir	Pemba city	24	Single	*I use to Prepare students to write Grade 10 and 12 exams for free. I also teach Arabic reading and writing in the mosque*	No	Grade 12
Ms Assucena	Chiúre, rural	40	Divorced	None	Yes	Grade 10
Mr Ramiro	Montepuezrural	28	Single	*I teach biology in the night shift*	Yes	Grade 12 and graduated as professional adult educator by INEA
Ms Arminda	Chuiba, rural area that is an expansion of Pemba city	29	Married	*I am an activist in the area of family planning*	No	Grade 10

Facilitators from Boane

Language use and previous literacy experience

Name	Mother tongue	Usual language at home	Why	Language that started reading and writing in	Started studying at the age of
Ms Angelina	PORT	PORT and XIRon	*I speak PORT at home because is the language spoken by husband and son. Since early age parents prohibited me from speaking XIRon. But when I grew up, I learnt XIRon and now I can speaks it with neighbours, who have difficulties in speaking PORT*	PORT	06
Mr Felisberto	XIChp	XIChp and PORT	*I speak XIChp because it is mother tongue, and the language I identify myself with. I speak this language with wife. sons and*	PORT	10

			grandsons are habituated to speaking in PORT. Therefore I speak PORT with them.		
Duarte	XIRon	XIRon	*At home we speak XIRon because is the language people feel comfortable with*	PORT	07

Legend: PORT – Portuguese; XIRon – Xironga; XIChp - Xichope

Facilitators from Pemba

Language use and previous literacy experience

Name	Mother tongue	Usual language at home	Why	Language that started reading and writing in	Started studying at the age of
Ms Tainara	MAC	MAC and PORT	*I speak MAC because is mother tongue and the language neighbours use the most. Regarding PORT it is because I want that sons speak it very well so that they can get good marks.*	PORT	08
Ms Adriana	MAKon	MAC and PORT	*I use MAC because is the language I speak with the neighbours. I also speak Portuguese with husband and sons because I want that sons become familiar with PORT.*	PORT	09
Ms Lauricénia	LOM	MAC and PORT	*I speak MAC because **it** is the language of the majority in Pemba and I speak PORT because is the official language*	PORT	08
Mr Bachir	PORT	PORT	*I speak PORT because parents always spoke with me in this language*	PORT	07
Ms Assucena	MAC	MAC and PORT	*I speak MAC because is mother tongue, and PORT because I am accustomed to this language since the time I lived with nuns. So I speak this language with sons.*	PORT	09
Ramiro	MAC	MAC	*MAC is the language I use the most with family, friends and neighbours*	PORT	06
Arminda	MAC	MAC	*I speak MAC because it is mother tongue and the majority here in Chuiba speaks this language, and I do not have anybody to*	PORT	08

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			speak Portuguese with. husband and sons do not speak Portuguese.		

Legend: MAC – Macua; PORT – Portuguese; MAKon – Makonde; LOM - Lomwé

Facilitators' motivations and expectations

Regading the issue of motivations, the facilitators answered the question on what they believed has pushed them to work in the literacy programmes.

Concerning the issue of expectations, I asked them what their major expectations were.

Ms Angelina:
I needed space to teach because I like teaching

She hopes to be trained as a teacher of English at High Education, preferentially in an Anglophone country, as well as seing changes of the current scenario in adult literacy programmes wherein there is lack of material

Mr Felisberto:
Influence of his work with his uncle
My uncle was a private teacher and I used to help him. Teaching became passion. When the literacy campaigns started in 1978 I started working as a volunteer facilitator.

He expects to rise his learners' knowledge; to gain experience from them; to gain in social relationships, and to meet more interesting people

Mr Duarte:
Unemployment
I completed grade seven and I was not working. I knew that grade seven was enough to teach in [an adult] *literacy* [programme]. *Then I applied and succeeded.*

For better contribution towards reduction of illiteracy in the country, I aspire to be trained as a professional adult educator and to make a career in adult education.

For Ms Tainara, Ms Lauricénia and Ms Assucena it is a realization of a childhood dream of being a teacher.

While Ms Tainara hopes to become a primary education teacher for salary reasons, Ms Lauricénia hopes to see improvement of the subsidy.

Ms Assucena's expectations:
I hope to reduce illiteracy and combat absolute poverty

Ms Arminda:
It was willingness to teach family and friends how to read and write.

She aspires to enter the Institute of Primary School Teacher Training for remuneration reasons: "*the subsidy is a very low amount.*"

Mr Bachir and Ms Adriana became facilitaors as consequence of unemployment (their or of their caregivers):

My father lost his job and I needed an income source to buy school material. That is how I became a facilitator (Mr Bachir)

I came here because of lack of job. It is not easy to get a job out there (Ms Adriana)

Regarding expectations, while Mr Bachir aspires to enter the Institute of Primary School Teacher Training, Ms Adriana dreams of a training in something that may be profitable for her. But "*if they improve the subsidy I can continue working as a facilitator*"

	Mr Ramiro did not wanted to work in the area of adult education but now he feels himself fitting well in with the area to the extent to thinking of a Diploma in Higher education:
	I want to study adult education at the university. As I am a coordinator of the pedagogical nucleous, people call me director. After completion of the university degree, I really perform management tasks in this area so that people can call me director for real

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Learners' profile

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Learners from Boane

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Place of birth, marital status, occupation, household head and current level of enrolment

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Name	Place of birth	Age	Marital status	Another occupation	Household head	Current level
Ms Benilda	Chibuto, rural	33	Married	*I cultivate in farm*	No	1st
Ms Presentina	Boane	45	Married	*I sell diverse products in village market*	No	1st
Ms Lindinha	Maputo, Maxaquene	39	Married	*I am a housewife and I do the domestic job and I take care of family*	No	1st
Ms Teodora	Namaacha, rural	48	Widow	*a barraca*	Yes	2nd
Ms Alda	Maputo, Hulene	54	Married	*Beyond doing farming and cultivation, at home I sell rice, beens, peanuts, salt, those small things people need everyday for their meals.*	No	2nd
Ms Ana Bela	Boane	35	Single	*I am a housemaid*	Yes	2nd
Mr Admirado	Zambézia, Mujeba, rural	30	Single	*I do not have any occupation beyond coming here.*	No	3rd
Ms Judia	Boane	30	Single	*I am a hairdresser*	Yes	Grade 9
Ms Érica	Chibuto, Malehice, rural	37	Married	*I am a housewife and I sell small grocery at home*	No	Grade 7
Mr Isidoro	Gaza, Manjacaze, rural	70	Married	*I am a 10 house Head*	Yes	ALFA-RÁDIO
Ms Catarina	Boane	63	Married	*I do farming and cultivation*	No	ALFA-RÁDIO

Learners from Pemba

Place of birth, marital status, occupation, household head and current level of enrolment

Name	Place of birth	Age	Marital status	Another occupation	Household head	Current level
Ms Assina	Paquitequete-Pemba city	26	Married	*I am a housewife*	No	1st
Mr Adalberto	Qissanga, rural	23	Single	*I am a mechanic*	Yes	1st
Ms Ernestina	Nampula city	23	Married	*I am a housewife*	Yes	1st
Ms Joana	Macomia, rural	24	Married	*a small grocery business at home*	No	2nd
Mr Bernardete	Namuno, rural	27	Married	*I am a housewife*	No	2nd
Ms Maura	Pemba city	32	Married	*I am a housewife*	No	2nd
Mr Azarias	Nampula city	35	Married	*I sell small grocery at home*	Yes	3rd
Ms Deolinda	Pemba city	30	Married	*I am studying at grade 6*	*yes, together with husband*	Grade 6
Ms Aurélia	Nampula city	24	Married	*I am a student*	No	Grade 6
Ms Rahima	Chuiba, semi rural	19	Single	*I do not have any other occupation*	No	ALFA-RÁDIO
Ms Zubaida	Chuiba, semi rural	30	Single	*I was running a small grocery business at home. Now I do not have money to buy more products. currently business is selling grass I collect in the bush. People use this grass as roof.*	No	ALFA-RÁDIO

Learners from Boane

Language use and previous literacy experience

Name	Mother tongue	Usual language at home	Why?	Language that started reading and writing in	Have you studied before enrolment in the Literacy Centre?	a) At what age? b) In what language? c) Completed any level? d) Why stopped studying? Why did not study?
Ms Benilda	XICHan	XICHan	*I speak XICHang because I*	PORT	No	*My parents died when I was a child*

			cannot speak PORT yet			*and no one could pay for schooling.*
Ms Presentina	XICHan	XICHan	*I speak this I language because is the one we prefer to use at home*	PORT	No	*I had to work with my parents doing farming and cultivation*
Ms Lindinha	XIRon	PORT	*We speak PORT because it is the language that unites the family. husband is from Sofala and he does not speak XIRon.*	PORT	Yes	a) 9 years b) Portuguese c) Grade 3 d) *parents divorced and I had to move to Gaza to join mother.*
Ms Teodora	XICHan	XICHan	*This is the language I master and I feel comfortable with*	PORT	Yes	a) 13 years b) Portuguese c) Grade 2 d) *When I was 16 years old I feel in love with a man who took me to Swaziland*
Ms Alda	XIRon	XIRon and PORT	*XIRon because is culture. PORT because I wanted that children to grow speaking PORT*	PORT	No	*My parents died when I was at an early age and mother's sisters, who took care of me, never sent me to school. I had a friend who was studyng and I used to escort her to school and followed the lessons at a distance. I learned something.*
Ms Ana Bela	XIRon	PORT	*I speak PORT because is the is the language I am habituated to speaking at work*	PORT	Yes	a) 10 years b) Portuguese c) Grade 4 d) *My parents did not show interest in that I continued studyng after completion of*

						grade 4.
Mr Admirado	Macua	PORT	*My parents taught me to speak PORT*	PORT	Yes	a) 14 years b) Portuguese c) Grade 4 d) *I stopped studying because of the civil war. parents died victims of it.*
Ms Judia	XIRon	PORT	*I speak PORT because is the language I prefer to use now as I am studying*	PORT	No	*I think that parents did not want me studying because eldest brother studied while I dealt with domestic errands*
Ms Érica	XICHan	PORT and XIRon	*PORT because as I learned it I speak with nephews so that they do not have language problems at school. XICHan I speak with mother in law and brother in law*	PORT	No	*My parents did not want to invest in education. Consequently I stayed at home dealing with farming and cultivation and domestic tasks together with mother.*
Mr Isidoro	XICHanang	XICHan	*XICHan is the language I identify myself with*	PORT	Yes	a) 15 years b) Portuguese c) Grade 3 d) *I had to come to Maputo to look for a job.*
Ms Catarina	XICHan	XICHan	*XICHan is the language spoken by everybody at home*	PORT	Yes	a) 10 years b) Portuguese c) Grade 1 d) *The teacher used to beat me up a lot when I could not answer correctly his questions. Therefore I dropped out.*

Legend: XICHan – Xichangane; XIRon – Xironga; PORT - Portuguese

Learners from Pemba

Language use and previous literacy experience

Name	Mother tongue	Usual language at home	Why?	Language that started writing and reading in	Have you studied before enrolment in the Literacy Centre?	a) At what age? b) In what language? c) Completed any level? d) Why stopped studying? Why did not study?
Ms Assina	MAC	MAC	*Here in Paquitequete we speak this language*	PORT	No	*My mother instead of sending me to school, used to send me to buy and sell fish*
Mr Adalberto	MUAN from Ibo	MAC, MUAN	*I Speak MUAN with wife and MAC with neighbours and friends who come to visit us*	PORT	No	*My parents did not send me to school*
Ms Ernestina	MAKon	MAKon	MAKon is the language spoken by everybody at home	PORT	Yes	a)10 years b)Portuguese c) Grade 2 d) *I had to move to Mueda to stay with father's family and they did not send me to school*
Ms Joana	MAC	MAC	*In the neighbourhoods people are habituated to speaking MAC. It is rare to find people speaking PORT*	PORT	Yes	a)12 years b) Portuguese c) Grade 2 d) *When my father died mother and eldest sisters did not keep an eye on me and twin brother regarding our schooling. It turned out that we started skipping the classes just to play.*
Ms Bernardete	MAC	PORT and MAC	*We speak PORT because I want children to*	PORT	No	*My parents died when I was still a child and none of uncles sent me to*

			succeed at school. As regards MAC because it is the language I speak with neighbours			school
Ms Maura	MUAN	MUAN and PORT	*My husband prefers MUAN, and I want to improve PORT speaking with children*	PORT	No	*My parents divorced and I had to live with grandmother who did not send me to school*
Mr Azarias	MUAN	MAC	*Everybody here speaks this language*	PORT	Yes	a) 11 years b) Portuguese c) Grade 3 d) *I lived with mother. After her death her family took care of me and did not send me to school*
Ms Deolinda	MAC	PORT	*We speak PORT because children are habituated to speaking in this language*	PORT	Yes	a) 8 years b) Portuguese c) Grade 4 d) *father passed away and I did not have help to continue studying*
Ms Aurélia	MAC	MAC	*My family is habituated to speaking in MAC*	PORT	No	*I lived with sister in Nampula and she did not send me to school*
Ms Rahima	MAC	MAC	*I speak MAC because the people I live with, mother and brother, only speak this language*	PORT	Yes	a) 12 years b) Portuguese c) Grade 5 d) *I moved from Paquitequete, where I finished grade 5, to Chuiba without an official transference document and I could not enrol in the new school.*
Ms Zubaida	MAC	MAC	*Everybody speaks MAC*	PORT	No	*I am orphan since the age of six years and nobody of family could pay for studies*

Legend: MAC – Macua; PORT – Portuguese; MUAN – Muani; MAKon - Makonde

Learners' motivations and expectations in their own view	
I asked the learners what they thought was decisive to push them to the adult literacy centre.	
Ms Presentina and Ms Teodora want to excel in calculations and manage better their business so that they can avoid bankrupt of the business. Ms Lindinha and Ms Alda hope to write their names and read the destination of the public transports. Ms Lindinha's expectations: *For me, signing on ID card or another place where there is need of signing is great dream. Getting that I will say it was worth it* Ms Alda expects to pursue further education, to write without intermediaries and to play a role model for her children so that they can value school. Ms Teodora and Ms Érica aspire to monitor their children education. Ms Érica hopes to pursue further education. Ms Toeodora: *expectation is to see growth in my business* Ms Érica's expectation: *to get a job even if it is to sweep the roads or clean up in the hospital* Ms Ana Bela wishes to change her status: *I would like to learn how to start a good business so that I can be the boss as the ladies I work for.* Her expectation: *My dream is to have own thing where I can work with one or two persons to help. I want to prepare and sell meals.* Mr Admirado and Ms Judia get a job and pursue further studies. Ms Judia wishes also to read the Holy Bible.	Ms Assina: *I came to centre because I want to be able to comunicate with the others.* Her expectation: *I expect to learn how to read, write and do calculation in Portuguese.* Mr Adalberto: *Before, I just stayed at home while there is a school in the neighbourhood, then I decided to hand myself in into the centre to know how to sign* His expectation: *I am looking forward to getting a better job where I can earn a better salary, using reading and writing skills even resorting to the computer* Ms Ernestina: *I came to centre so that I can meet friends because husband is working in Pemba Metuge and is at home only in the weekends.* Ms Ernestina did not mention her expecatations. Ms Joana: *I still have difficulties in calculations. Therefore I came to the centre to improve skills in calculation so that I can manage better business.* *I expect to get a job and to continue studying.* Ms Bernardete: Establishment of a business through which may get hold of her husband at home Regarding her expectations, she said: *My husband use to go to barracas in search of good food. Therefore I want to have a barraca at home where I can sell good food so that he can stay at home.*

While Mr Admirado expects to be a nurse, Ms Judia dreams of getting a higher degree and running a profitable business. Mr Isidoro: *I want to accomplish fully duties as 10 House Head, writing documents without intermediation.* *I expect to know how to write the documents required in communication with the neighbourhood secretary.* Ms Catarina: *I came to learn how to read and write in short time as the facilitator told us, and I want to learn how to access and reply the SMS's people send to me.* Her expecatations: *At age we do not dream that much, but knowing how to use mobile phone is dream*	Ms Maura and Ms Zubaida read, write and do calculations in Portuguese While Ms Maura expects to establish a beauty salon, Ms Zubaida expects to get a job in the local health centre. She also dreams of continuing studying. Mr Azarias: *I came to study so that I can get a job like friends who studied* His expectation: *I expect to get a job and to continue studying.* Ms Aurélia: *I came to the centre because is the place where I could learn. At home I did not have anyone to make me learn* Ms Aurélia' expectation is her words: *I expect to get a job and to pursue further education.* Ms Deolinda: *I enrolled in the centre because I needed to keep myself busy with learning activities.* *I hope to get employment and to contine studies.* Ms Rahima: *I came here to study because I wanted to keep up to date what learned in Grade 5.* Her expectation: *My ambition is to speak Portuguese like that spoken by the participants of the broadcast lessons*

Learners' motivativations and expectations in facilitators' view

Ms Angelina said: *They come to study for the following reasnos: getting a job, especially men; social insertion because some learners have educated husbands and they cannot even write their name and feel themselves excluded; and gain of awareness of the need to study*	Ms Assucena, Ms Arminda: To know how to read, write (including SMS's) and do calculation (particularly those who run a business) in Portuguese Mr. Ramiro, Mr. Bachir: Getting out from the shame of not being able to write their name

Mr Felisberto: *The learners are studying in response to government encouragement to study and they are filling the lack of education typical to the colonial administration. Many people could not study in that time.* Mr Duarte: *The main reason for learners to enrol in the programme is learning how to read, write and calculate in Portuguese* Regarding expectations, the facilitators mentioned: Getting a job; establishment or improvement of a business; writing of the name; and privacy in reading and writing SMSs	Ms Tainara, Ms Adriana: To know how to behave with their husbands and pursuing of further education Mr Ramiro, Ms Assucena: Prevention from husbands' betrayal. *They want to know how to read so that they can have access to the messages their husbands interchange with other women who can read and write* (Ms Assucena) Ms Lauricénia, Ms Assucena: Monitoring of children education and health With regards to expectations, the facilitators mentiond: Speaking Portuguese; Writing of the name; Life improvement; Quitting poverty through a business; Independence from husbands; Getting hold of dishonest husbands who have extra-relationships with women who can read, write and speak Portuguese

Research question: To what extent do the adult literacy programmes respond to the learners' needs, motivations, expectations and access to technology?

Language of instruction and content

In learners' view

Overall the learners suggest that Portuguese is the language used for learning. However. Xichangana and Xironga are used as auxiliary languages when there are problems of communication in Portuguese. Portuguese is the language they prefer to learn in for its official status. Ms Benilda's answer sums up learners answers in this regard: *We learn in Portuguese but sometimes we speak changane when there are people who do not understand the subject. I prefer Portuguese because it allows communication with other people who speak different languages and Portuguese. For example, husband speaks Sena and does not speak Changane ... Portuguese then is the language that unites us.*	In general, the learners suggest preference for using Portuguese as well as Macua or Muani just to overcome problems of communication in Portuguese. The majority of the learners is not interested in learning in any other language than Portuguese as they already know their local languages and looked for the adult literacy centre to learn Portuguese, the official language.

In facilitators' view	
The facilitators' answers as to the language of instruction tallie with those of their learners, with the exception of Mr Felisberto, who said: *We use Portuguese because the programme recommends us to do so. But the best way would be teaching in our language. Learners' learning would be better.*	The facilitators' answers are in accordance with the learners and, beyond Portuguese being the official language, they said the learners prefer Portuguese as they want to prevent themselves from their husbands disloyalty. Knowledge of Portuguese can help them read SMS's and letters their husbands receive from other women. Two noteworthy answers are from Ms Arminda and Ms Adriana who prefer use of Macua for a successful learning, since the learners master this language. Ms Adraiana said: *We teach in Portuguese but as the moms who come here have difficulties in speaking* [Portuguese], *we also use Macua, which is a local language. If we began* [teaching] *in the language they master it would be good, but as Portuguese is the official language we have to work in this way.* Ms Arminda: *My preference is for Macua as language of instruction because we are Macuas and for them it would improve their learning.*

From the classroom observations view	
My classroom observations in Boane confirm use of Portuguese as the language of instruction. While in the ALFA-REGULAR programme the learners and their facilitators openly interact in Xichangana or Xironga to overcome problems of communication in Portuguese, in the ALFA-RÁDIO programme the learners speak the local languages amongst them and never with the facilitator.	Observations in ALFA-REGULAR classes confirm use of Portuguese as the main language of instruction. Learners and facilitators of the ALFA-REGULAR programme resort to Macua or Muani to resolve problems of communication in Portuguese. Learners of the ALFA-RÁDIO programme speak local languages amongst them and never with the facilitator.

Content/learning needs	
I asked the learners about those content they liked the most and those that they did not like.	
The majority of the learners mentioned the subjects (Portuguese, Mathematics and Nature Sciences) as content. In ligh of this, the majority of the learners mentioned Portuguese as the	The majority of the learners from Pemba signpost a positive attitude towards all subjects they learn. However Portuguese is what they like the most for being the official language or for being much easier to learn, as Ms Joana said.

content they like the most, given that it allows them wider communication and social mobility for being the official language in Mozambique. Ms Presentina likes Mathematics because it helps her making correct changes in her business. Mr Admirado: *In mathematics I like addition and subtraction. In natural sciences I like content on plants… animals and water pump* Mr Isidoro and Ms Catarina like writing and reading.	Mr Azarias, Ms Deolinda and Ms Aurélia: They had contact with Natural sciences and have preference for this subject due to the fact that they had access to knowledge on health, replacement of felled trees and uncontrolled fires in farming and cultivation. Ms Rahima: *I like calculations. Portuguese is difficult to me.* Ms Zubaida: *I like everything even being difficult to me to learn.*

I asked the learners about other content dealt with and their usefulness, apart from Portuguese, Mathematics and Natural Science

In learners' view

The learners' answers signpost that they only learn what is programmed in the manuals. However, Ms Presentina said: *As we are in the same space with learners of the third level sometimes the teacher talks about things that we take advantage of … for example when they talk about how to improve nutrition at home.*	Almost all learners mentioned how to show respect or signal good education before another person as a must learning issue in the centre.

In faciltators' view

Mr Felisberto: *We talk about agricultural techniques, cultivation of orange-fleshed sweet potato, because the class has learners who do farming and cultivation.* Mr Duarte: *We just follow the thematic plan. There is no time for other content.*	Ms Tainara: *We talk about respect and good behaviuor* Ms Lauricénia: *We talk about the importance of the campaigns of pulverisation of our households because there are people who deny pulverisation under the rationale that their houses will be dirt. Sometimes we work with our learners in the cleansing of the neighbourhood to show that we aware of the consequences of litter spread out in the roads*

	Bachir: *We talk about sexually transmitted diseases*
I asked the learners about their opinion on the relevance of the content they dealt with.	
Ms Benilda, Ms Presentina and Ms Lindinha did not have yet an opinion on the relevance of the content. For the majority of the learners, the content is of interest for the following reasons: Ms Teodora: *Now I can write name. Before it was a shame* Ms Alda: *As a seller I can make correctly the change, if someone gives me fifty and buys banana for ten I know how much to give her back* Ms Ana Bela: *Now I can read bosses' messages either in paper or sent by mobile phone. I can also reply them in paper or by mobile phone* Mr Admirado: *I can do correct calculations to avoid receiving short change. Content of nature sciences help me regarding better health care. I apply what we have learned.* Ms Judia: *From day to day I feel that I am changing in the way of being, understanding what people say in Portuguese, shopping without errors in the calculations. Now I follow better the news.* Ms Érica: *I am no longer afraid of commercial banks, I organise better time for diverse activities as wife and learner* Mr Isidoro: *Being studying makes me remember gradually what learned in the childhood* Ms Catarina: *fun in combining letters and numbers to form words*	Ms Assina: Showed relevance of the content in her positive attitude related to the content as she said "*I like them*" Mr Adalberto: *Now I am able to explain things that another person wants to know. I can speak without shame in meetings. Because I gained respect from the others who know that I am studying* Ms Ernestina, Ms Joana: Use of what they have learned in reference to ways of diseases prevention ways and wildfires Ms Deolinda: *I apply what learned regarding hygiene and cleansing. I am continuing studies thanks to have learned the content in this centre.* Ms Rahima: *Now I can check changes in purchases* Ms Bernardete, Ms Maura, Mr Azarias and Ms Aurélia did not formulate a justification although they have answered that the content is relevant. Ms Zubaida reported having problems to apply what she has learned.

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In facilitators' view	
Ms Felisberto' answer may sum up facilitators' opinion regarding the relevance of the content. He said: *The content of the old curriculum are outdated that is why it is old curriculum. The content of the new curriculum are relevant for the learners given that they are not only about reading, writing and calculation. They include diverse life skills and this curriculum well taught may help many people in improving their lives.*	For the facilitators from Pemba who are familiar with the new curriculum the content is relevant, due to the fact that they prepare the learner to cope better with the daily demands in various social domains. In Ms Adriana's words: *The content is on trade, agriculture, health… Therefore the learner gets prepared... We even should have a farm for practice. The learner would complete the programme with knowlegdge of soil preparation, agriculture calendar…*

In technicians' and local leaders' view
The technicians as well as the local leaders also expressed their opinion regarding the relevance of the content. Their answers do not differ in terms of meaning from the answers of the learners and facilitators. This suggests that that they regard the content of the new curriculum as current and relevant.

Learners' learning needs

Mr. Admirado *I would like to learn how to write family letters, how to write and send SMS's. a cellphone but I cannot do this. I also would like to learn how to do correct mathematic operations*	Ms Assina: *I want to learn how to read and write* Mr Adalberto: *I need to learn how to use a computer*
Ms Catarina: *I know how to access SMS's and reply*	Ms Bernardete: *I want to learn how to prepare occidental meals to avoid escapades of husband just to eat out in the barracas.*
Ms Alda: *I think that I should learn Geography and Science. Geography because I want to know how to locate myself in the world*	Ms Maura: *I would like to learn how to establish a beauty salon so that I can I have own business*
Ms Benilda: *It would be good if I learned English speaking, because we use to receive English speakers visitors in our church and I would like to understand what they say without resorting to translation.*	Azarias: *I would like to learn Mechanics and electricity. For example, at the industrial school they learn mechanics and electricity. I also need to learn this. If we had a workshop here it would be fine. I would finish studies and get a job*
Ms Ana Bela, Ms Érica and Ms Judia:	

How to start and manage a business Mr Isidoro: *I want to learn how to write documents to use in the fulfilment of duties as 10 House Head.*	Ms Rahima: *I need to learn about family planning* Ms Zubaida: *I would like to learn how to use a mobile phone. I do not have a mobile phone but when I borrow it from neighbours to ask them to write and reply SMS's or even to make calls.*

Facilitators' literacy practices

I sought examples of the circumstances the facilitators use to read and write out of the literacy classes, including when managing electronic devices such as mobile phones, computers and ATM. I also asked the facilitators if they had books at home, others than those of the literacy programme and if so to name them.

Ms Angelina: *I am a TB activist and I read books related to tuberculosis. I read and write* *texts related to duties at the SDEJT. In free time I write stories. Now I am writing two Mentchossa's story and Pain of happiness. I read subtitles of movies and news when I watch TV. I read and write SMS's. I use a computer to read and write work-related texts, my own texts as well as e-mail. I use ATM* With regards to books she mentioned Books on TB and HIV; Books on reading and writing in English; Poetry and narrative books of Mozambican authors; Novels in English; Church literatur: the Bible, religious songs and newsletters Mr Felisberto: *I read anything at anytime, depending on the material that I come across with. I am not the kind of person who looks for books to read. For example, now I am reading books on gender and violence that I received from an organisation that assists women in law and development issues. I raed newspapers, I also read and write SMS's and I use ATM. I never touched a computer.* Regarding books at home, he named books on gender and violence; Books on bridge construction that he used before retirement; Newspapers; and Children school books	All facilitators suggest that they read and write SMS's as well as use ATM, with the exception of Ms Arminda who said *"I do not have a bank account"* To avoid being repetitive, I will not include these literacy practices in the individual answers as follows: Ms Tainara: *As I am studying I read books of Grade 10 and I make copies of texts from books I borrow from friends* *Concerning books, the books that I use as a student and a book on philosophy.* Ms Adriana: *I Read books of Grade 8 as a student and I read and writes poems.a poetry book, which is source of inspiration to write poems.* Ms Lauricénia: *I read the Holy Bible and religious songs. Before the Mass, I write the titles of the songs on the church blackboard so that brothers in Christ may know which song they have to sing in each moment of the Mass. The books at home ... is the Bible and a booklet with religious songs.* Mr Bachir: *I read newspapers; I use to prepare students who want to write exams in Grades 10 and 12. I read the Koran. I also teach Arabic reading and writing in the*

Mr Duarte:	mosque. I do it for free. As to books the
I write the prices of the products I sell at home and I read and write SMS's	*Koran, the books I use to prepare the students for the exams and many national newspapers.*
Apart from the books of the ALFA-RÁDIO I do not read that much because there is nothing to read here. Books... I just have the books I used when I was studying and son's books. He is at grade 5.	Ms Assucena:
	I use to read newspapers, religious texts such as the Bible, songs and newsletters. In the dictionary, I look for the meaning of new words that I find in readings. With respect to books, I just have books related to religion. bibles, religious songs and religious newsletters I receive from the nuns.
	Mr Ramiro:
	As a teacher, I read books of Biology related to the Grade I work with in the night school. I also use to read Portuguese grammars and dictionaries. Regarding writing, I make summaries of readings. At home books of chemistry and biology as well as grammars.
	Ms Arminda:
	As an activist, I write weekly activity plans that coallegues have to follow. I read subtitles of movies, documentaries and newscast on TV. At home, activist manuals.

Facilitators' literacy practices in the classroom.

Based on classroom observations, below I present the tables in which I summarised the facilitators' literacy practices.

Facilitator's classroom literacy practices in Boane

Programme	Writing	Reading	Speaking
ALFA-REGULAR	**On the blackboard:** Summary of the lesson of the day; **Copying of the text of the day and respective** exercises; Homework	**From the blackboard:** *Generally aloud*, text of the day and the respective exercises; *Rarely aloud*, text of the day from the book **From learners' exercise books:** *Generally in silence*, homework; lesson-related exercises	Introduction of the lesson of the day; Rarely, comments on learners' texts created by the learners; Rarely, clarification of learners' doubts
ALFA-	**On the blackboard:**	-Before the	-Before the transmission

| | RÁDIO | -Before the transmission of the lesson:
Summary of the lesson of the day

-After the transmission of the lesson:
Copying of the text of the day and the respective exercises;
Homework | transmission of the lesson:
In silence or aloud, the homework in learners' exercise books or on the blackboard

-During the transmission of the lesson:
In silence, his own primer;
Sometimes in silence, sometimes aloud: learners' answers in the primer;

-After the transmission of the lesson:
Aloud, his own primer;
Generally aloud, learners' answers in their exercise books and on the blackboard | of the lesson:
Introduction of the lesson of the day
Comments on learners' homework

-During the transmission of the lesson:
Explanation/reinforcement of the instructions to the learners

-After the transmission of the lesson:
elucidation on the lesson of the day
explanation of doubts that arise from learners' answers to the exercises |

Facilitator's classroom literacy practices in Pemba

Programme	Writing	Reading	Speaking
ALFA-REGULAR	**On the blackboard:** Summary of the lesson of the day; Copying of the text of the day and the respective exercises; Homework	**From the blackboard:** *Generally aloud,* text of the day and the respective exercises; *Rarely aloud,* text of the day from the book **From learners' exercise books:** *Generally in silence*, homework; lesson-related exercises	Introduction of the lesson of the day; Rarely, clarification of learners' doubts
ALFA-RÁDIO	**On the blackboard:** **-Before the transmission of the lesson:** Summary of the lesson of the day **-After the transmission of the lesson:** Exercises;	**-Before the transmission of the lesson:** *In silence or aloud*, the homework in learners' exercise books or on the blackboard **-During the transmission of the**	**-Before the transmission of the lesson:** Introduction of the lesson of the day Comments on learners' homework **-During the transmission of the lesson:** Explanation/reinforcement of the instructions to the

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		Homework	**lesson:** *In silence,* her own primer; *Sometimes in silence, sometimes aloud:* learners' answers in the primer; **-After the transmission of the lesson:** *Generally aloud,* learners' answers in their exercise books and on the blackboard	learners **-After the transmission of the lesson:** Explanation of problems that arise from learners' answers to the exercises

Learners' literacy practices out of the classroom

I asked the learners about examples of the circumstances they read, write and do calculations, including when resorting to electronic devices such as mobile phones, computers and ATM. I also asked them if they owned books at home.

Ms Teodora:
I record daily revenue in the barraca, I write lists of products that to buy and those that in stock. I do calculation in trade transactions. I read and write SMS's and I can use ATM. With regard to books those books children use at school.

Ms Ana Bela:
I read and reply the messages that boss send to me either in a paper or in the mobile phone. I read subtitles of movies and newscast on TV. I do calculations in purchases ... I help younger daughter with her homework and I use ATM. With regard to books, recipe books that I gained from the houses served as housemaid.

Mr Admirado:
I read the Holy Bible although I do not go to church. I read SMS's but I cannot reply the sender.The books at home... the Bible, the books of cousin who is studying at grade 3 and books of aunt who is a teacher.

Ms Judia:
When she was at level 3 of the adult literacy programme she only made copies from books. Now I am able to read the Holy Bible, beauty magazines. In workplace, I

Mr Adalberto:
I can read electricity and water consumption bills. I also can read SMS's but I am still struggling with replying. As to books, at home there are sister's books for Grade 6 and 7.

Ms Joana:
I read newspapers that sisiter brings from her workplace. I read subtitles of movies and newscast on TV and I do calculations but with limitations although I am a owner of a small business

Ms Bernardete:
I only read and write when I deal with homework. I do not have other books beyond those of the literacy programme.

Ms Maura:
When I am at the market I read the prices and compare them, choose the best ones to save some money to buy exercise books for me. I check the changes I get from purchases

As to books, she did not mention any.

Mr Azarias:
I the prices of the products that I sell in

record the service requested by the customers and the amount paid. At home many books of the biblical school.

Ms Érica:
When I interviewed her at the adult literacy centre, she only mentioned reading and writing of SMS's.

Now I am able to read anything I come across with. I do calculations in home based business. At home there are many books of husband and nephews.

Mr Isidoro:
I write documents because when I seat down with someone to write to me ... he writes what I want to be written. The reply to the comrade Neighbourhood Secretary is mine. It is me who signs the document. I read and send SMS's. The books at home are of grandchildren.

Ms Catarina:
I do not read and write out of the classroom, but I do calculation when I go to the market. told you that a mobile phone, but I do not know yet how to receive and reply SMS's or to save names in the contact list. As to books, I do not own other books at home beside those I use in the centre.

Ms Benilda, Ms Presentina, Ms Lindinha, and Ms Alda said do not know yet how to read and write out of the classroom. However, they do calculations either as sellers or as customers. They do not have mobile phone and do not use computer or ATM.

Regarding books at home, they said there are books of their partners and or children but they do not use them.

small home shop, I record the profits of the day. I read newspapers. I use to buy newspapers. I read and write SMS's ... I help children with homework. I read the Koran

Ms Deolinda:
When learner of the adult literacy programme at level 3, she was (and still) able to read and write SMS's; Read and write letters; and read newspapers

Beyond the books of adult literacy and the current ones I use as a student, I just have newspapers at home.

Ms Aurélia:
While learner at the adult centre, she did not read and write beyond the practices of the adult literacy centre.

Now a mobile phone, and I can read and write SMS's. I am studying as well. As a student to read the books for grade 6. With regards to books, I just have current books.

Ms Rahima and Ms Zubaida:
Make copies from the primer to improve the calligraphy and they do not have books at home but the primers.

Ms Assina and Ms Ernestina:
Do not know yet how to read, write and do calculations in Portuguese and do not own books.

Learners' literacy practices in the classroom
Based on classroom observations, below I present the tables in which I summarised the facilitators' literacy practices.

Learners' classroom literacy practices in Boane			
Programme	**Writing**	**Reading**	**Speaking**
ALFA-REGULAR	**On the blackboard:** Homework solution; Exercises solution **In the exercise books and from the blackboard:** Copying of the summary of the lesson of the day; Copying of the text of the day and the respective exercises; Exercises solution; Copying of homework	**From the blackboard:** *Generally aloud*, lesson-related text of the day and the respective exercises, following the facilitator; **From learners' books** *Rarely aloud*, text of the day from the book, either following the facilitator or alone **From learners' exercise books:** *Generally in silence*, homework; text of the day and the respective exercises	Presentation of homework Rarely, have doubts or questions
ALFA-RÁDIO	**On the blackboard:** **-Before the transmission of the lesson:** Homework solution; summary of the lesson of the day **During the transmission of the lesson:** Solution of the questions generally in the primer (some learners follow a colleague's primer and write in their exercise books) **-After the transmission of the lesson** In their exercise books, copying of the text of the day and the respective exercises from the blackboard and the solution they reach; Homework	**-During the transmission of the lesson:** *In silence,* the text and exercises of the day in their own primer; **-After the transmission of the lesson:** *Generally aloud* and following the facilitator, the text of the day from the primer, including the exercises	**-Before the transmission of the lesson:** Presentation of homework **-After the transmission of the lesson:** Presentation of the solutions to the exercises

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		Learners' classroom literacy practices in Pemba	
Programme	Writing	Reading	Speaking
ALFA-REGULAR	**On the blackboard:** Homework solution Exercises solution **In the exercise books and from the blackboard:** Copy of the summary of the lesson of the day; Copy of the lesson-related text of the day and respective exercises; Exercises solution; Copy of homework	**From the blackboard:** *Generally aloud*, lesson-related text of the day and the respective exercises, following the facilitator; **From learners' books** *Rarely aloud*, text-related lesson of the day from the book, either following the facilitator or alone **From learners' exercise books:** *Generally in silence*, homework; lesson-related text of the day and respective exercises	Presentation of homework Rarely, have doubts or questions
ALFA-RÁDIO	**On the blackboard:** **-Before the transmission of the lesson:** Homework solution; summary of the lesson of the day **During the transmission of the lesson:** Solution of the questions generally in the primer (some learners follow a colleague's primer and try to write in their exercise books) **-After the transmission of the lesson** In their exercise books, copying of exercises from the blackboard and the solution they reach; Homework. **On the blackboard**: Exercises solutions	**-During the transmission of the lesson:** *In silence,* the text and exercises of the day in their own primer; **-After the transmission of the lesson:** In silence, other exercises related to the lesson of the day	**-Before the transmission of the lesson:** Presentation of homework **-After the transmission of the lesson:** Presentation of the solutions to the exercises

Methodological aspects

I asked the facilitators to describe the way they usually conduct the literacy sessions.

Overall, the facilitators from Boane suggest that in their classes they employ active methods. Ms Angelina's answer sums up the answers of her colleagues. She mentioned the method of joint elaboration and explained as follows:

In our classes we use joint collaboration because I am working with elder people. What I deal with here ... always I think is not new for them. Then when we work together they also have space for action. And they like.

In Pemba, Ms Tainara did not respond at all to question. Mr Ramiro, Ms Adriana and Mr Bachir also mentioned joint elaboration. Only Mr Ramiro could explain what the joint elaboration is. Accordinlgy, "*In this method the learners and the teacher work together and the learners like that because there is exchange of ideas... they can express their opinion*"

Ms Assucena's description of her way of facilitating sessions suggests an authoritarian and school like approach:
When the learners arrive they greet. After motivation I write the text on the blackboard. Before telling them "open the books" they do not open. When I say "open the books in page x they open. "Write" they start writing, "close the books for me to read" they close. I read pointing with the finger [from the blackboard]. *If I use book I say "open the books to follow the reading". Then I ask them to read and I follow* [their reading].

In learners' view

The few learners who managed to answer meaningfully the question suggest the following:

Ms Judia:
First we greet. The teacher asks for homework. We correct it on the blackboard. Next she writes the notes [on the blackboard] *of the lesson, explained. We copy the notes in our exercise books, solve exercises in our exercise books. Someone is indicated to present the exercise on the blackboard, the others shall analyse the solution and say if it is right or not. After that she gives us homework for the next lesson*

I asked Ms Judia if during the lesson the facilitator spoke more than the learners and she said:
It depends. Sometimes there are issues that oblige the teacher to talk more so that we understand. However, generally all of us speak because she puts us in dialogue with her.

Few learners could describe the way their facilitators conduct the literacy sessions and they suggest the following:

Ms Assina, Mr Adalberto:
For these learners, their teacher is a good one, she teaches them very well. She gives them a lot of exercises, which they solve jointly. They appreciate the colaborative work because "*there are those who know and those who do not know, those who know pull those who do not know. Those who do not know also want to be like those who know*" (Mr Adalberto)

Ms Rahima, Ms Zubaida:
For these learners, the facilitator speaks more than the learners because she is the teacher, is there to teach. They refer to exercises during and after the transmission of the lesson. "*After the transmission we solve exercises in our exercise books and after that someone is indicated to present the solution on the blackboard. We have received homework*" (Ms Zubaida).

Ms Catarina: *We greet the teacher. He asks us to listen to the radio, switches it on. We do what the radio tells us to do. After the radio, the teacher explains the lesson, we solve exercises, gives us homework and we say goodbye. However, sometimes we work only with the primer when there are no batteries for the radio.*	

Based on classroom observations below I present the methodological approach followed by the facilitators in the classrooms, which suggest a sort of formula.

Facilitators' methodological approach in Boane

Programme	Steps	Observations
ALFA-REGULAR	Greetings	Mr Felisberto' class standing up, greets him in chorus: "good afternoon, teacher". After that, the class prays for a productive literacy session. In Ms Angelina' class greetings are as the learners arrive.
	Correction of the homework	Learners do it on the blackboard under facilitator's supervision
	Introduction of the lesson of the day	Always based on the summary written on the blackboard. In the case of the new curriculum, the introduction is also based on the interpretation of the pictures of the lesson of the day. Mr Felisberto writes the steps suggested in his book as facilitator on the backboard (New Curriculum)
	Reading aloud of the text of the day by the facilitator followed by the learners in repetition	Very often from the blackboard
	Exposition/explanation of the lesson of the day	When there is dialogue between the facilitator and the learners, the former makes questions and the latter answer, generally in chorus.
	Resolution of some exercises for elucidation of the exposition/explanation	Generally when the lesson is on Mathematics
	Verification of content assimilation through a series of questions	Learners are given some time to solve the exercises in their exercise books. Afterwards, as volunteers or indicated by the facilitator, they solve them on the blackboard under facilitator's supervision. Ms Angelina encourages her learners to present the work done on the blackboard. The class has to validate the answer.
	Marking of homework	Often written on the blackboard
	End of the lesson	Normally the facilitators announce the end of the lesson. Mr Felisberto' class standing up to say: "goodbye, teacher. Until tomorrow" and or prays thanking God for having allowed them to assemble and have access to knowledge.

ALFA-RÁDIO	Greetings	The learners standing up **to** greet the "teacher": "good afternoon, teacher" and he replies: "good afternoon. How are you?". Their answer: "we are fine"
	Introduction of the lesson of the day	
	Transmission of the lesson	While the transmission takes place, the facilitator supervises the work of the learners according to the instructions from the radio
	Repetition of the lesson	The facilitator, based on the primer, revisits the lesson from the beginning and explains how to solve the questions.
	Verification of content assimilation	The facilitator resorts to different exercises from those of the primer. The learners answer in their exercise books, afterwards the correction is on the blackboard. Generally the facilitator is who makes is voice audible, explaining how to solve the questions.
	Marking of homework	Generally written on the blackboard
	End of the lesson	Mr Duarte's class stands up and says in chorus "goodbye, teacher. Until tomorrow at half past two"

Facilitators' methodological approach in Pemba

Programme	Steps	Observations
ALFA-REGULAR	Greetings	In Ms Assucena's and Ms Lauricénia classes the learners do it on their feet and in chorus. Sometimes they also sing a literacy-related song. In the other cases, greetings take place as learners arrive in the classroom
	Correction of the homework	Learners do it on the blackboard under facilitator's supervision
	Introduction of the lesson of the day	Always based on the summary written on the blackboard. In the case of the new curriculum, the introduction is also based on the interpretation of the pictures of the lesson of the day.
	Reading aloud of the lesson-related text by the facilitator followed by the learners in repetition	Very often from the blackboard
	Exposition/explanation of the lesson of the day	When there is dialogue between the facilitator and the learners, the former makes questions and the latter answer, generally in chorus. Exception is of Ms Assucena, since she tends to make questions directed to each learner.
	Resolution of some exercises for elucidation of the exposition/explanation	This step takes place generally when the lesson is on Mathematics. The facilitator solves the exercises alone on the blackboard, explaining the learners how to do it.
	Verification of content assimilation through a series of questions	Learners are given some time to solve the exercises in their exercise books. Afterwards, as volunteers or indicated by the facilitator, they solve them on the blackboard under facilitator's supervision. The answers are agreed in the class

		Marking of homework	Often written on the blackboard
		End of the lesson	Normally the facilitators announce the end of the lesson. Ms Assucena' and Ms Lauricénia' classes, stand up to say in chorus: "goodbye teacher. Until tomorrow at half past two". Sometimes they also sing a literacy-related song at the end of the lesson
	ALFA-RÁDIO	Greetings	The learners greet the teacher as they arrive in the assembly place.
		Introduction of the lesson of the day	
		Transmission of the lesson	While the transmission takes place, the facilitator supervises the work of the learners according to the instructions from the radio
		Verification of content assimilation	The facilitator resorts to different exercises from those of the primer. The learners answer in their exercise books, afterwards the correction is on the blackboard. Generally the facilitator is who makes her voice audible, explaining how to solve the questions.
		Marking of homework	
		End of the lesson	The facilitator allows the learners to go home saying "you may go out", although the lesson is outdoors.

Difficulties and best practices

I asked the learners what in general they thought were the most troublesome constraints that interfered with the smooth running of the literacy programmes.

The learners of the ALFA-REGULAR programme mentioned: Lack of learning material – exercise books, pens, pencils and learners' books for the 2nd level; Inexistence of learners' books for the 3rd level; Lack of adequate (or own) space for the classes; Insufficient time for mixed classes, "*given that the teacher has to pay attention to all of us. This is not easy especially for us as beginners and in need of much time*" (Ms Lindinha) Dropouts of learners and facilitators (Ms Érica) The learners of the ALFA-RÁDIO programme pointed out: Lack of learning material – exercise books, pens, pencils, learners' primer, batteries for the radio	The learners of the ALFA-REGULAR programme in Boane pointed out: Lack of learning materials such as learners' books for the new curriculum, and for the 2nd level of the old curriculum, exercise books, pencils, pens; Inexistence of learners' books for the 3rd level; Inappropriate conditions of the classroom (darkness and heat); Blackboard in bad conditions (they are in need of paint); Non-existence of toilets; Ms Bernardete, Ms Maura: Outdoor classes The learners of the ALFA-RÁDIO programme mentioned: Ms Zubaida and Ms Rahima: Outdoor classes; Lack of learning materials – exercise books, pencils, pens, learners primer; Size of the blackboard (too small);

	Lack of supportive family environment: *At home nobody helps me with school expenditures. When I ask for money to by exercise bokks, they tell me that I am an adult and to find a way to get money for learning material because they only can by exercise books for children.* (Ms Zubaida)
In facilitators' view	
Lack of facilitators' training; Lack of supervision; Ms Angelina: Weak collaboration of the local structures: "*If the local structures were preoccupied with adult literacy programmes, they would monitor the levels of sound pollution from the homes that sell traditional beverages close to the centre*" Short time for the ALFA-RÁDIO programme; Irregular payment of the subsidy, which is low Mr Felisberto: *There is delay in the distribution of learners' books*	Mr Ramiro: *There are many domestic errands for the female learners leaving them with very little time for studying. There are facilitators who forsake their classes when they get a job or shift to primary education* Learners' weak assiduity; Learners' irregular attendance; Learners' dropouts; Learners who cannot speak Portuguese; Ms Arminda: *Short time for the ALFA-RÁDIO programme* Ms Assucena, Ms Lauriceénia, Ms Adriana, Mr Bachir: Irregular payment of the subsidy: For these facilitators, their superiors are not valuing their work undertaken in inadequate conditions, given that beyond the pittance of the subsidy it is paid irregularly. Sometimes they have to wait for it two or three months. Another problem is that lack of learning materials is an old issue. All these unresolved problems started disgusting some facilitators, who show signals of demotivation. Therefore, facilitators' feelings of unconsideretness and demotivation are emergent theme.
I asked the learners about the constraints that impeded them from doing well in the literacy classes. Few learners answered this question.	
Ms Presentina, Ms Benilda: Not understanding Portuguese; "*Lack of learning material. no money to buy exercise books*" (Ms Benilda) Ms Teodora: *The difficulties are own limitations to catch up the lessons. The head does not capture [the content] well because of the age*	Ms Deolinda and Ms Aurélia referred to Mathematics, as they and their colleagues had many difficulties to solve the exercises. Ms Rahima and Ms Zubaida referred to not being able to reply in Portuguese.

I also asked the learners to rate the most pressing/overwhelming constraint.	
For the learners of the two programmes in Boane, lack of learning materials and not understanding Portuguese are the most troublesome constraints at the point of leading to dropouts in the ALFA-RÁDIO programme.	In the two programmes in Pemba, the learners rate lack of learners' books and not mastering Portuguese as the most troublesome constraints

In technicians' and local leaders' view:

The technician mentioned the following difficulties: *The primary schools principals do not collaborate with the literacy centres under their responsibility. Some of them do not know what is going on in the centres* *Another problem is lack of means of transport for our dislocation to supervise th work done by the facilitators.* *There are facilitators who do not know how to write a lesson planning. Some facilitators do not know which objective they should reach in a certain lesson. They employ traditional methods of teaching, the lesson is a monologue. These factors end up in learnrs' dropouts.* The local leader referred to the subsidy and said "*there a serious problem which is delay in payment of the subsidy and it contributes to a decrease of motivation amongst the facilitators.*"	The technicians suggest the following difficulties: Husbands who impede their wives to write the final exam; Language barrier given that there are learners who do not understand Portuguese; Few male learners in adult literacy programmes; Lack of means of transport for supervision; The local leader was not aware of difficulties, given that the primary school principal did not yet talk to him on this issue.

The technicians at the central level referred to the following difficulties:
Lack of funds to sustain demand of adult literacy programmes;
Lack of specialized institutions to assure training of facilitators;
Language limitations of the learners since they do not master Portuguese

Through classroom observations, I noticed dark and hot classrooms in both the research settings, outdoor classes in Pemba, learners who cannot understand and speak Portuguese, lack of learning materials, inexistence of or just one male learner in the classes, with the exception of the Escola Comunitária Santa Bakhita where there is a considerable number of male learners.

Best practices	
ALFA-REGULAR programme Ms Alda, Ms Benilda, Ms Lindinha, Ms Teodora, Ms Ana Bela refered to: The teaching way of their facilitator; Facilitator's patience and friendship; Continuous encouragement to learn. Ms Presentina: *The facilitator's assiduity is admirable. When he cannot come he calls some of us and he informs on his impossibility to come so that we do not have to come to the centre.* **ALFA-RÁDIO programme** Mr Isidoro: *I appreciate having been studying in in a classroom, with desks and blackboard. I really feel myself at school* Ms Catarina: *The best practice is collaboration amongst learners. Those learners who know a little bit help those who have more difficulties*	**ALFA-REGULAR programme** Mutual respect facilitators-learners; The way the lessons are facilitated; Assiduity of the facilitators; Availability of the facilitator to help learners out of the centre; Learning of aspects linked to organisation, hygiene and cleansing; Existence of desks in the classrooms (Mr Adalberto, Mr Azarias) **ALFA-RÁDIO programme** Ms Rahima: *A good practice is the way the facilitator explains the content* Ms Zubaida: *Our facilitator sensitises us continuously to attend the classes*
Assessment of reading, writing and speaking in Portuguese	
Few learners of the ALFA-REGULAR programme could assess their skills in reading, writing and speaking. Their answers suggest that they write better than they read and speak much better than they read. However, such writing is mainly copying of texts from books and blackboards. Mr Isidoro and Ms Catarina are able to read their primer and to copy texts into their exercise books as well as speaking an intelligible Portuguese.	Ms Joana, Ms Ms Bernardete: They still have difficulties in writing. They read a little bit and speak without major problems Ms Maura: *many difficulties to read but I may write what I copy from books or from the blackboard. I speak reasonably.* Mr Azarias, Ms Deolinda: They read, write and speak without major problems Ms Rahima and Ms Zubaida have difficulties in reading; but may copy texts from the primer. While Ms Rahima understands Portuguese but cannot reply, Ms Zubaida still have problems of understanding Portuguese. As her colleague, she cannot speak Portuguese.

	However, when I asked Ms Zubaida if she could follow the lessons transmitted by the radio, she answered positively.

<table>
<tr><td colspan="2" align="center">Training and supervision</td></tr>
<tr>
<td>Ms Angelina:
This is first year as a facilitator and I never attended any training.

Mr Duarte:
I attended one training session in 2009. It was of two weeks and was organised by the district.

Mr Felisberto:
I participated in two trainins sessions. One was in Chókwé and the second was in Boane. Both the sessions were of two weeks and were facilitated by technicians at district level.

The focus of training was on teaching methods for adults, facilitator-learners relationship and strategies of learning assessment.</td>
<td>All the facilitators attended at least one training course. There are facilitators who attended five training courses. The length of the training ranges from two to ten days.

The facilitators who participated in the training in the new curriculum say they did not learn absolutely anything, given that the course was in two days; they started at 8:00am and closed at 11:00am. Lack of funds is the cause for this poor training.

The training courses are organised and facilitated by the technicians of SDEJT. The focus of such training course was on teaching methods, lesson planning, learning assessment and on how a facilitator shall present herself/himself before the learners.</td>
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In technicians' view

I would say that 2012 is a year of glory because four years passed without training of facilitators, and only in 2012 funds were made available for this purpose. As an alternative solution, I used to send the facilitators to the other districts where training was available. I sent them to Matola and Namaacha.	A technician said: *This year* [2009] *we did not have any training although we have submitted a proposal to the SDEJT director. We had a one-day meeting with those facilitators who are going to experiment the new curriculum. It was to familiarise them with the content. Next week the training may occur or not occur depending on the director' reply to our proposal. We are the people are going to facilitate the training since we have been trai.ned at the provincial level during a week. In order to overcome probems of lack of funds for training we organize training sessions from Friday to Sunday or in just one day from seven to twelve o'clock and without even water for the trainees.*

<table>
<tr><td colspan="2" align="center">Supervision
I asked the facilitators if their literacy sessions have been visited.</td></tr>
<tr>
<td>The three facilitators never benefited from a supervision visit. Nevertheless they admit that they might learn from a supervision visit.</td>
<td>The facilitators whose classes were visited in the context of supervision reckon the visits as important given that at the end of the visit the lesson is analysed and such analysis is a</td>
</tr>
</table>

	learning moment that leads to better teaching practices. Monitoring of the teaching and learning process, difficulties assessment are the objectives of the visits.
	Ms Lauricénia's answer may be a sum up of the facilitators' answers from Pemba: *A technician from the district level came to observe lesson. She praised me but also criticised me in certain aspects. The visit was good because I changed what I did not do well before. I used to speak most of the time given that they could not reply in Portuguese. I changed that. We grow up like this. The objective of the visit was to see how the lessons were facilitated if with difficulties or not.*
In the view of the techicians	
As technicians we cannot supervise all the facilitators. The schools should supervise the work of the facilitators as well but they do not get involved in this task. I think that the primary school principals undervalue literacy	*We visit the centres to check how the classes are being facilitated. After that we have a superation meeting with the facilitators and the learners to discuss the problems identified and the respective solutions. We have sixteen centres. Due to lack of means of transport we visit half of the centres if possible. However there ar centres that we visit more than one time for their vicinity to the SDEJT.*

Research question: *To what extent do the adult literacy programmes address issues of development and citizenship?*

I asked the learners how they used to follow what happened in their community, province, nation and worldwide.

Ms Benilda, Ms Teodora, Ms Alda , Ms Ana Bela, Ms Érica, Ms Judia, Mr Admirado: Follow news in Portuguese through TV. For Ms Benilda is still with effort as she does not understand everything Ms Ms Ana Bela also reads newspapers	Ms Assina, Ms Ernestina Mr Adalberto, Ms Zubaida: Do not have TV or radio. They get informed by friends, neighbours and family Ms Bernardete, Ms Rahima: Follow news on radio
Ms Presentina, Mr Isidoro: Follow news in Portuguese or in Xichangana via radio	Ms Joana, Ms Bernardete: Follow news on TV Ms Joana also reads newspapers sometimes
Ms Lindinha, Ms Catarina: Do not have TV or radio. They follow via	Mr Azarias, Ms Deolinda: Follow news on TV and radio Mr Azarias reads newspapers

neighbours or family.	Ms Aurélia: *I am not used to follow news but I do have a TV set and radio* Mr Adalberto: *It is not habit to follow news although I a radio*

I also asked the learners if there were change(s) in their life and community as a consequence of attendance to literacy classes.	

Ms Benilda, Ms Lindinha, Ms Alda: Are ble to write the names Ms Benilda: *husband does not call me brute anymore* Ms Teodora: *Before, I was shy even being owner of a barraca. I did not know how to write name. Now I opened a bank account, signed myself, I am concerned with profits. Before I just sold the products and I did not see gains.* Ms Ana Bela: *I gained value from bosses becauseI can interact with them trough writing. I can monitor daughter education* Mr Admirado: *Now I detain more information on diseases and on how to improve nutrition. I pay more attention to newscast* Ms Judia: *It was worth it. Now I can read. I am out of darkness. Before if someone sent me a SMS while I was out of home, I had to wait til I get back home so that I could ask cousin to read the SMS* Ms Érica: *Now I read and write SMS's. I am continuing studies. It is a big change in life.* M Isidoro: *learned how to take care of the locality and the importance of going to the hospital instead of looking for witchdoctors. Now I transmit these lessons to the other residents as 10 House Head so that they can implement them.*	Mr Adalberto: *Now I attribute more value to study. It brings changes into our lives* Ms Bernardete: *I am able to to write name and speak Portuguese* Ms Maura: *These days I attend meetings at child school and I monitor her school education checking if there is new information in the exercise books, as he may skip lessons* Mr Azarias: *When someone studies is always clean, hygienic and respectful.* Ms Deolinda: *Everything has changed in life. Now I understand people better and I ams able to forgive them. Since I now the value of school, I sensitizes family members and friends to study* Ms Aurélia: *Now I am able to count large amounts of money, before I had serious difficulties. household is more harmonious, husband respects me more* Ms Rahima: *Nothing has changed.* Ms Zubaida: *Now I can count money in Portuguese and can write full name*

Ms Catarina: *I can speak Portuguese with other people and I help my colleagues coping with learning at the centre*	
In facilitators' view	
Self-orientation regarding public transports; Difference in the way of thinking; Application of improved seeds; Better preparation of the soil	Getting employment after completion of the programme; Serving as a facilitator in the centre where studied; Getting loan without husband intermediation; Privacy in their communication in paper or by mobile phone
In local leaders' view	
People learned that if they open holes they have to cover them to avoid erosion. They are aware of the danger of wildfires and reduced its practice as a way of land preparation for cultivation. They also know that the wilfires impoverish the soil	No helpful answer
Based on document analysis, I identified in the literacy books of the new curriculum and the ALFA-RÁDIO the following content linked to development and citizenship: The new curriculum deals with the issue of development in its various meanings, for example, social development, and economic development. It has also a topic on exertion of citizenship, which includes education for peace and citizens' basic rights and duties. Regarding access to technology, the new curriculum has a topic on commuinication where solely lists the means of communication and there is no attempt to promote access to technology amongst learners in the sense, for example, of digital literacies. The ALFA-RÁDIO programme also deals with issues of family education, agriculture, health, and civic education. But it does not have any content linked to technology or acces to it.	

Appendix 10

Letters from the Faculty of Education for access to the research settings

Letter 1

UNIVERSIDADE EDUARDO MONDLANE
Faculdade de Educação

À

Direcção Provincial de Educação e
Cultura de Cabo Delgado

N/Ref: 84 FACED/2009   Maputo, aos 02 de Fevereiro de 2009

Assunto: Autorização de recolha de dados

Exmos. Senhores,

Serve a presente para confirmar que o **dr. Domingos Buque** é docente desta Faculdade afecto ao Departamento de Educação de Adultos e que é também estudante ao nível de Doutoramento na Universidade de Western Cape, na África do Sul, estando para iniciar a recolha de dados para a sua dissertação sobre os Programas de Alfabetização e Educação de Adultos em Moçambique.

A recolha de dados consistirá em entrevistas a técnicos dos SDEJT, chefes de repartição de AEA, alfabetizadores, alfabetizandos, especialistas em educação de adultos, agências que apoiam este subsector de educação bem como na consulta a materiais escritos relevantes.

Assim, agradecemos atenciopadamente que V. Excias o autorizem a fazer a recolha de dados em Pemba, solicitando que respondam por escrito a esta carta, para efeitos de obtenção do Certificado de Ética da sua instituição de formação.

Sem outro assunto, aproveitamos o ensejo para lhes endereçar os nossos melhores cumprimentos, e colocamo-nos à vossa inteira disposição para quaisquer esclarecimentos.

O Director Adjunto para a docência

dr. José Blaunde Patimale
(Mestre)

2009 – Ano Eduardo Mondlane

Campus Principal, Tel.: 21 493313, fax 21 493313, C.P. 257 – Maputo República de Moçambique.

Letter 2

Universidade Eduardo Mondlane

Faculdade de Educação

GUIA DE APRESENTAÇÃO

O dr. Domingos Carlos Buque, docente da Faculdade de Educação e doutorando na Universidade Sul africana de Western Cape, está devidamente autorizado a deslocar-se ao Serviço Distrital de Educação, Juventude e Tecnologia de Pemba, a fim de fazer a validação dos resultados da sua pesquisa com alfabetizandos/educandos, alfabetizadores/educadores bem como técnicos distritais da área de Educação de Adultos.

Para cumprimento de questões éticas na pesquisa que o docente está a conduzir, solicita-se que se registe nesta guia a data de apresentação nesse serviço bem como a de conclusão do trabalho.

Contando com a vossa colaboração, subscrevemo-nos.

Atenciosamente,

Maputo, 08 de Janeiro de 2013

A Directora

Profª Doutora Eugénia Flora Rosa Cossa
(Profª Auxiliar)

Letter 3

Universidade Eduardo Mondlane

Faculdade de Educação

GUIA DE APRESENTAÇÃO

O dr. Domingos Carlos Buque, docente da Faculdade de Educação e doutorando na Universidade Sul africana de Western Cape, está devidamente autorizado a deslocar-se ao Serviço Distrital de Educação, Juventude e Tecnologia de Pemba, a fim de fazer observações a aulas de Alfabetização e Educação de Adultos, entrevistas a alfabetizandos/educandos, alfabetizadores/educadores bem como técnicos distritais desta área.

Para cumprimento de questões éticas na pesquisa que o docente está a conduzir, solicita-se que se registe nesta guia a data de apresentação nesse serviço bem como a de conclusão do trabalho de recolha de dados.

Contando com a vossa colaboração, subscrevemo-nos.

Atenciosamente,

Maputo, 11 de Junho de 2012

A Directora

Profª Doutora Eugénia Flora Rosa Cossa
(Profª Auxiliar)

O chefe da Secretaria
Rafael Jeremue
Pemba, aos 22/06/2012

1522. 18.06. 12

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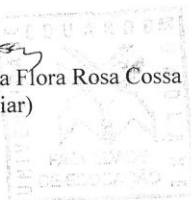
Letter 4

Universidade Eduardo Mondlane

Faculdade de Educação

GUIA DE APRESENTAÇÃO

O dr. Domingos Carlos Buque, docente da Faculdade de Educação e doutorando na Universidade Sul africana de Western Cape, está devidamente autorizado a deslocar-se ao Serviço Distrital de Educação, Juventude e Tecnologia de Boane, a fim de fazer observações a aulas de Alfabetização e Educação de Adultos, entrevistas a alfabetizandos/educandos, alfabetizadores/educadores bem como técnicos distritais desta área, no período de 15 a 29 do mês em curso .

Para cumprimento de questões éticas na pesquisa que o docente está a conduzir, solicita-se que se registe nesta guia a data de apresentação nesse serviço bem como a de conclusão do trabalho de recolha de dados.

Contando com a vossa colaboração, subscrevemo-nos.

Atenciosamente,

Maputo, 13 de Agosto de 2012

A Directora

Profª Doutora Eugénia Flora Rosa Cossa
(Profª Auxiliar)

Letter 5

Universidade Eduardo Mondlane

Faculdade de Educação

GUIA DE APRESENTAÇÃO

O dr. Domingos Carlos Buque, docente da Faculdade de Educação e doutorando na Universidade Sul africana de Western Cape, está devidamente autorizado a deslocar-se ao Serviço Distrital de Educação, Juventude e Tecnologia de Boane, a fim de fazer a validação dos resultados da sua pesquisa com alfabetizandos/educandos, alfabetizadores/educadores bem como técnicos distritais da área de Educação de Adultos.

Para cumprimento de questões éticas na pesquisa que o docente está a conduzir, solicita-se que se registe nesta guia a data de apresentação nesse serviço.

Contando com a vossa colaboração, subscrevemo-nos.

Atenciosamente,

Maputo, 08 de Janeiro de 2013

P' A Directora

Profª Doutora Eugénia Flora Rosa Cossa
(Profª Auxiliar)

Apresentou-se no SDEJT-Boane e fez o Trabalho 18/01/2013. P/ chefe da RAP Constantino Alberto

Appendix 11

Exemplary of a consent form from a technician

Declaração de consentimento de participação na pesquisa
(técnico(a) distrital de AEA)

Título da pesquisa : **Análise dos Programas de Alfabetização de Adultos em Moçambique: motivações, expectativas e perspectivas dos educandos e educadores – o caso de Boane e Pemba**

Pesquisador: **Domingos Buque**

Contactos: **+258 21 751835; +258 827118450;** domingos.buque@uem.mz

Eu, técnico(a) distrital de AEA de _Hermenegildo Sina Rogério_

_____,

declaro que:

1. O pesquisador me explicou sobre os objectivos desta pesquisa. Igualmente me explicou que toda a informação recebida como parte do estudo será usada apenas para fins da pesquisa.

2. Permito que o pesquisador me entreviste e, se necessário, faça gravações áudio e vídeo da entrevista.

3. Tenho conhecimento que a minha participação no estudo é voluntária e que estou livre de deixar de participar no mesmo a qualquer altura.

4. Tenho conhecimento que eu não serei identificado pelo meu verdadeiro nome no relatório final do estudo.

Assinatura: _Hermenegildo Sina Rogério_

Data: _22/06/2012_

Local: _Pemba_

Appendix 12

Exemplary of a consent form from a facilitator

Declaração de consentimento de participação na pesquisa
(alfabetizador / educador)

Título da pesquisa : **Análise dos Programas de Alfabetização de Adultos em Moçambique: motivações, expectativas e perspectivas dos educandos e educadores – o caso de Boane e Pemba**

Pesquisador: **Domingos Buque**

Contactos: **+258 21 751835; +258 827118450;** domingos.buque@uem.mz

Eu, alfabetizador/educador do Centro de Alfabetização de _Muanajuabo Manafe_

_____

declaro que:

1. O pesquisador me explicou sobre os objectivos desta pesquisa. Igualmente me explicou que toda a informação recebida como parte do estudo será usada apenas para fins da pesquisa.

2. Permito que o pesquisador assista às aulas e, se necessário, faça gravações áudio e vídeo das mesmas.

3. Tenho conhecimento que a minha participação no estudo é voluntária e que estou livre de deixar de participar no mesmo a qualquer altura.

4. Tenho conhecimento que o Centro de Alfabetização e todos os participantes não serão identificados pelos seus verdadeiros nomes no relatório final do estudo.

Assinatura: _____

Data: _22 de junho de 2012_

Local: _Chuiba pemba_

Appendix 13

Exemplary of a consent form from a learner

Declaração de consentimento de participação na pesquisa
(alfabetizando / educando)

Título da pesquisa : **Análise dos Programas de Alfabetização de Adultos em Moçambique: motivações, expectativas e perspectivas dos educandos e educadores – o caso de Boane e Pemba**

Pesquisador: **Domingos Buque**

Contactos: **+258 21 751835; +258 827118450;** domingos.buque@uem.mz

Eu, _Luzia Sumaia_ ,

declaro que:

1. O pesquisador me explicou sobre os objectivos desta pesquisa. Igualmente me explicou que toda a informação recebida como parte do estudo será usada apenas para fins da pesquisa.

2. Permito que o pesquisador me entreviste e, se necessário, faça gravações áudio e vídeo da entrevista.

3. Tenho conhecimento que a minha participação no estudo é voluntária e que estou livre de deixar de participar no mesmo a qualquer altura.

4. Tenho conhecimento que eu não serei identificado pelo meu verdadeiro nome no relatório final do estudo.

Assinatura: _Luzia Sumaia_

Data: _2o2/ 06 / 2o12_

Local: _Chyiba_

Appendix 14

Cover pages of the reports analysed

REPÚBLICA DE MOÇAMBIQUE

PROVINCIA DE MAPUTO

GOVERNO DO DISTRITO DE BOANE

SERVIÇO DISTRITAL DE EDUCAÇÃO, JUVENTUDE E TECNOLOGIA

Informe de Alfabetização e Educação de Adultos do Distrito

Segundo o programa quinquenal do Governo a alfabetização e Educação de Adultos é uma prioridade, porque é a arma fundamental para o combate do analfabetismo e da pobreza absoluta que assola o nosso país. Nisso todos somos chamado a dar o nosso contributo para estancar este mal que assola a nossa sociedade.

O distrito esta a combater o analfabetismo usando dois programas nomeadamente:

Alfabetização Presencial e a Alfabetização Alfa Rádio

Actividade de AEA iniciou em Janeiro com as sensibilizações e mobilizações das massa para aderirem aos centros de Alfabetização e Educação de Adultos usando o Governo Distrital, os chefes da localidades, lideres comunitários, Directores das escolas alfabetiza dores e os técnicos do Serviço Distrital de Educação Juventude e Tecnologia.

Há grande lamentação da parte dos alfabetiza dores devido a ausência do ao material didáctico que fundamenta a sua actividade ensino e Aprendizagem.

Quanto aos efectivos podemos ilustrar o seguinte:

726 HM alfabetizando dos quais 480 mulheres, 32HM Alfabetizadores onde temos 12 Mulheres que compõem 25 centros dos quais originaram 11 Núcleos de Pedagógico de Base

A informação acima pode ser resumida no quadro que se segue

2º Ano		3º Ano		Total		Alfabetiza dores		Centro	NPB
M	HM	M	HM	M	HM	M	HM	25	11
210	322	270	404	480	726	12	30		

República de Moçambique
Governo da Província de Cabo Delgado
Direcção Provincial de Educação e Cultura
C. P. 56 – TELEF 27220419 – Fax 27221254
PEMBA

VII Reunião Nacional de

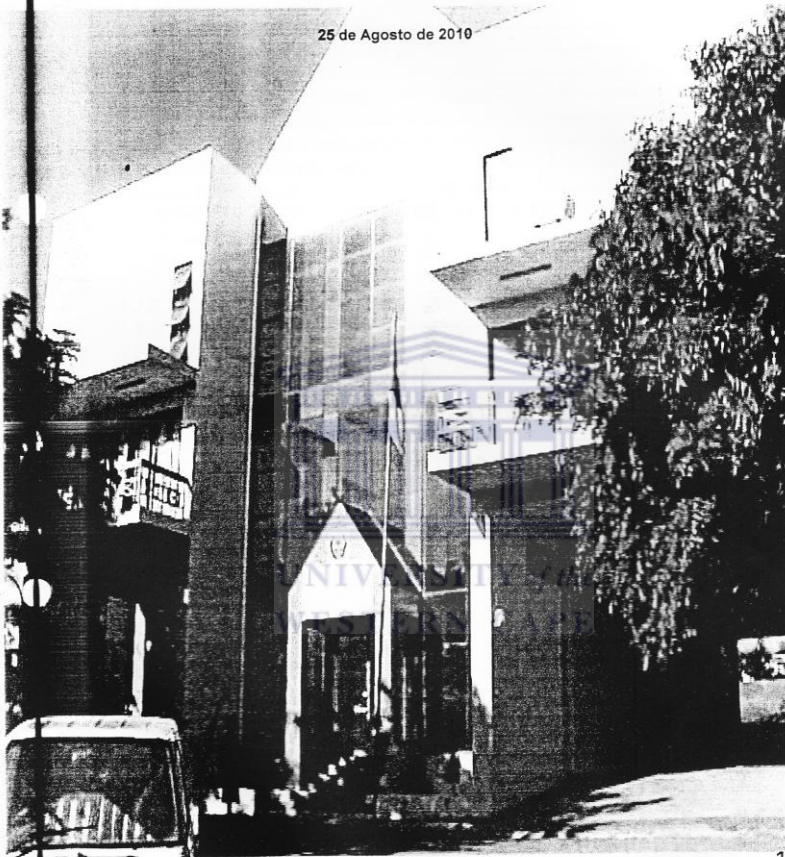# Alfabetização e Educação de

Adultos

Pemba, Maio de 2008

REG/010

REPUBLICA DE MOCAMBIQUE
GOVERNO DA CIDADE DE PEMBA
SERVICO DISTRITAL DE EDUCACAO, JUVENTUDE E TECNOLOGIA

RELATORIO DO 1º SEMESTRE

25 de Agosto de 2010

1

REPÚBLICA DE MOÇAMBIQUE
GOVERNO DA PROVÍNCIA DE CABO DELGADO
SERVIÇO DE EDUCAÇÃO JUVENTUDE E TECNOLOGIA
DE PEMBA CIDADE

Relatório do II Semestre de A.E.A.

Pemba, Dezembro de 2010

I - INSCRIÇÕES/CONTRATAÇÃO

a) Programa Regular

No ano lectivo de 2009, o Serviço de Educação, Juventude e Tecnologia da Cidade de Pemba, funcionou com um total de 22 centros de AEA, nos quais, foram inscritos 3,617 Alfabetizandos e educandos distribuídos em:

1° **Ano** – 596 Alfabetizandos inscritos, dos quais 434 mulheres, contra 1.066 Alfabetizandos da meta. O cumprimento percentual situa-se em 55,9% em relação a meta.

2° **Ano** – 965 Alfabetizandos inscritos que também funcionou com o programa de PISCAD, dos quais 818 foram mulheres contra 1.454 Alfabetizandos da meta e com um cumprimento de 66,4% em relação a meta.

3° **Ano** – 2.056 educandos inscritos, dos quais, 1.481 mulheres contra 1.398 educandos previstos. Este cumprimento corresponde a uma taxa de 147,0%.

Os Alfabetizandos e Educandos inscritos no programa regular a cima inscritos, foram assistidos por um total de 75 alfabetizadores.

Dos números de Alfabetizandos inscritos no presente ano lectivo, chegaram ao fim do ano lectivo, 2.762 Alfabetizandos e educandos, dos quais 2.229 foram do sexo femenino, de igual modo, ficaram em situação positiva 2.418 Alfabetizandos e educandos, dos quais destacou-se, 1999 mulheres. Em termos percentuais, os que estão em situação positiva representam 66,9% em relação aos inscritos e 87,5% em relação aos avaliados.

República de Moçambique

Governo da Cidade de Pemba

SERVIÇO DISTRITAL DE EDUCAÇÃO, JUVENTUDE E TECNOLOGIA
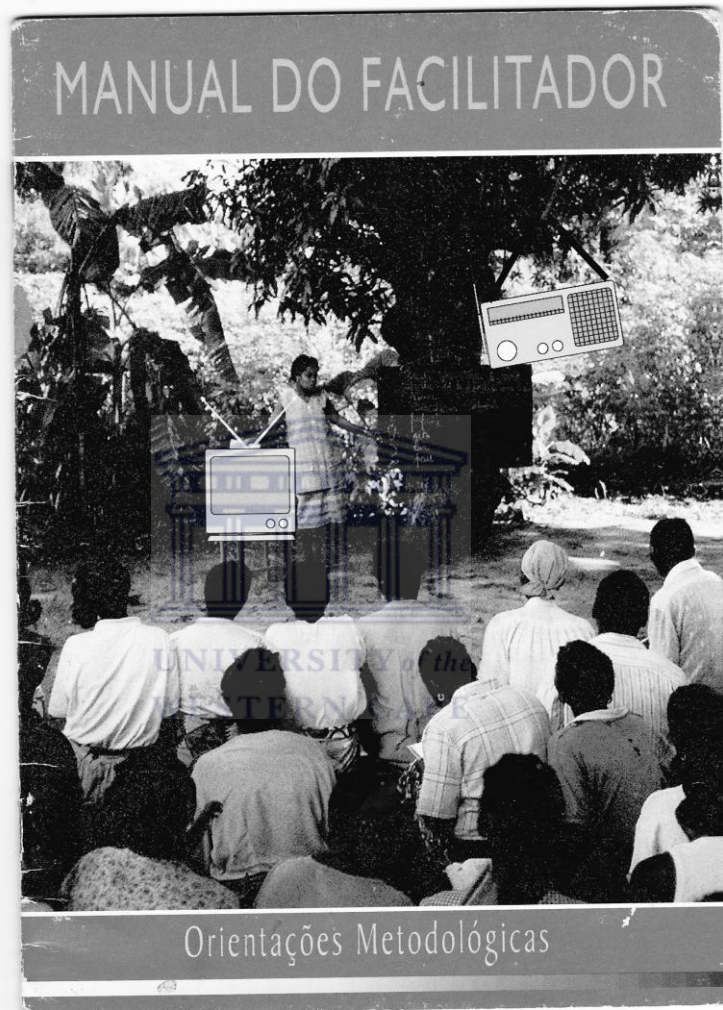
Repartição de Educação Geral

RELATÓRIO ANUAL DE A.E.A./2011

Pemba, Abril de 2011

Appendix 15

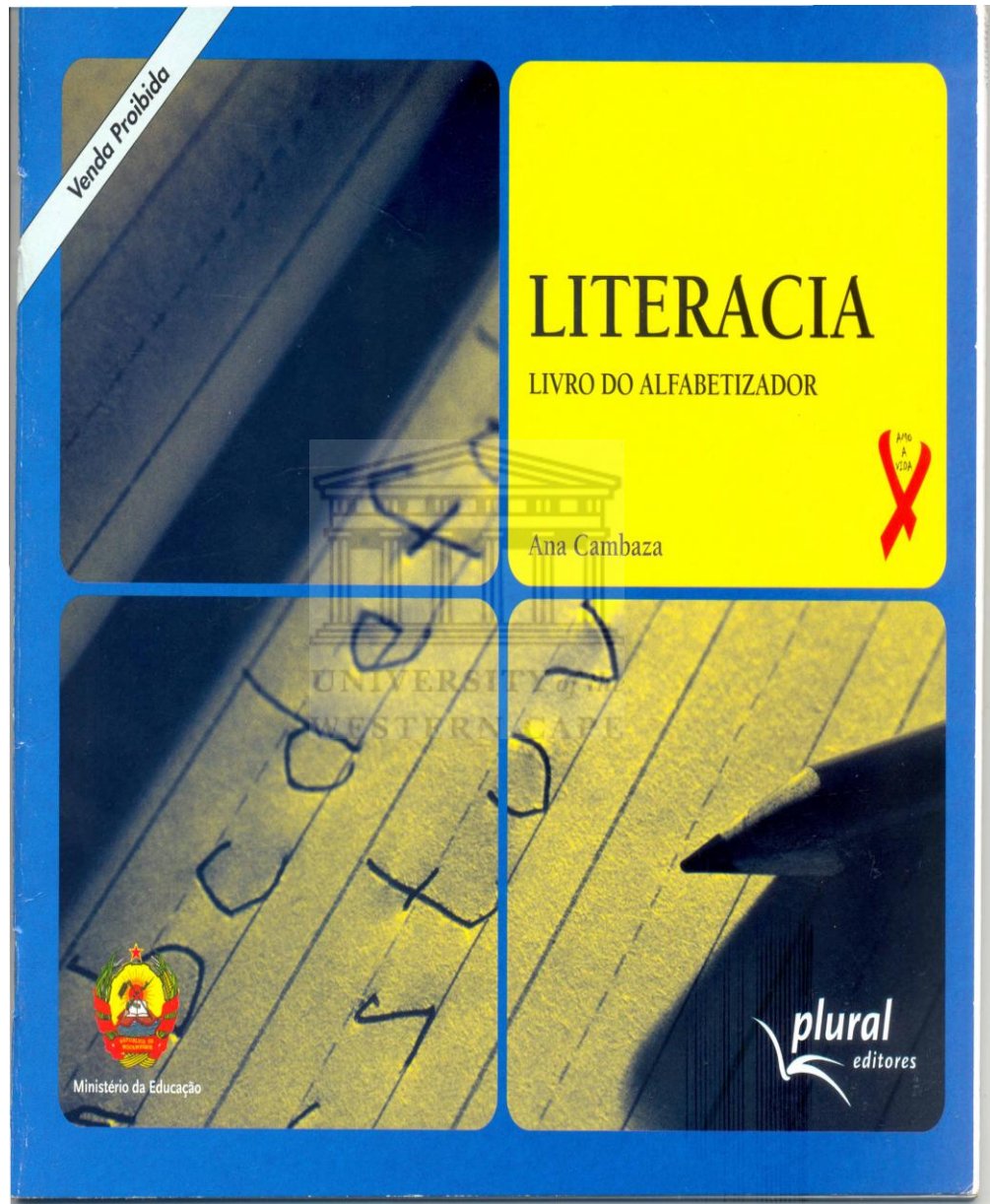**Cover page of the Facilitator's Manual (ALFA-RÁDIO programme)**

Appendix 16

Cover page of the Learner's Primer (ALFA-RÁDIO programme)

Appendix 17

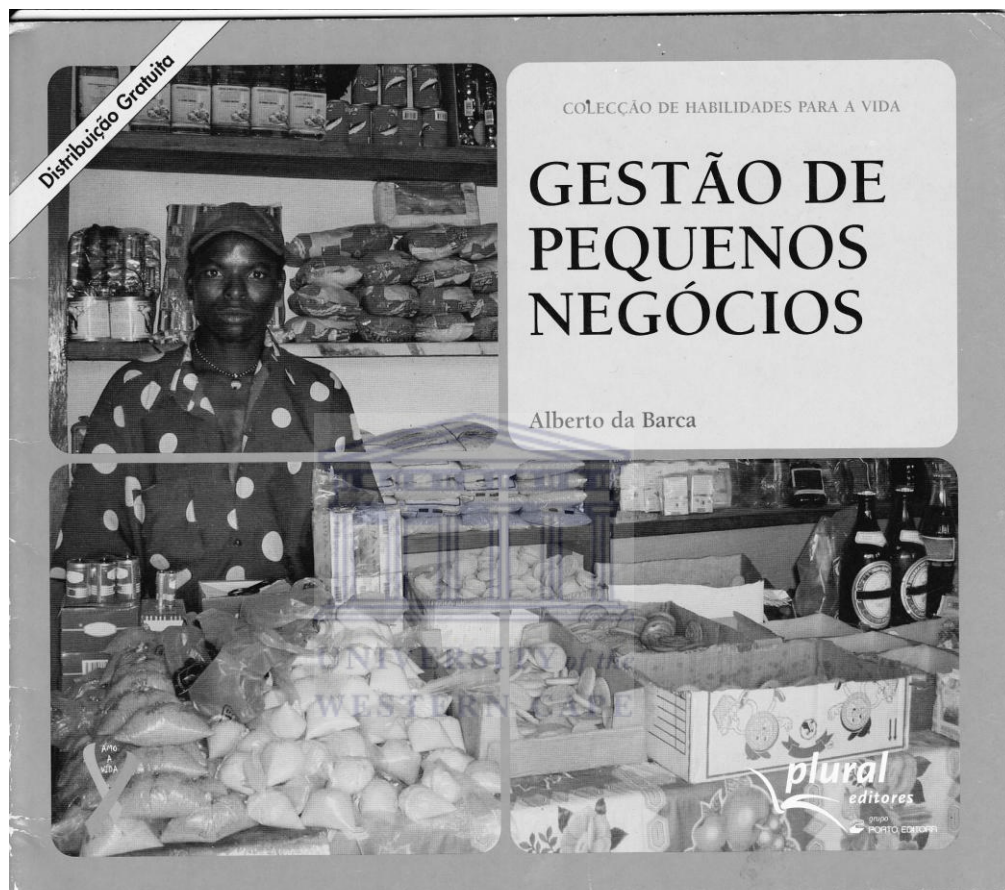**Cover page of the Facilitator's Literacy Book (ALFA-REGULAR - New Curriculum)**

Appendix 18

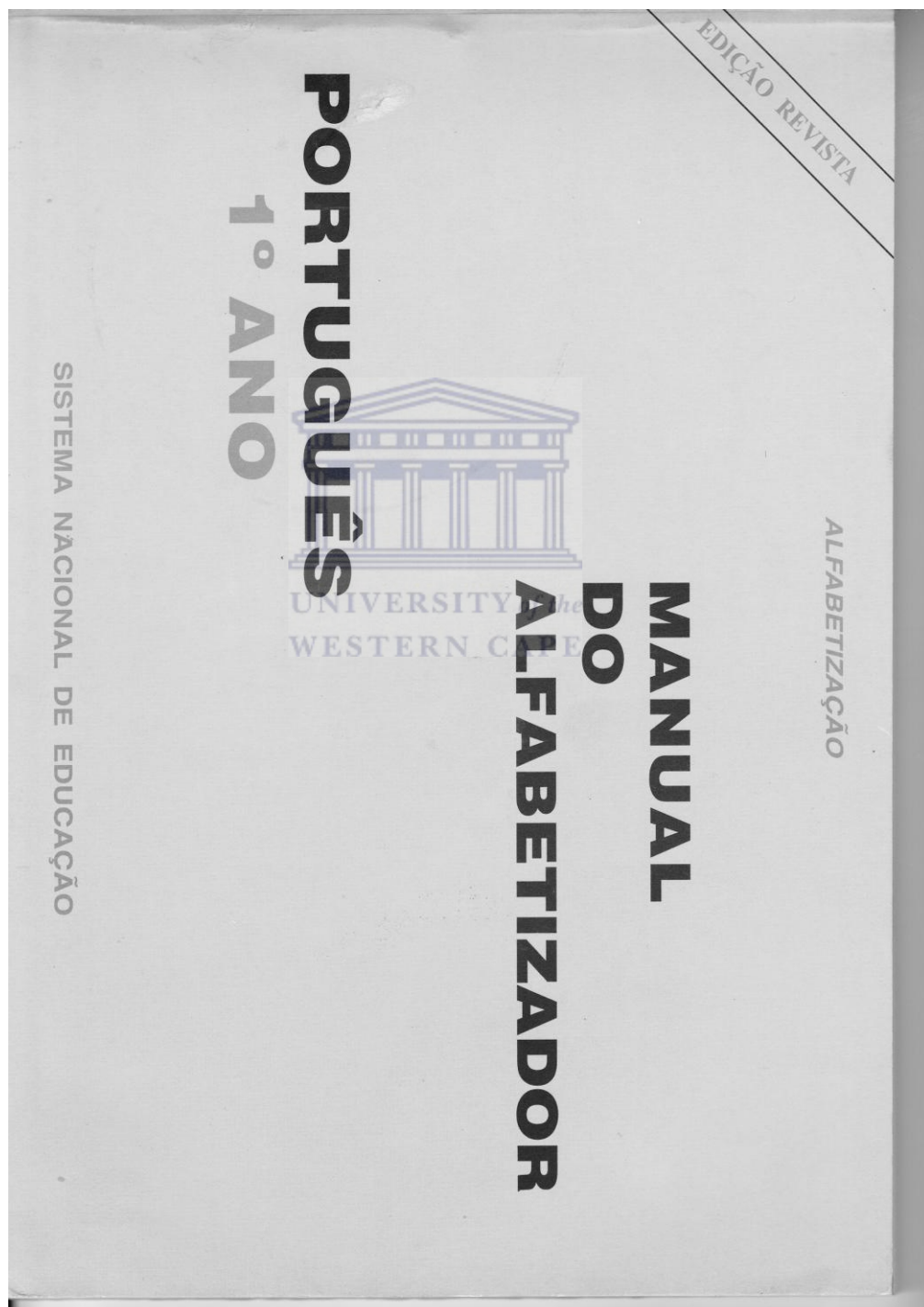**Cover page of the Learner's Literacy Book (ALFA-REGULAR – New Curriculum)**

Appendix 19

Cover page of the booklet on Management of Small Businesses

Appendix 20

Cover page of the Facilitator's Literacy Book (1st level of ALFA-REGULAR – Old Curriculum)

Appendix 21

Cover page of the Learner's Literacy Book (2nd level of ALFA-REGULAR – Old Curriculum)

Appendix 22

Cover page of the Facilitator's Literacy Book (1st Level of ALFA-REGULAR-Old Curriculum)