

Literacy: Political Emancipation and Sustainable Development

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ABSTRACT

This study sought to determine the extent to which literacy education facilitated acquisition, and development of intellectual skills. The study also sought to find out whether literacy education enhanced performance of civic responsibilities, mobilization of grass roots people for political participation, democratic governance and continuous life-long learning for sustainable development. The study adopted the descriptive survey research design while a purposive multistage random sampling procedure was adopted in selecting and administering questionnaire to the respondents. A total of 146 (88 males and 58 females) respondents of intact classes (groups) of learners. The questionnaire and interview schedule were the primary research instruments used in collecting data for the study. The results showed that 91.78 per cent of the respondents asserted that literacy resulted into development of intellectual skills, self-reflection, awareness creation and sensitiveness to social issues. Similarly, the results showed that 87.67 percent of the participants concurred that through dialogue, inquiry, sensitivity to cause and effect relations, and expression of the rights to self-determination, literacy engendered compliance with rules and regulations, and mobilization of grass roots people for political participation and democratic governance.

KEYWORDS

Developmental Education, literacy, political emancipation, sustainable development, descriptive design, Nigeria

INTRODUCTION

Historical antecedents seem to support the view that literacy, political emancipation and sustainable development are interdependently related. A critical look at education for self-identity and rights to self-determination by Quicker (1999) presupposes that persons, that is, individuals, communities, societies and nations have a responsibility towards the achievement of autonomy, personhood and nationhood. This fact is exemplified by the collective will – the will power or determination expressed by majority of South Africans not just to increase the rate of literacy of the people, but literacy, (education for self-identity and rights to self-determination) became the catalyst or impetus, though through liberation struggles, dialogue and resilience wrested power from apartheid regime which culminated in the political emancipation, freedom or political independence of that country. This is also true of advanced countries such as United States of America (USA), Britain, Germany, Japan and newly independent and industrializing countries of Liberia, Ghana, Korea, Singapore, Malaysia and Indonesia. The need for self-identity and exercise of the rights to self determination is akin to Omolewa (2006:8) declaration that:

A great value of literacy as a component of Adult Education is that it provides an avenue or means of bringing about change in individuals, communities, societies and nations. Its role is to assist whoever is ready to move from failure to success, from unknown to known, from obscurity to recognition and from the ignored to the celebrated.

As x-rayed above, education (literacy) for self-identity and rights to self-determination has implications for behavioral changes in the social, economic, political lives of mankind as well as for sustainable development of the people (Nigerians) and Nigeria which aspires to become one of the twenty most developed and dynamic economies of the world in the 21st century.

Whereas, Nigeria became independent on 1st October, 1960 and despite this fact, the country is still fighting the wars of low rate of illiteracy, true political emancipation of, and for sustainable development. In its fifty-five years of sovereignty as a nation that is, after obtaining political independence from Britain, Nigeria has evolved several educational reforms which make literacy, free and compulsory universal basic education the springboard for continuous learning and further educational attainment by individuals and groups. She fought a civil war which lasted thirty months (May, 1967-January, 1970), installed democratic governance which was interrupted by military rule. While the democratic rule which came into being in 1999 is confronted by insurgency or insurrection by ethnic or tribal militia groups such as the Niger Delta Restive Group (NDRG), and Odua People's Congress (OPC). This brings into the forefront the concern about Boko Haram insurgency, political emancipation and sustainable development. The discourse on the subject matter of this paper therefore involves the concept of literacy, political emancipation and sustainable development.

FRAMEWORK

Modern thinkers including neo- literates generally assume or associates literacy as ultimately concerned with reading, writing and arithmetic, nonetheless, post-industrial scholars (Omolewa 2006; 1985; Indabawa, 1991 and Okebukola, 2009) see literacy education beyond the realm of survival instinct.

Political Emancipation and Sustainable Development

Literacy is a framework for political emancipation to be realized as well as for sustainable development to be achieved by both individuals and nations. By interpretation therefore, literacy education is seen as a vital element to nurture political emancipation and sustainable development. This fact suggests that these two concepts (political emancipation and sustainable development) are inextricably linked together. That is, political emancipation and sustainable development are intertwined, interconnected or interlaced with one another, inseparable and necessary to each other. In a nutshell, one is indispensable to the other. While political emancipation involves setting free or being set free especially from slavery, freedom from political, moral, intellectual or social restraints offensive to reason or justice. Social pundits (Jeanne and Keith, 2011; Giddens, Duneier, Applebaum & Carr, 2011) assert that political emancipation means to let go, liberate, release, set free from oppression or slavery, to be free from restrictive rules or conventions, freedom originally from both paternal and political authorities. It is pertinent to state succinctly that political emancipation is concerned with freedom of speech, freedom of independent thought, freedom of association, boldness, and openness to sound moral judgment and involvement in constructive decision making.

The United Nations (1995:149-150) states that sustainable development is concerned with the capacity to meet the needs of the present with compromising the ability of future generations to meet their own needs. It is important in this context to reiterate that the ability or effort to meet the needs of the present age should not in any form hamper, thwart, disrupt, undermine, forestall, frustrate, hinder or destroy the developmental ability or process of future generations to meet their own needs. This marks a paradigm shift from the culture of silence (Freire, 1972), complacency, waste, culture of survival instinct or the throwaway culture. It should be noted that in this era, change is inevitable and indispensable to the way of thinking and doing something whereby the old order is replaced by science and technology and vigorous pursuit of knowledge. In a more profound way, sustainable development places a burden of proof on individuals or group of persons alike to develop an ever-increasing propensity towards the renewing of strength, energy, knowledge, wisdom and understanding through insightful thought, scientific discoveries, and lifelong learning without being weary. It would be realized from the discussion that ensued that political emancipation and sustainable development depend on the educative process, that is, education (literacy, functional literacy and lifelong education) is an imperative with man being both the

clientele and change-agent. It is also important to reiterate that political emancipation run or occur concurrently alongside with sustainable development. The truth actually is that events or activities which characterize political emancipation or independence happen or occur simultaneously with sustainable development. Sometimes too, these events or activities provoke political statements, declaration or pronouncement by an individual, group or a country in form of philosophy, way of life, attitude towards life or the way forward. Therefore for the purpose of this study, a review of efforts at political emancipation and sustainable development by some countries was undertaken.

Efforts at Political Emancipation and Achievement of Sustainable Development

On the struggle for political emancipation and achievement of sustainable development, available evidence suggests that long before the attainment of independence, Americans had recognized adult literacy education as the vanguard or megaphone for the empowerment and mobilization of grass roots people's support towards democratic governance (self-governance), political participation and for advocating the culture of generational resource development and management efficiency. This fact corroborates the establishment of Chautauqua adult education. Sunday school in 1874 on Lake Chautauqua in Western New York State for teaching literacy, workers' education, world affairs, reforms in politics and Bible knowledge. Omolewa and Kazeem (1989), Feiberg and Soltis (1985) described the Chautauqua system of popular adult education succinctly in this way:

The adult education Sunday school was a unique and awesome source of learning, a forum for teaching adult literacy, workers' education, and discussion of world affairs, reforms in politics, moral and business all served to keep the American people in a state of mental agitation.

Investigations by this writer also revealed that consequent upon the successful use of the school to inculcate into the adult learners the idea of permanent learning habit, the status of the school was upgraded from Chautauqua adult education Sunday school to Chautauqua Literacy and Scientific Circle (C. L. S. C.). Thus, the Chautauqua Literacy and Scientific Circle which seems replicated by Freire (1972) cultural circle literacy model in Brazil soon become a forum for empowering people for community participation, and at the same time mobilizing, popularizing, teaching and learning adult literacy education programs, workers' education, Hebrew, Greek, English literature, French and German languages in the United States of America.

Feinberg and Soltis (1985) noted that it made popular adult literacy education a powerful force in American life. This vision of the school and America probably influenced the articulation of the American's philosophy of life which states that "we are not just surviving but succeeding". Indeed, this philosophical statement has been the driving force which sustains America up till today in all her social, economic, scientific and technological development processes.

In short, America's philosophy of life has been the compass by which America's ship of state is being driven. Studies conducted by some scholars (Noe, Hollenbeck, Gerhart, and Write, 2013; Feinberg and Soltis, 1985 and Perkinson, 1977) point to it that Americans have always looked into education to perform different and vital functions including political freedom, sustained human capital development and long term resource management efficiency.

Evidence shows that Americans bind themselves or fraternize with adult education especially adult literacy programs as the launching pad to garner support for the implementation of its policies and programs. Excerpt gathered from United Nations Development Programs (UNDP, 2009), Giddens, Duneier, Applebaum and Carn (2011) reports show that with the No Child Left Behind Education Act of 2002, the literacy rate of the United States of American which stood at about 99% before now has increased to about 99.03 per cent. By this report, it is clear that there is a strong link between literacy, political participation, human capital development, political emancipation, continuity in government (political stability), capacity utilization, life expectancy and reduced human rights abuse. These factors find explication in the growth of movements for reforms in politics, moral and business which led to the July 4, 1776 Declaration of America Political Independence and Sovereignty by the United States of America in Congress.

Although Germany had a cheque red history of wars, disintegration and consolidation of power, nevertheless, its political independence and sustained development is grounded in education that was aimed at restoring national pride and morale of the people in the face of economic crisis created by mass unemployment and national bankruptcy. Reports obtained from the study conducted by Friedman, Lechner and Kipfer (2004) indicate that in its fight for freedom, Germany among other things was more concerned with education for liberation given to youths and adults, that is, the type of education that would inspire young people and adults with high ideas, interest and intellectual revolution. Schwartz (2011), and Omolewa & Kazeem (1989) paraphrased the importance of education to the political emancipation and sustained development of Germany during the period of the wars in this way:

... at a time when the gun, the police and the prison were common features of life in the European revolutionary scene, Germany advocated intellectual revolution (Schwartz, 2011; Omolewa & Kazeem, 1989).

Schwartz (2011) that the importance of education to the political emancipation and the drive towards sustainable development by Germany centers on Germany's government political will and support for adult education, non-formal and informal education programs in Africa, Asia, Latin America and the world in general. This is illustrated by the dissemination of knowledge on topical issues such as Education for All (EFA) agenda, expanding opportunities for the marginalized through skills development, e-learning including modern teaching materials and distance learning programs. Others include population education, women empowerment environmental

education and preventive health. In addition; all these programs are also complemented by Friedrich Ebert Foundation a non-governmental organization based in Germany.

Pertaining to South Africa political emancipation and struggle for sustainable development, reliable evidence suggests that the country was involved in wars, internal strifes and treatise similar to that of Germany. However, literacy played major roles to bring about political independence in South Africa. According to this writer's investigations, apartheid had by 1949 enforced European supremacy over black majority (69%) with government control of electoral districts, the judicature and strict segregation of residential areas and educational establishments between blacks and whites. Refusal by the white minority regime nineteen percent (19%) to renounce apartheid led to series of sanctions against South Africa. These included the withdrawal of South Africa from the Commonwealth as a republic on May 31, 1961, and the United Nation's termination of its mandate in 1966 over South Africa as an independent country. In the struggle that ensued and agitation by blacks and the Nationalists for equity and equality in access to education, many of the stakeholders including Nelson Mandela was imprisoned in 1962 (Wildschut, 2007).

Though South Africa was entangled in a protracted political struggle perpetuated by white minority rule, studies by some scholars (Samlowski, 2011; Wildschut, 2007 and Hinzen, 2003) show that functional mass literacy programs and political education teachings in village square meetings, Sunday School education in churches in nonviolent ways, music and printed handbills, messages and jingles on topical issues such as constitutional democracy, restoration of human rights were used as stimuli to win international support for constitutional reforms and political emancipation of South Africa.

Amid worldwide condemnation and pressure on the white minority government to abandon apartheid, by 1990, Nelson Mandela was freed from prison. Thus Mandela's release from prison opened the door for reconciliation and dialogue between the apartheid regime and members of the African National Congress (ANC) over the political independence of South Africa. In line with the principles of reconciliation, dialogue and participatory democracy, members of the African National Congress including the nationalists and Mandela participated in series of meetings organized by the apartheid government to resolve the political conflict. Some development partners (Lasisi, 2013; Kotzean Lynn, Leumer 2011; and Leumer, 2003) captioned the mood of Mandela in one of the reconciliatory meetings like this:

"I have fought against white domination, and I have fought against black domination... I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die."

Although Nigeria had independence on October 1, 1960, however, her embrace in 1965 of the idea of functional literacy as recommended by United Nations Educational

Scientific and Cultural Organization (UNESCO) marked a turning point in exercise of the rights of access to education and self-determination especially for individuals and communities that were previously educationally disadvantaged or sidelined. The inclusion of Mass Literacy, Adult and Non-Formal Education in the Nigerian National Policy of Education (NPE, Revised 1981:32-35; 2004:19-22), the launch in 1999 of the Universal Basic Education (UBE) in Sokoto and the establishment of the National Commission for Mass Literacy and Non-Formal Education (NMEC) formally put a seal of approval by government of the power of individuals to exercise the rights to education, self-identity, self-determination, lifelong education and sustainable career or professional development. In brevity, what this means is that with the 1999 education reforms which made literacy and universal basic education compulsory, every Nigerian especially children of school going age (six year olds) including early leavers or early completers is eligible or reserves the right to acquire knowledge, skills and abilities through formal (regular) school or out-of-school such as in the non-formal or apprenticeship training including Koranic/Qur'anic education.

However, the responsiveness of state and local governments to this mandatory social responsibility raises a problem of great concern. The concern stems from the use of underage children conscripted by Boko Haram insurgents to cause mass killing of people including students in schools, public gatherings and places of worship. According to these Punch Newspaper's correspondents, Owuamanam, Adetayo, Idowu and Isenyio (2014:2), ten year old male suicide bomber killed 47 students and injured 98 others in Potiskum, Yobe State. In another incident, the use of teenage as fighters was captioned in this way:

Use of underage fighters worries military: the military have confirmed increases use of underage (10 year old) fighters and female bombers by the violent Islamic sect, Boko Haram, and the military is ... worried because the insurgents were using children as soldiers to gain advantage over the military in the war front (Soriwei, 2014:8).

Mass Literacy Efforts in Lagos State

Lagos State was created on May 27, 1967. As indicated by the National Population Commission (2012) census report, the population of the state is presently estimated to about 21.2 million. In terms of education system, the state adapts the Asia Tiger's type of educational system of integrated secondary and vocational education. The system operates on the basis of nine years of basic education (a combination of six years of primary school and three years of junior secondary school). This same education continuum consists of three years of senior secondary school and four years of university education (9:3:4) system. However, the nine years of basic education is strongly biased towards a well-grounded mass literacy and basic or elementary school education.

In compliance with the National Policy of Education (2004: ed.), Mass Literacy, Adult and Non-Formal Education Department of the State is located in one section of the State's Ministry of Education, Secretariat, Alausa Ikeja. As presently constituted,

it has six zonal or district offices located at six educational districts with the activities being coordinated by Senior Education officers. Recent survey conducted by this writer revealed that literacy programs in the state comprise basic and functional literacy, remedial education activities for early leavers or completers. Many of these learners were young people who prematurely dropped out of the formal system and enrolled in literacy programs to stimulate both intellectual and productive energies. The composition of the participants reflect people from different backgrounds such as shop or gate keepers, security guards, head loaders, wheelbarrow pushers, sales promoters, marketers of merchandise of assorted wares.

OBJECTIVES OF THE STUDY

This study sought to:

1. Find out the extent to which literacy education facilitated the acquisition of, and development of intellectual skills;
2. Ascertain whether literacy education enhanced performance of civic responsibilities;
3. Determine the extent to which literacy education engendered grass roots mobilization of the people for political participation;
4. Inquire about the extent to which continuous education (life-long) learning foster democratic governance and sustainable development.

METHODOLOGY

Research Design

The study employed the descriptive survey research design. This design is suitable for systematic collection of data in a sparsely populated and distantly located population of study. It is also suitable in determining the extent to or degree of relationship between two or more intervening variables and a major variable and to use such relationship in making valid predictions.

Sample

A total of 146 (88 males and 58 females) respondents of intact classes (groups) of learners located in seven Hausa communities (settlements) identified and demarcated by the National Population Commission (2010) education survey in six Educational Districts of Lagos State whose questionnaires were properly filled and returned constituted the sample of the study. A purposive multistage sampling procedure was adopted in selecting and administering questionnaire to the respondents used as sample for the study.

Schools and Industrial Vocational Training Centers in Lagos were classified according to the six (6) Education Districts of the State (see Table 1).

Table 1: Frequency Distribution of Sampled Literacy Centres by Educational Districts and Zones in Lagos State

S/No	Educational District and Location of Literacy Centre			Frequency of Sampled Learners			
	Educational District	Zone	Centre	Male	Female	Total	%
1	Ikeja, Alausa, Oregun and Agidingbi	Ikeja	Vocational Training Centre Designated Literacy Centre	11	12	32	21.92
2	Kosofe, Shomolu, Ikorodu Educ. District	Shomolu Ojota Ikorodu	Maryland Comprehensive High School	8	10	18	12.33
3	Mainland, Apapa, Surulere, Yaba, Ebute-Metta Educ. District	Surulere Yaba Ebute-Metta	Kano Street and Kadara Street	12	8	20	13.69
4	Eti-Osa, Lagos Island, Ibeju Lekki Epe, Educ. District	Central Lagos Sangross and Obalende	Okesuna Primary School, Lagos	12	14	26	17.81
5	Oshogi-Isolo Mushin, Ikeja Educ. District	Oshodi-Isolo Mushin	Ojuwoye Pry. School, Idi-Araba Central School	12	12	24	16.44
6	Amuwo-Odofin, Ojo, Ajeromifelodun, Badagry/ Agboju Educ. District	Amuwo-Odofin, Ojo and Tin-Can Island Port Plc	Trinity Sec. Technical/ Millennium Sec. Schl, Tolu Bus-Stop Ajegunle	8	6	14	9.59
7	Agege, Alimosho and Ifako-Ijaye Educ. District	Egbeda Gowon Estate Abule Egba	Millennium Sec. School, Egbeda	8	4	12	8.22
	Total			71	75	146	

Instrumentation

Questionnaire and interview schedules were the primary research instruments used in collecting data for this study. The questionnaire was a forty-two (42) item instrument adapted from both UNESCO Literacy Training Manual and the Independent Electoral Commission (INEC, 2015) Register of Voters Form tagged “Literacy Political Emancipation and Sustainable Development Assessment Scale (LPESDAS)”. It was a reflection of the socio-political and cultural conditions of the study environment (Lagos State) using literacy to predict behavior modification, social, political, cultural and economic adjustment.

The instrument was divided into two sections: A and B. Section A focused on demographic variables (age, sex, highest educational qualifications, social and economic status of learners and parents) of the respondents. While Section B was a twenty-four (24) item instrument (Social Economic and Attitudinal Reference Scale (SEARS) used to gather information on acquisition of literacy skills, political education for independence and sustainable development; acquisition of life skills, constitutional provision on voting rights, ward and constituency membership and representation, membership of a political party, constitution and party manifesto, citizenship, civic responsibility and management of public resources (fund). The researcher adopted four point Likert rating scale in designing the questionnaires. The numerical values of the descriptor performance ranged from “excellence” through “poor” and weighted as follows: Excellent = 4, Good = 3, Average = 2 and Poor = 1.

Interview Schedule

The questionnaire was supplemented with interview schedule. The interview schedule was based on the premise that one of the most reliable and more sensitive methods of feeling the pulse and obtaining information pertinent to human activities in the natural setting such as an issue relating to literacy, political independence and sustainable development is to let the participants assess themselves by having a face-to-face dialogue with them on individual basis on how they perceive themselves in terms of acquisition of basic literacy and life skills, information dissemination, responsible leadership, observation and compliance with electoral laws and regulations, respect for the right of other people to vote and be voted for and other personality traits such as creativity, industry, social behaviors, needs, values and desires. This was validated after which Kuder-Richardso formula 21(Kr21) was used to test for its reliability. It yielded a reliability co-efficient of 0.81.

Data Collection

Questionnaires and interview as the primary instruments of data collection were administered directly to the respondents by the researcher supported by two research assistants.

Questionnaires were used to collect information from literacy program coordinators, facilitators, community representatives and opinion leaders in each of the literacy centres. Interviews and other self-report measures (projective techniques and self-disclosure) were used extensively to gather information about respondents’ personality traits: self-concept, attitudes, values, interests and needs. Reports on these measures were largely obtained from respondents located in Koranic school, Churches, mechanic villages, as well as recreation centres and playing grounds. In all, 88 male and 58 female participants were interviewed.

Data Analysis

The data collected for the study were analyzed by the use of descriptive statistics such as frequency counts and percentages.

Results

The results of the study are presented based on the research questions.

Research Question 1

Does literacy education facilitate the acquisition of, and development of intellectual skills?

Some 134(91.78%) of the respondents ranked acquisition of, and development of intellectual skills as one of the major benefits of literacy derived by recipients. Next to this in rank is that 9(6.16) per cent of the respondents said that literacy helps to reduce slavish mentality, evil control and manipulation by indoctrination.

Research Question 2

Does literacy engender performance of civic responsibilities?

Some 62(42.47%) of the respondents that were interviewed for this study asserted that through literacy, participants acquired knowledge and awareness about rights and freedom to elect their leaders. However, about twenty-three, that is about 15.75 percent of the respondents concurred that literacy is an invaluable tool to break barriers, divisions and feuds based on class, ethnicity, religion, language, region gender or even caste.

Research Question 3

Does literacy education foster grass roots mobilization of people for political participation?

Some 128(87.67%) attributed compliance with rules and regulations, and mobilization of grass roots people for political participation and democratic governance to dialogue, inquiry sensitiveness to cause and effect relations and expression of the rights to self-determination. But only four or 2.74 percent agreed that literacy reduced rate of crime and militancy among youths.

Research Question 4

Does literacy education facilitate lifelong learning and sustainable development?

About 98(67.12%) of the participants to issue such as diligence, ingenuity, continuous learning, intellectual stimulation and creative potentials predict that there is a strong relationship between literacy, lifelong learning and sustainable development. While 48 that is about 32.88 percent of the participants admitted that literacy is indispensable to the sustain ability of democracy and sustainable development.

Research Question 5

What are the factors militating against adult literacy education in Nigeria?

Some 131(89.73%) of the respondents rated lack of political will and relegation of literacy to mere rhetoric characterized by lapses as the major problem confronting this aspect of education in Nigeria. This is followed by inadequate skilled and trained manpower where about 124(84.93%) of the respondents signed in the affirmative. Lastly, 118 that is 80.82 percent of the participants said that people's predisposition, prejudice and bias constitute additional barrier to literacy program implementation.

DISCUSSION

The results of this study reveal that literacy is indispensable to political independence, sustain ability of democracy and sustainable development. This fact is supported by the result that 91.78 percent of the respondents asserted that literacy resulted into development of intellectual skills, self-reflection, awareness creation and sensitiveness to social, cultural, and political issues. Simple logic has also proved it that only people who are thoughtful can think and rationalize between issues, discern good from bad and are imbued with vision for lifelong education, continuous learning, sustained development of the intellectual capacity, sustainable development and management of resources. This assertion also falls within the ambit or confines of Freire (1972) and Omolewa (1985) declaration that individuals who pursue knowledge and understanding are not turned to receptacles to receive droplets, they are not thought for but they think for people, the society and develop to fullest of their capacity.

The results also show that through learning and inculcation of moral values in learners, participants acquire knowledge and awareness about their rights and freedom to vote and be voted for. This means through people's awareness of their rights and privilege, individuals especially children and youth will reject or repudiate evil control and manipulation especially in situation of taking human lives.

The results showed that 87.67 per cent of the respondents concurred that through dialogue, inquiry, sensitivity to cause and effect relations, and expression of the rights to self-determination, literacy engendered compliance with rules and regulations, and mobilization of grass roots people for political participation and democratic governance. This fact has been verified that dialogue is the language of literacy. It involves instructing or teaching learners from little beginnings and progress steadily to complex issues. In political issues which always involve bitterness and bickering, dialogue and persuasive language is required to bring parties in a dispute to reconcile. This is corroborated by Noe, Hollenbeck, Gerhart and Wright (2013) and Wildschut (2007) dialogue brought South Africa to prominence in the fight for self-determination and political freedom.

However, political will and not mere rhetoric characterized by lapses in program implementation is required if Nigeria must attain the same feat like America, Germany and South Africa in terms of political stability and sustained development. The masses

of Nigeria must learn not to despise little educational beginning such as literacy and Universal Basic Education.

CONCLUSIONS

The teeming population of Nigerians especially underage, under served and school going age children need literacy education to know and claim their rights to life and self-determination. Nigerians also desire to reject insurgence, war and conflict. The freedom being enjoyed by other countries like America, Germany, Canada and others after securing political independence should serve as a good lesson to all.

RECOMMENDATIONS

The Federal Government should provide the political will to make literacy education compulsory for all States Ministry of Education to implement.

The federal, state, local government should seek more areas of collaboration with development partners with a view to strengthen literacy education.

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