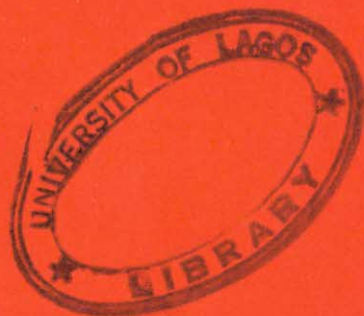# EDUCATING ADULTS FOR CIVIC RESPONSIBILITY AND COMMUNICATIVE COMPETENCE THROUGH LANGUAGE AND LITERARY STUDIES

BY

MICHAEL N. OKENIMPKE

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EDUCATING ADULTS FOR CIVIC RESPONSIBILITY AND COMMUNICATIVE COMPETENCE THROUGH LANGUAGE AND LITERARY STUDIES

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by

Professor Michael N. Okenimkpe

B.A. (Hons.), (Ibadan), M.A. (Makerere), Ph.D. (Lagos).

Professor of Adult Education
Department of Adult Education
Faculty of Education
University of Lagos

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To:

All those who strive to lead good lives and place a value on style and form (besides content or substance) of articulation in speech and writing

INTRODUCTION

This lecture essays to examine in a broad outline the goals of Adult Education and, as a particular area of interest, the inculcating of the goals of civic responsibility and communicative competence through the study of literature and language. In a country in which education as a whole has achieved hardly surpassable success in what are called the cognitive and psycho-motor domains (i.e., the empowering of the mind and development of manipulative skills), but has failed dismally in the affective domain (i.e., in the building of moral values), the goals of civic responsibility are considered to be very important. Equally, in a society in which communicative competence in the official language of English is extremely low, it is deemed worthwhile to discuss the subject in distinguished audiences like this one. Perhaps not less important is the fact that, as the speaker nears his final exit from academia, the lecture will provide him with an opportunity of attempting to paint a unifying concatenation between the two interests which have dominated his entire academic effort.

Adult Education, as a concept, has, without any doubt, won considerable ground in establishing itself as perhaps the latest member, after Anguste Comte's Sociology (if we may disregard Leslie A. White's *Culturology,* White, 1949) of the family of intellectual disciplines. Since the 1950s, it has become a subject of major interest to UNESCO, which has so far organized five international conferences on it (Elsinore, Denmark, 1949; Montreal, Canada, 1960; Tokyo, Japan, 1972; Paris, France, 1985, and Hamburg, Germany – nicknamed "Confintea" – 1995) and several others either on special aspects of the subject or for separate regions of the world. Of special importance among international action on particular aspects of Adult Education are the UNESCO General Conference of 1964 which launched the Experimental World Literacy Programme (EWLP;Teheran, Iran, 1965), which gave birth to the concept and practice of functional literacy. Of course, following the lead of UNESCO, several other organizations for the promotion of Adult Education, of both

international status (such as the International Congress of University Adult Education) and of regional status, have come onto the scene. The result of this intense activity in the promotion of Adult Education is that today there hardly exists a government or a university in the Western World, indeed, in the entire world, which does not make some sort of provision for Adult Education. The discipline has now, in fact, developed to a degree at which it is beginning to claim the distinct terminology of *andragogy* (Knowles, 1970)as opposed to *paedagogy*.

About thirty-two years ago, John Lowe attested to this fact about the advanced growth of adult education when he wrote that adult educationists were beginning to speak "a new professional language" among themselves and to subscribe to the concept of integrated life-long learning now enunciated by UNESCO, and he referred to the emergence of regional and international associations and journals dedicated to the development of the discipline (Lowe, 1970:1). This is a state of affairs for which adult educationists have every justification for modest pride and satisfaction.

Amazingly, however, there are still innumerable people, both within and outside the university system, indeed, among our own colleagues in this university, whose understanding of what Adult Education denotes remains hazy. Some think that our students are grey-haired, stooping elders whose curiosity for education penetrates no further than the veneer of initial literacy whereas we recruit our students from the same sources (i.e., the University Matriculation Examination, UME, and diploma holders) from which other Departments recruit their own students and mount courses from diploma certificates to the doctorate degree. Indeed, if statistics are checked, my Department will be found to rank no lower than perhaps the third position among those Departments that have produced the largest number of Ph.D. graduates in the history of this university.

So, to help people obtain a clearer insight into the function of the Adult Education discipline in the university system, we have had to formulate the little dictum that "we train the young to educate the old". Therefore, for the purpose of continuing to clear the fog of obscurity enveloping Adult Education, it remains a pertinent and legitimate, indeed, a necessary enterprise to offer a definition of the discipline whenever a serious discourse on it, such as on the present occasion, is undertaken.

However, before defining Adult Education, it is germane to provide some insight into who the adult is since a great deal of reference will be made to him/her in this lecture.

DEFINITIONS
The Adult
UNESCO uses the benchmark of fifteen years and above for identifying non-literate adults. However, the adult is more technically defined by what are referred to as his/her *identity* and his/her *characteristics.*

Identity: It is not easy to differentiate the *identity* from the *characteristics* of the adult person. However, I personally believe that there is such a difference. Identity is more general or universal to adulthood, while characteristics show greater uniqueness in their manifestation in individuals. One could say that while the identity of the adult asks the question, "who is an adult?" the characteristics ask the question, "what signs and symptoms does the adult display?" So, one may say that while identity is a more ontologically philosophical a question, characteristics are a psychological issue subject to scientific observation. The Nigerian doyen of Adult Education, Professor E. A. Tugbiyele (1993:70-78) confirms the interpretation given to identity here when he says that "adulthood refers neither to chronological nor biological age; it is a social conception".

Some scholars do not recognize this difference. Such writers (such as Braimoh and Biao, 1988:1-18) simply ask the question,

"who is an adult?" In answering the question, they follow the example of Bischof (1969:4-12) and perceive the adult in terms of the six parameters of *History, Chronology, Biology, Social Situation, Politics* and *Psychology*.

In a nutshell (to begin to save time from the onset), *History* demands that a person regarded as an adult should have lived for quite a while and gathered a considerable amount of experience. *Chronology* simply refers to age in years, a factor which is recognised to vary from society to society for various purposes, such as employment, marriage, political franchise and others. *Biology* describes changes, generally of depreciation, in and on the body, while *social situation* postulates that the adult plays certain roles in society and that such roles determine his/her status in that society. For its own part, *politics* claims that every adult undertakes some sort of leadership role in one sector of society or the other, a role for which he/she qualifies by appropriate age, requisite knowledge and personal integrity. Regarding *psychology* (which deals with what are referred to as the irrational elements of the personality), the adult is expected to demonstrate emotional or temperamental maturity and stability and to evince courage and self-confidence in his overall personality disposition.

As we now turn to defining the *identity* of the adult, let us recapitulate what we said earlier on – that the six parameters just explained are used for describing the adult by scholars who do not recognise a dichotomy between *identity* and *characteristics*. As also said earlier, *identity*, in contrast to *characteristics*, essentially denotes philosophical insights into the transcendental essence of adulthood, where *characteristics* point to demonstrable, observable and definitive attributes of adult persons. Persons who recognise the concept of *identity* (among whom this speaker is one) define it by seven parameters, i.e.:-
1.   Developmental roles (Kidd, 1973:16);
2.   Physiological Maturity;
3.   Responsibility;

4.   Developmental Tasks (Havighurst, 1952; Kidd, 1973:17; Darkenwald & Merriam, 1982:90-91);
5.   Self-actualization (Maslow, 1954, 1971);
6.   The Fully Functioning Person (Patterson, 1973:278-413; Darkenwald & Merriam, 1982:79-81; Elias & Merriam, 1980:123-131), and
7.   Attitude to Learning (Knowles, 1980:39-40).

As Adult Education scholars know, each of these seven parameters encompasses a large idea, which has consumed an enormous amount of writing. So, since the constraint of time will not permit us even to summarize the assumptions of each one, I shall only present a synopsis of ideas of the first one, i.e., *developmental roles.*

According to this construct, Kidd (1973:16) perceives the identification marks of the adult to lie in developmental roles, and he recognizes the following roles:-

(i)   becoming an independent and a self-directing person who makes his own decisions and develops the deep-rooted need, not only to act independently (i.e., like an adult), but to be treated by others as an adult (as opposed to the child and the adolescent who are completely dependent on the adult members of the society);
(ii)   seeking and maintaining a form of livelihood;
(iii)   selecting a marriage mate;
(iv)   learning to live with a mate;
(v)   becoming and functioning as a parent;
(vi)   interacting with the community and society;
(vii)   enlarging responsibilities as a citizen;
(viii) accepting changes in the relationship between parents and children;
(ix)   preparing for retirement;
(x)   finding satisfactions in old age, and
(xi)   preparing for death.

However, even while we cannot deal with the other concepts, it is instructive, for the purpose of consolidating the notion of difference between the child and the adult, to cite the succinct attributes by which Knowles, in the last (i.e., No. 7) of the parameters listed above, viz., *attitude to learning*, conceptualizes this difference:

Child	Adult
Dependence	Autonomy
Passivity	Activity
Subjectivity	Objectivity
Ignorance	Enlightenment
Small abilities	Large Abilities
Few responsibilities	Many responsibilities
Narrow interests	Broad interests
Selfishness	Altruism
Self-rejection	Self-acceptance
Amorphous self-identity	Integrated self-identity
Focus on particulars	Focus on principles
Superficial concerns	Deep concerns
Imitation	Originality
Need for certainty	Tolerance for ambiguity
Impulsiveness	Rationality

Interestingly, Tugbiyele (1993:70-78) offers some more direct prescriptive or normative and less polemical definitions of adulthood, which are worth taking note of. First, quoting the Nigerian National Council for Adult Education (NNCAE), he says:

> [An adult is] someone who, besides being biologically mature, is fitting an adult role in society and is not attending a full-time educational institution (of the kind normally catering for juveniles; pp. 67 and 99-100).

Then:

> Adulthood means independence (e.g., as indicated by marriage and financial support) ... It is assumed that an adult has his or her own family (with or without children) and that he or she is employed; that while he may be temporarily out of work, he is in search of full-time employment (76-77).

There are similar strong affirmations of the notion of a difference between the *identity* and the *characteristics* of adulthood, such as those from Lowe (1975:20-21) and Verner (1964:29), but we do not have time to pursue these.

It should have become clear that the seven ideas which we have mentioned and/or discussed in the foregoing paragraphs and the specific definitions which we have cited point to inner attributes of the adult which are different from the external, observable traits which adults manifest. These inner attributes constitute the reality, the quintessence of adulthood. So, I consider it rationally legitimate to perceive the adult person in terms both of his identity and characteristics and to recognize the dichotomy between the two elements. As we discuss the characteristics of the adult in the paragraphs that follow, it is my hope that the differences will become more distinct.

Characteristics

The characteristics of the adult are some of the most crucial factors from which Adult Education principles directly emerge. These characteristics can be collapsed or synthesized into four large categories:-

(a)   Intellect;
(b)   Physiology;
(c)   Psychology, and
(d)   Socio-cultural Traits.
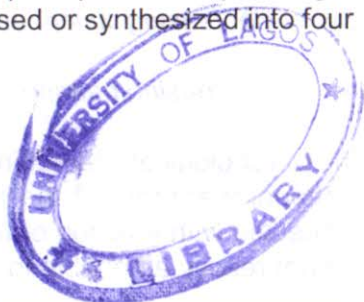
Again, we have time only to offer a drastic summary of the research findings under each of these elements.

The adult's intellectual characteristics refer to his plain ability to learn, as opposed to his speed of learning or any other attributes of his learning performance. Research findings on these intellectual characteristics confirm that adults *can* (have the ability to) learn, contrary to the general belief up to about 1928 that they could not. E. L. Thorndike's researches (published in his *Adult Learning,* 1928) proved that they could learn up to the age of forty-five. Further researches such as those by Irving Lorge, Rose Kushner and W. R. Miles have extended the age up to seventy-five and concluded that any deterioration in learning ability after that age is a result of the general obsolescence to which all faculties of the adult become subject. However, adults' speed of learning is recognised to be lower than that of the youth.

The physiological characteristics may consist of :
(1)	What may be called the s*tigmata ("tell-tale" or "sing-song")* features of ageing, such as greying hair, wrinkling skin, diminishing physical strength (bringing about easy tiring), slowing locomotion arising from stiffening joints and drying bones, declining potency and virility, and others;

(2)	*decreasing speed of reaction to stimuli* on account of the fact that the *threshold of awareness* (the minimum stimulus required to evoke a reaction) is pushed forward in the adult by biological and physiological decline;

(3)	*decreasing vision,* and

(4)	*decreasing hearing.*

The psychological characteristics relate (as already said) to the irrational elements of the personality, i.e., those which are connected with emotion or feeling rather than with reason and are not readily amenable to control by the mind. They include

feelings, emotions, attitudes, beliefs, values, predispositions, interests, acceptance, rejection and others. Their manifestations in the adult are complex and manifold, but, from the standpoint of Adult Education, the elements of interest are those which may negatively impact on the adult's motivation to learn, such as the stereotype belief that adults cannot learn; past experiences of failure in efforts to learn and, therefore, of disgust with learning; the tendency to be set (rigid) in their ways; inevitable radical changes in their interests over time, resulting from changes in ability and energy; modification of the personality, occasioning shifts in vocational and cultural expectations; variations in attitudes as age advances, and changes in needs, wants and drives, the last of which are determined by varying situations of life, so that adults may not be able to see continued learning as capable of meeting their needs, wants and drives.

For their own part, the socio-cultural traits are displayed in the following ways:-

• The adult achieves a social and/or occupational position of responsibility.

• The adult assumes the responsibility of independent thought and action.

• The adult acquires a social status bestowing on him/her a corresponding level of prestige.

• The adult is possessed of a considerable experience of life.

• The adult is involved in a social situation which embraces his social class and, in relation to education, the climate of adult learning which, itself, embraces an emotional climate and a social environment.

Adult Education

Having given at least a skeletal portrait of the adult, let us now turn to Adult Education. I think that it is germane to offer first a mundane explanation of what Adult Education ordinarily is. One finds that when a student of Adult Education is asked what Adult Education is, he starts trying, often clumsily, to recall one or some of the formal definitions and is unable to give an intelligent ordinary explanation of what the discipline is all about. Yet, the student could easily say that, just as the education of children and the youth goes on in any society – conspicuously because formal institutions at various levels are associated with this sector of education – so also does the education of the adult go on in most societies – unhappily, in this case, not so conspicuously (but not any less intensely) because the ways in which this sector of education is carried out are diverse, even diffuse and not so concrete as those of youth education. In local, national and international spheres, learning activities are organized for adults. Various agencies – governmental, non-governmental, voluntary, community-based, the mass media, political parties, the labour movement, the commercial firms, and many others – are continuously organizing learning experiences for adults. Also, the types of Adult Education, the modes of its offering and the levels at which it is offered are very varied. All of these very diversified, but very intense learning experiences and undertakings constitute Adult Education. Just as youth education demands the specialized training of its personnel and specialized techniques for its management in various respects, so also does Adult Education require appropriate training of its manpower and development of relevant management strategies.

This is why Adult Education establishments – independent or attached to other institutions at various levels – are set up to undertake these tasks of training personnel and developing, monitoring and updating strategies for managing Adult Education programmes.

Now, the formal defining (i.e., technical or professional conceptualizing of the discipline) evolved largely in a twenty-seven year period between two events already referred to, i.e., the Ellsinore International Conference of 1949 and the 19th Session of the General Assembly of UNESCO, the latter of which took place in Nairobi, Kenya, in 1976. The most incisive way in which one could illustrate the changes which occurred in the evolution of the discipline would be to cite about ten definitions in this twenty-seven year period in a chronological order. Unhappily, time will not permit us to do that. So, we shall cite only the ultimate – both in time and meaning of these definitions, which has remained unsurpassed for precision and comprehensiveness. As we note the unfettered liberalism of the definition, characterizing the later period in which the discipline has been appropriately perceived to embrace all areas of human aspiration, let us be aware of the fact that, in the earlier period, the discipline had been perceived with a rigid exclusivism, which portrayed Adult Education as a leisure activity undertaken by already fully educated and accomplished people largely for the purpose of broadening their personality outlook, a notion from which Adult Education has not been able to liberate itself completely.

Here now is our UNESCO (1976) definition of Adult Education, which may be called the apotheosis of definitive thought formulations about the discipline, a formulation with which most Adult Education students are familiar and which most substantially, of all definitions, has helped to resolve the dilemmas then and still attaching to Adult Education. To re-iterate, it is the definition put forward by UNESCO at the Nineteenth Session of its General Conference, held in Nairobi, Kenya, in 1976 (Bown and Tomori, 1979:269-270):

> The term "Adult Education" denotes the entire body of organized educational processes, whatever the content, level and method, whether formal or otherwise, whether they replace or prolong initial education in schools, colleges and universities,

as well as in apprenticeship, whereby persons regarded as adult by the society to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualifications and bring about changes in their attitudes or behaviour in the twofold perspective of full personal development and participation in balanced and independent social, economic and cultural development.

UNESCO's explanatory comments on this definition are worth noting:-

(i)   Adult Education must not be considered as an entity in itself; it is a sub-division and an integral part of a global scheme for life-long education and learning.

(ii)   The term, "life-long education and learning", for its part, denotes an overall scheme aimed both at re-structuring the existing education system and at developing the entire educational potential outside the education system.

(iii) In such a scheme, men and women are the agents of their own education through continued interaction between their thoughts and actions.

(iv)   Education and learning, far from being limited to the period of attendance at school, should extend throughout life, include all skills and branches of knowledge, use all possible means, and give the opportunity to all people for full development of their personality.

(v)   The educational and learning processes in which children, young people and adults of all ages are involved in the course of their lives, in whatever form, should be considered as a whole.

The principle suggested by this definition is one of boundless liberalism about type, level, purpose, providing agency and organizational mode of Adult Education.

One might conclude this review of the definitions of Adult Education by asserting that the discipline embraces all forms of learning enterprise, experience and activity to which people are exposed outside the formal education system. Its purpose is to engender the learning society in which the intellectual faculty, i.e., the mind (through continuing searching for, and engaging in logical and scientific analysis of information and knowledge) plays the primary role in the affairs of individuals and societies.

Types and Modes of Adult Education

Part of the function of defining Adult Education is concerned with clarifying the relationship between Adult Education and its numerous related concepts, such as Continuing Education, Non-formal Education, Out-of-School Education and several others. This task has been carried out by many writers, such as Okedara (1981:17-20), Bown and Tomori (1974:16-18), Dave (1976:35-36),Omolewa (1981:3-12), the Institute of Education, University of Ibadan (1981:10-34), the National Policy on Education (NPE, 1981:12-35; first published, 1977, rev., 1998), Prosser (1967:9-15), the International Council for Adult Education (ICAE, as reported by Liveright and Haygood, 1969:9; also Lowe, 1970:4 and 1975:55), Nyangulu (1988:20 & 24) and others. Unhappily, most of these attempts were deficient because they lacked one or both of two essential attributes of an authentic classification, i.e.:-

(1)   use of a clear delimiting principle, and

(2)   the principle of collective comprehensiveness, individual coherence, compositeness and completeness, and mutual exclusiveness

However, the need in contemporary times for full standardization of terminology and systematization of procedures in Adult Education is far from having been fully met. There are just about too many terms in use, each often seeming to possess – from the context of use or colourations imposed by individual users – a uniqueness of meaning which, on close scrutiny, often does not go below the veneer of semantics and dialectics. This is not salutary for a discipline that is a member of the larger body of education which lays claim to the scientific approach. So, as part of a continuing effort to arrive at greater definitiveness of meaning of Adult Education, an attempt is being made here to relate the terms in use in Adult Education one to another.

I began this task in a paper of mine published in 1989 (Okenimkpe, 1989) in which I attempted to construct a "typology" of Adult Education. I am re-visiting the subject in this discussion because I think that the issue is far from having been laid to rest.

I now think that Adult Education needs to be related to Education in general and that it should encompass the so many straying terms which masquerade around the concept of Adult Education, so that a further step will have been taken towards that standardization of terminology which has been said to be a cogent need of Adult Education in contemporary times. So, an attempt is being made here to make this revision of my earlier typology. This revision now rejects the demarcating criterion of *content* used in that earlier classification, and substitutes it with that of *function*, but retains the categories identified in the earlier work except that it has collapsed two classes in the earlier classification (i.e., Literacy), and, thus, has now produced the following typology:-

(1)   Literacy Education;
(2)   Foundation (or Fundamental) Adult Education;
(3)   Remedial Adult Education;
(4)   Vocational Adult Education, and
(5)   Leisure (or Liberal) Adult Education.

However, this new classification goes further to link to each category the other numerous concepts which are encompassed by, or associated with, such a category. In doing this, it is considered that two new concepts are very helpful in consolidating the meanings of terms related to Adult Education. These are *Types* (anticipated by the term, *typology,* in my 1989 paper) and *Modes.* While *Types* embrace the major categories identified by function, the *Modes* represent the delivery forms or content elements in which the Types occur. (See Fig.1, in which the five are drawn out of Adult Education and integrated into an overall education scheme, while the Modes in which each Type occurs are shown in boxes under each such Type):
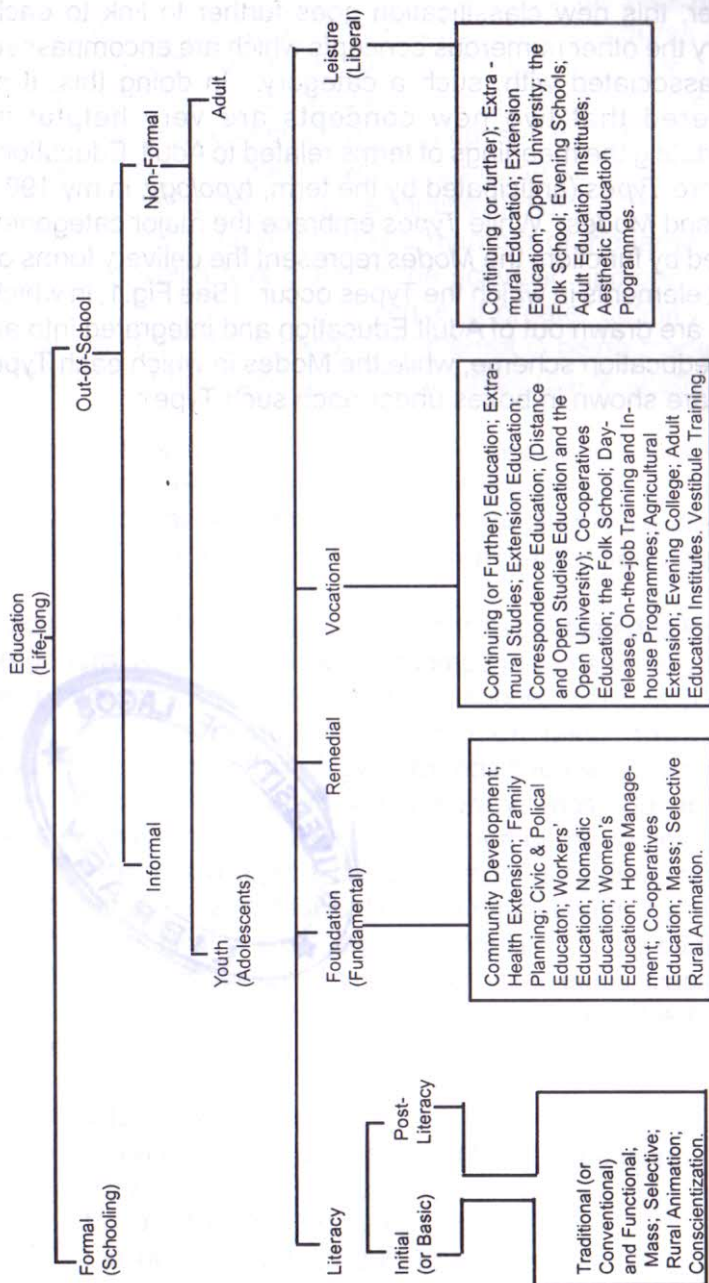
However, this new classification goes further to link to each category the other elements or factors which are encompassed by, or associated with, each category. In doing this, it is considered that two new concepts are being listed, or in consultation... items of terms related to Adult Education. These are conveyed used by the term, typology. In my 1981 paper and later in 1983, Types enumerate the major categories identified by Harbison. Modes represent the delivery forms or content elements while the Types occur. (See Fig.1). Thus both the five are drawn out of Adult Education and integrated into an overall education scheme while the Modes in which each Type occurs are shown in the tertiary sector such Types.

Education
(Life-long)

- Formal (Schooling)
- Out-of-School
  - Informal
  - Non-Formal
    - Youth (Adolescents)
      - Literacy
        - Initial (or Basic)
        - Post-Literacy

          Traditional (or Conventional) and Functional; Mass; Selective; Rural Animation; Conscientization.
      - Foundation (Fundamental)

        Community Development; Health Extension; Family Planning; Civic & Polical Educaton; Workers' Education; Nomadic Education; Women's Education; Home Management; Co-operatives Education; Mass; Selective Rural Animation.
      - Remedial
      - Vocational

        Continuing (or Further) Education; Extra-mural Studies; Extension Education; (Distance and Open Studies Education and the Open University); Co-operatives Education; the Folk School; Day-release, On-the-job Training and In-house Programmes; Agricultural Extension; Evening College; Adult Education Institutes. Vestibule Training.
    - Adult
      - Leisure (Liberal)

        Continuing (or further); Extra - mural Education; Extension Education; Open University; the Folk School; Evening Schools; Adult Education Institutes; Aesthetic Education Programmes.

Fig. 1: A Typology of Adult Education

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Two sets of explanations on the chart are called for, one concerning its overall meaning, and the other on the meaning of its component elements.

1. The Meaning of the Chart

Adult Education is part of overall education, which is, itself, life-long in all respects and made up of the *formal* and *out-of-school* forms. The out-of-school forms split up into *non-formal* and *informal* elements, which express themselves at Childhood, Youth (or Adolescence) and Adult levels (the first of which is not reflected in the chart because it is not relevant in Adult Education), while the Adult element is broken up into the five Types, i.e., Literacy, Foundation (or Fundamental), Remedial, Vocational, and Leisure (or Liberal), each of which is offered or delivered in the Modes or with the content elements indicated under each such Type. It is to be noted that a Mode may be an organizational or administrative modality or may express content whose educational function or purpose is reflected in the Type to which the Mode is attached. When Types and Modes are brought together, one comes to see that the delimiting principle or criterion of function is distinctly stronger than that of *content,* which I applied in my earlier typology.

Ideally, we should proceed to define and explain all the components of the chart, i.e., all the five *Types* and all elements of the *Modes*, but, obviously, time cannot permit us to do that. Evidently, all educationists understand education in its *plain* and *philosophical* dimensions and most adult educationists will already be relatively familiar with the denotative and connotative ramifications of the elements of the Modes. I beg your permission, therefore, to proceed to the next issue in this discourse.

GOALS OF ADULT EDUCATION

A brief discussion of goals should certainly be relevant to a discourse on the use of Adult Education for educating adults for civic responsibility and communicative competence, both of which are notable goals of the discipline.

The prescribing of purposes and objectives of Adult Education is one of those concerns which run through writings on Adult Education like a hymnal refrain:-

- Changes in all fields in the world (science, technology, economics, politics, culture, social organization, and so on) are occurring so rapidly in modern times that man needs continuing education (education in the adult years) for keeping abreast with these developments.

- Youth education (and formal education in general) are inadequate for coping with the demands which modern life places on people.

- Adult Education engenders that kind of mental emancipation which the democratic and egalitarian political culture demands.

- Adult Education sustains throughout life cognitive and technocratic capabilities and affective dynamism.

- It is a *sine qua non* for national development in all its ramifications, and so on.

We could, in fact, put this apparent adult education gospel creed or litany of objectives in another way: to provide manpower for the productive sector of the economy and for the polity through maximizing the technical competence of the citizenry; to produce an enlightened citizenry which, alert to its rights and obligations and able to make rational choices, provides a basis upon which sound political democracy can be founded; generally to uplift the citizenry out of a condition of ignorance to which non-literacy and ignorance are tantamount; to provide a mechanism for keeping abreast of, and adapting to, technological, intellectual and social evolution in a world of rapid change and, among others, to satisfy an innate need of man for knowledge per se and for the

ability to fulfil himself/herself in various spheres. In much literature on Adult Education, eloquent proclamation is to be found of these goals even though educationists in the non-adult fields would equally vociferously claim them as the inalienable goals of their own efforts. Indeed, the list is endless.

An articulation of these goals and objectives, which is unexcellable for incisiveness and couched in the characteristic grandiloquent tone of an international organization is that of UNESCO (see, again, Bown & Tomori; 1979:270-271), in which as many as eleven objectives are identified. It is, of course, also possible to perceive the goals, purposes, aims and objectives of Adult Education at a more mundane, realistic and down-to-earth level at which the goals can be conceived of in terms of the economic well-being and total socio-cultural and political emancipation of the individual, as well as of the society and nation at large. Time will not permit us to survey these two divisions of the goals of Adult Education. We have isolated the goals of civic responsibility and communicative competence for this discussion and, so, I beg your leave to proceed to deal with these.

EDUCATION AND CIVIC RESPONSIBILITY

Now, among those goals which Adult Education should achieve in new African nations, one of those most recurrently and eagerly proclaimed is that of the civic competence of the adult person. Essentially, this goal is concerned with the acquisition by the individual of a moral standpoint (as opposed to intellectual or technocratic capability) which propels him/her towards the morally good or right action in his social intercourse and activities and in his civic responsibilities.

Adult Education, as a relatively new intellectual discipline and social function, and as it is practised today in the Western World, may not authentically date much beyond the late eighteenth and nineteenth centuries popular movements in Europe and America for the liberal education of lower class craftsmen and artisans, but it is obvious that the concept of civic morality, civic conscience

or civic responsibility is as old itself as the earliest beginnings of education as an organized activity in human communities.

For the ancient Greeks, the sole end of education was the acquisition of a moral attunement which made it possible for people to live in communities. This close link between education and moral virtue is seen in the close association of education with the important concepts among the Greeks of the *soul* and the *good life*.

While the soul was conceived of by the age of Socrates, Plato and Aristotle as the essential element of the human person which manifested itself in man's active faculties, consisting of the intellect or reason, spirit or courage and desire or appetite, the good for man was identified as morally approvable conduct, consisting of what were called the four cardinal virtues, viz., wisdom, courage, temperance and justice. These virtues were supposed to result from a proper ordering and harmonization of the three faculties of the soul.

Among the Romans, an eminent theoretician on education was the orator and rhetorician, Quintilian (35-95 A.D.). Like his Greek predecessors, he upheld moral excellence as the essential goal of education, and saw eloquence as inseparably bound up with moral goodness. His ideal orator was a person of high moral worth, enriched with every form of knowledge, and he insisted that the teacher must possess a high standard of strict moral excellence which should serve as a model upon which the children should mould their own character.

The ideal of moral worth and virtue was carried over into the Renaissance. The Renaissance is historiographically characterized as a revival of ancient learning, but it is important to recall that ancient Greek and Roman education emphasized a curriculum of liberal arts and that education was carried out for the ends of attaining intellectual cultivation and moral virtue. Thus, the Renaissance was almost exclusively a revival of liberal arts

education, and it was this emphasis which crystallized into the concept of spirit of Humanism which dominated the epoch.

Humanism was concerned with studying man in the light of the manifestations of his nature or through an examination of his actual behaviour. Hence, where, in the search for virtue, classicism assigned to the intellect and reason the control of the elements of the personality, the Renaissance assigned that function to the will or volition. Humanist education sought to imbue the personality with certain traits of character which made for excellence of personal life and orderliness of society. Of these qualities, one of the most important was that of harmony or equilibrium, which was seen as a right proportioning of the various elements of the personality, and interpreted as the conformity of conduct with intelligence. Petrarch (1304-1374), who may be regarded as the early Renaissance counterpart of classical Quintilian and Cicero (placing, as he did, much emphasis on rhetoric and eloquence in humanist studies) is given the credit for formulating what came to be regarded as the spirit of Renaissance Humanism in his dictum, "it is better to will the good than to know the truth" (*Enclyclopaedia Britannica*, 1975:664-5). Thus, for the humanists, as for the classicists, rhetoric (and knowledge in general) had the moral purpose of persuading and leading people to the good.

Educational theorists in the period since the 16th century have continued to uphold the concept of the "goodness" of the personality – what one would (in terms of changing values) call the concept of the socialization of the individual – as an important goal of education. Perhaps, among the numerous thinkers in the period, Johann Frederich Herbart (1776-1841) and John Dewey (1859-1952) are of particular significance.

Herbart (in his book of the very significant title, *Dissertation on the Presentation of the World From the Aesthetic Standpoint as the Main Task of Education* asserts: "The one and the whole work of education may be summed up in the concept – morality" (Rusk, 1965:240-1).

Herbart's ideas on education, and the relationship of these ideas to his ideas on psychology, are extremely complex, but a fairly straightforward exposition of his thoughts will state them in something like in the following way. A child is born with a blank mind (a *tabula rasa*), but possessed of a capacity for establishing relations with its environment through reception by his nervous system or senses of sense impressions. These sense impressions or ideas (which Herbart calls "presentations") generate the feelings which a person entertains, and these feelings in turn determine the will which the person exercises or the volitional acts which he/she performs. The relationship between presentations, feelings, and the will is what Herbart calls "the circle of thought" and, in the circle of thought, he perceives the proper and firm foundation for moral training. He asserts: "The task of educative instruction is to anchor in the youth's soul this circle of thought" (Rusk, 1965:235).

The essence of these ideas is that character (how one feels and behaves) is dependent on knowledge (what ideas one has); it is on account of this relationship that education or the work of the teacher is involved with character or personality development. For although presentations emanate, according to Herbart, from the two main sources – experience and social intercourse – they must (because of their inadequacy for character formation) be reinforced by educative instruction.

With regard to Dewey, it is certainly true to say that his main contribution to educational thought centres around the concept of making the school coterminous with society and, therefore, that he is perhaps more single-mindedly than many of his predecessors, concerned with the idea of social responsiveness as a goal of education. He looks on society as the community or environment for nurturing humanity into the ethos of cooperative, associative or democratic living, and he wants to see the school as (what Curtis and Boultwood call) "an educative society" (Curtis & Boultwood, 1963:48-87), that is, a place where the youth practise participation in democratic social life through activities and experiences appropriate and relevant to their age and needs.

For Dewey, therefore, the old concepts of dualism between work and play, home and school, formal and informal education, are irrelevant, even detrimental to the education of the child: the school should be a totality in which the youth undergo the most profound intellectual and most satisfying aesthetic experiences. Dewey does not even recognise distinctions between models of education aimed at intellectual, aesthetic or moral development, for the self-control and adaptation involved in participation in group work entails aesthetic and moral choices. In his own words:

> The moral and the social quality of conduct are, in the last analysis, identical with each other ... education which develops power to share effectively in social life is moral ... Interest in learning from all the contacts of life is the essential moral interest (Dewey, 1916:418).

In conclusion to this survey of the genesis of the concept of social responsiveness as a goal of education, one might point out in passing that Idealistic philosophy of education lends strong support to the concept.

ADULT EDUCATION AND CIVIC RESPONSIBILITY
In contemporary theory of education, the goal of social adaptation has very much remained an important objective of education. Inevitably, Adult Education, which necessarily remains a progeny of youth Education, and the authentic beginnings of which are traceable to the workers' education movements taking place in Europe and America in the late eighteenth and nineteenth centuries, has had to recognise social adaptation as a primary aim of its own field of investigation and activity. Almost like a doctrine of religious faith, all significant definitions of, and writings on, the discipline have proclaimed the importance of the goal of fitting the adult into his society or environment. For example, in a comprehensive document on Adult Education issued by UNESCO, the goal of civic responsibility is reflected in seven out of eight objectives identified (UNESCO, 1976). Thus,

conceived of as civic competence, social responsibility or socio-political consciousness, the goal of fitting the individual into his society has, since the inception of Adult Education, remained a primary objective of adult educationists.

Education for citizenship has to do with the process of helping the individual to imbibe those elements of socialization and acculturation which condition him/her to participate in human gregarious or communal life. It is concerned with the acquisition of a predisposing volition towards acts which promote group social life: etiquette, fairplay, justice, mutual respect, care for the living environment, paying lawful taxes – in a nutshell, an attitudinal predisposition towards, or moral commitment to, established ethical ideals, values or norms of society. In a talk to a conference of the Nigerian National Council for Adult Education, the late Professor B. J. Dudley eloquently defined civic education as: "… that education which makes the individual conscious of himself as a citizen, as a member of a political community … [It is] education for citizenship …" According to him, its objectives are:

(a)   to improve the individual's sense of his subjective competence;

(b)   to inculcate in the individual a sense of social commitment;

(c)   to ensure a greater measure of equality among individuals;

(d)   to improve the level of social awareness of the individual in order to achieve effective accountability in the management of the public affairs of the state" (Dudley, 1977:3; 6).

In advanced societies in which education operates under conditions which approximate closely enough to the standard,

civic education as defined above, and the personality traits which it engenders in the individual are inseparable bye-products of a normal paedagogical system of any kind, whether it is scientific or humanistic. This is why Adult Education, largely concerned, as it is, with civic education, customarily wears the garb of a middle-class pastime in these societies. In societies euphemistically described as developing, the picture is vastly different. While the norms of the traditional communities from which these societies are emerging have weakened drastically in their grip on individuals, new ethics and institutions of social sanction are yet to establish their authority fully. Environmental sanitation, a norm of work, a sense of commitment to such civic duties as tax payment and proper use of public services, rationale for inter-personal relationships, business ethics, a sense of moral obligation in public officers to provide infrastructural facilities, such as electricity, water, public transport, urban drainage and sewerage: these remain a constraining incubus to overall human advancement in these societies. Yet, rather than technocratic incompetence, it is a lack of a normative orientation or a value system which accounts for these lapses. Hence, in these societies, civic education becomes a necessity, and not the luxury or pastime which it tends to be in the older societies. It is to be hoped that the strong bias for liberal arts education, which Adult Education has always displayed since its inception in Africa, is partly at least (besides being a direct heritage from the metropolitan countries) aimed at remedying this deficiency of regular education in these societies.

Adult Education efforts to accomplish the objective of civic competence in new African nations have been approached through the offering of various courses which bear direct relevance to the subject of social awareness (politics, law, civics, sociology, religion, philosophy, etc.) or which assist in a general broadening of the intellectual orbit (history, economics, literature and others). It is the intention of this paper to suggest that, for adults (who have a higher faculty than children for deductive reasoning – a higher perception for symbol, in other words, a

higher capability for associative cognition), literature possesses a great potentiality for engendering in the adult the attributes of civic awareness and social responsibility.

ADULTS, LITERATURE AND CIVIC RESPONSIBILITY
What is Literature?

To try and suggest, more or less precisely, what literature is all about, and diagnose the function which it performs in education in modern societies, I must borrow the ideas of a former professor of mine:

> Literature synthesizes and focuses many aspects of human experience and understanding. It is concerned with life as a whole. It has to do with psychology, philosophy, history, sociology, religion and politics, amongst many other things. It is inextricably interwoven with an understanding of language as a means of communication; and is deeply involved in the study of form and design. While it constantly employs analysis as a means to an end, the study of literature ultimately aims at a controlled and comprehended synthesis of human awareness (Cook, 1971).

In these lines, Professor David Cook expounds eruditely the old dictum that literature is a mirror of society.

As a mirror of society, literature, like other creative arts, takes society as a totality for its province, recreating human experiences in order to bring out their subtler and profounder significance for the human situation. In concrete terms, the raw material of literature comes from the daily yearnings, ambitions, actions, thoughts, predicaments, intrigues, perversions and virtuous acts of human beings; the material comes from the consequences for man of his social institutions, religious philosophy and practice, of his political norms, his economic culture and psychic tendencies. Thus, literature takes man as

an interacting being (i.e., as a being which communicates in his daily association with other beings) and shows up his joys and sorrows, successes and failures, strengths and weaknesses in a way that otherwise routine actions, familiar incidents and common phenomena arrest man's attention, throwing into relief his conditions of existence.

It is important to note that the mere phenomena of human existence do not make literature: these need to be blended and shaped by the creative writer's sensitive hand and imagination into something new in order that literature will emerge. The process of creation has, for its goal, the attempt to bring out, and focus attention on, the deeper meanings of everyday actions and simple objects, meanings which escape the mind busily occupied with the concerns of daily living.

Professor Cook, in the quotation above, points out that man also provides the subject of study for such other disciplines as psychology, philosophy, history, sociology, religion, politics and, if I may add, economics and many other subjects. But he equally notes that these other subjects are analytic: man, in relation to his psychological, philosophical, historical, sociological, religious and economic behaviour, is an object of detached observation and scrutiny for the psychologist and others who present their readers with the conclusions which they personally draw from the observed constants of human behaviour. They stand outside their subject. But the literary writer is immersed in his subject; he is the supersensory organ of society. He makes human situations live. To read a sociological exposé of the erstwhile political and social practice of apartheid in South Africa is to engage in an intellectual interest; to read a novel on that South African situation is to undertake, to participate in, a dramatic actualization of a human tragedy that shows up to you, not just an abstract system, but a man of flesh and blood who lives by that system. Ngugi wa Thiong'o (as James Nugi is now called), in his novels, makes the history of Kenya's political struggle a human issue to which we all make a commitment and in which

we take a stake before we have parted company with wa Thiong'o. The eighteenth century saw the birth in England of the argument whether art was identical with life and, if different, which was preferable. That points to the closeness of art, of which literature is part, to life and, presumably, the reactions set in motion by that argument led to the development of literature thereafter in the direction of closer identity with life, though not, as a result, losing its function as the interpreter of the human condition.

The Relevance for the Adult of the Study of Literature
As is often claimed, university education aims at instilling in students the attitude of scrutinizing problems and views objectively before taking decisions, accepting conclusions or committing themselves to a line of action. It is very much also the aim of Adult Education to induce the adult to seek to imbibe the discipline of reaching or deriving conclusions from observed evidence. However, it does appear that, while in purely analytical (or scientific) subjects the use of analysis and observation is essentially a tool that is picked up or put aside as a need for it arises or falls away, in literature a critical mental orientation is truly and wholly a habit. For the literary creator desires, not just to give his readers information where there is any, but also or solely, to persuade their will, excite their imagination, move their emotion and, not only win them over to his own conclusions where this is called for, but also to his own emotional state. So the economist or sociologist may possess a dual individuality, that of the economist and that of a man-about-town, but the writer or student of literature sees in every single incident, action or phenomenon an unfolding of the human drama that is life.

To come down to earth, literature presents the most life-like and life-size portraits of all the behavioural attributes of man: honesty, integrity, diligence, courage, intelligence, sympathy, villainy, cruelty, meanness, sadism, dullness, maladjustment. Made concretely visualizable in literature, they serve as apotheosis or antithesis of benignity, nobility and magnanimity after, or in

opposition to, which people can develop their own personalities. Let us recall, for example, such a celebrated all-time, universal and incontrovertibly noble hero character, Othello, in Shakespeare's 1604 play of the same name and contrast him with his alter-ago, the treacherous Iago. In Ngugi wa Thiong'o of Kenya and Peter Abrahams and Alex la Guma of South Africa, we have larger-than-life portraits of characters who tower like colossi in their defence of the integrity of their fatherland and nation. Nearer home, we have in Achebe, Soyinka, Aluko and (not the least) our own Ezeigbo (Professor/Mrs. Akachi Ezeigbo of the Department of English) and innumerable others who project unexcellably that nobility of personality make-up from which flows edifying behaviour an inalienable element of which is the manifestation of civic responsibility at whatever social level and in whatever locale a character finds himself/herself. Of course, the plots (the outer mould of imaginative writing) acted out by the characters of fictional or literary writings and the themes (the inner meanings and standpoints) which creative writings project are fashioned to create a world in which the ultimate good for man can be attained only through each person's proper, efficient and competent playing of his/her cosmic or society-assigned roles. Like literature, all art – painting, sculpture – aims at envisioning, invoking or creating ideal models of human conduct towards which man should aspire in all his endeavours.

If, therefore, literature offers these imaginatively realizable models of human personality (comprehending, among others, the requirements for civic competence), then it must be a remarkably important subject of study for the adult who, it must be admitted, is, more than the child, concerned with the needs and problems of society, with the directing of its affairs, and with the preservation and continuing growth of its values, norms and culture. It is particularly so for the adult whose civic and professional responsibilities require a ready insight into, and understanding of human predicaments. In such an adult literature engenders general intellectual powers that can appraise and tackle many of the exigencies of life that do not demand any special technical

skills. It also awakens in the adult an appreciation of the value and capabilities of language as machinery for government and administration. Some people call this liberal education, in the field of which literature seems to me to have the greatest potential for releasing the general critical powers of the mind. Even the modern technologist and medical scientist has a need to know man in an intimate, besides analytical, sense, for only a balance of technological and scientific ascendancy and a humane and affective predisposition can produce the most balanced matrix of social conditions for man to live in. Professor Cook again has very pertinent ideas on the subject. He says:

> Technology creates a situation in which man has better and better opportunities to face with a full stomach, a dry head and a body in good working order, the essential problems of existence, which are spiritual, moral, emotional, social. But technology will not solve these problems, and it wouldn't claim to. Technology rings out a positive challenge to the humanities, not a death-knell. What would be the point of technological advance without all those aspects of life with which the humanities concern themselves? It would be a triumphant advance into nothing. Technology and the Arts must be partners if either of them is to have any meaning (Cook, 1971).

Echoing Cook in these lines, E. B. Castle, in his book, *Ancient Education and Today,* recalls the ancient Greek practice of devising "a curriculum intended to preserve a balance between the several subjects that catered for a boy's moral, intellectual, emotional and physical needs", and of desiring "children to be so educated that each part of their learning nourished the other parts in a harmonious relationship". He comments:

> We remember Plato's 'care of the body for the sake of the soul'. Obviously these principles have

practical bearing not only on the construction of the curriculum but on the method of teaching the separate 'subjects'. Here is a fertile conception of education that requires us to replace the scrappiness with the relatedness of all learning, to build bridges between parts of knowledge rather than (emphasize) subject-tight compartments that lead to its fragmentation. Between the workshop and the art-room, between the science laboratory, Shakespeare and the Bible, between languages and history, and so on, there must be a two-way traffic which gradually builds up a sense of the unity of knowledge.

We can apply this principle of balance to the controversy raised by cries for increased science provision in the curriculum. The technology teachers are right, of course, to demand a type of education relevant to the needs of the twenty-first century. The Greeks, too, would have asked: What is the right *paideia* for a technical age? But behind their question would have been the assumption that a good man is a nobler work than a good technologist. Nevertheless, they would have set about the task of discovering how he could be both (Castle, 1961:194-5).

Summing up the idea elsewhere, Cook declares:

… indeed much of the future of our civilization will depend upon our expert minds, who move among marvellous new inventions, with unimaginable potential for good and for harm, being not only super technologists, but also cultivated men concerned about values as well as valves, judging action in the light of human suffering and human aspirations as well as taking an abstract interest in discovering what is possible (Cook, 1971).

It is noteworthy that, in new African nations, philosophies of social organization such as that of "Humanism" in Zambia, are already making an increasing thrust towards restraining technology from annihilating man, spiritually that is (notwithstanding the real possibility, indeed the threat, of doing so physically) or of relegating him to the dust heap, and will attempt to direct science to operate for the improvement of man's life. "Technology in the service of man" and "science in the service of man" are notions which are becoming popular slogans of progressive technologists and technicians.

Selecting Material

The two operative criteria here are relevance and content. Effectiveness of technical execution is implicit for, really, without that, there is no literature, whatever else a writer may produce. Relevance must necessarily involve the concept of nationality of authorship in the delimiting of literatures, so that we speak of English, French, Russian and Polish literatures and of the various literatures which have been emerging on the African continent in the past several decades. The important need for relevance is that the adult reader or student is able (to borrow a literary term, which, indeed, is also a term in education) to "empathize" with the world of the work, that is, identify with its characters, events and viewpoint, and so, to see that world as realistic and authentic. Thus, the national literature, supplemented through a comparative process with literatures in farther-off lands, is usually the most effective for awakening in the adult a consciousness of the place of moral worth in social life. In African societies, therefore, it seems obvious that the most appropriate literature to employ as a medium for inculcating a civic viewpoint is that body of writing which has come to be characterized as African literature, that being at present (with only a few exceptions) the nearest that most African countries have advanced towards developing a significant body of a culturally relevant literature. On the pages of the literary works of these kinds, the adult learner will see himself, his society and his values interpreted through the hyper-sensitive vision of the artist. Unconsciously, he is constrained to

make choices, to uphold and seek after, or revolt against, certain behaviour patterns and orientation held up to view in the works. Whether or not this direct effect takes place, it remains significant that the reader is undergoing a catalytic experience which cannot fail to produce some impact, hopefully for good, on his own viewpoint and attitudes.

There is an additional advantage in the use of culturally relevant literature as a medium for giving effect to civic education. Such literature will often postulate a kind of interpretation of a people's past and evolution and carry out an examination of the issues which titillate their lives. It will deal with the underlying basis of their religious beliefs and practices, the foundations of their social institutions and the subtle implications of their daily work-a-day actions. All this literature does through creating a make-believe world in which these values are, through concretely visualizable artifacts, seen to guide and control the lives of men and women. When imaginatively transported into such a world, the adult can hardly escape from it without altering his own outlook, disposition and temperament. To read Wole Soyinka's early play, *A Dance of the Forests* (London, Oxford University Press, 1963), Ayi Kwei Armah's *The Beautiful Ones Are Not Yet Born* (London, Heinemann, 1968) and Ngugi wa Thiong'o's novel, *Petals of Blood* (London, Heinemann, 1977) is to sense the efficacy of literature for opening our eyes to the realities behind experiences and perceptions which we had taken for granted, and for stirring us to re-order our orientations.

Whether literature will perform the role outlined above will largely depend on where, in a literary artist's portrayal of a vision, the emphasis lies in the matters of content or subject-matter (technically referred to as "theme") and technique. Theme denotes the message, the idea which a writer sets out to give or explore, and technique represents his manipulation of all those elements of creative writing – plot (or story content), characters, setting, linguistic devices, etc. – in order to get that message across. In literature which will succeed in engendering a

viewpoint, stimulating action or invoking a commitment, indeed in all vibrant literature, technique is taken for granted for it really is a tool with which the writer fashions his viewpoint. Paradoxically, while it is technique which creates literature, yet it is the theme which lives on in the mind. For our purpose of instilling civic competence, it is the thematically virile literature which is of significance. Comparing the relative importance of theme and technique in literature a Nigerian literary scholar, Kole Omotosho, has written as follows:

> What then is literature capable of doing? ... it has to be taken that the form of literature can entertain while the content can educate. It is not possible to have one and not have the other. But of the two the content is more important and far more effective in the role of Literature in the community. In the capitalist west it is interesting to note the over-emphasis of form over content. In fact the whole of the aesthetics of capitalism in as far as it exists, is constructed around the issue of the form while the content is given no place of importance. This had led to the situation whereby a novelist writes a novel about a novelist writing a novel about a novelist *ad infinitum*. This overemphasis of form to the detriment of content is the greatest sign of the decadence of capitalist aesthetics rather than what some socialist critics have been prepared or accept as the sign of the decadence – the presence of pessimism in the literature of a capitalist society. One of the most dexterous periods of Arabic Literature as far as form is concerned is the period from 1258. Examples of lines of poems which could be read either from right to left or from left to right and still mean the same thing exist in droves. Yet when such virtuosity has been achieved the question must be asked: to what end? And since this period

had no end in view, no content to contend with, this period is seen as a waste, a period of decadence.

Literature is not capable of doing everything. But it is capable of making it possible for man to do everything. Literature can inspire and fire the aspirations of society beyond the difficulties of the moment to the possibilities of tomorrow. Does this mean then that the writer does not write for his contemporaries but for posterity? I think that a writer must write for his contemporaries. This is imperative. He must address himself to the concerns and problems of his contemporaries. If his depiction has been sincere, if it has been true, such literature will survive into posterity (Omotosho, 1975:41;45).

Let us conclude this discussion of the impact of literary studies on the thinking and psyche of an adult person by declaring that literature is the subject which perhaps lends itself most readily to all those democratic methods of teaching considered essential for approaching the adult. Because it has no set ready answers, it submits readily to collective exploration by the teacher and the learner, and this, in itself, is a potent way of engendering in the adult that independence of viewpoint which is an inalienable component of civic competence. This is why, besides all those attributes which the kind of literature for our purpose here ought to possess, it is also important that the teacher or course-leader of adult literature classes cultivate an appropriate attitude towards his subject. If he conscientiously attends to such routine matters as when and where necessary reading of texts should be done, how his lead questions or suggestions should be framed in order that their answers will progressively and purposefully lead towards formulating a worthwhile conclusion or verdict, and similar matters, he will succeed in turning literature into his most important aid for accomplishing the educational need of the adult to respond adequately to the social imperatives of his environment.

COMMUNICATIVE COMPETENCE FOR ADULTS

As we now turn to considering how to engender communicative competence in the adult person, let us at once recognize that communication is the most powerful instrument, force or medium which moulds and holds people together at the community, national and global levels as an interacting and functioning entity. A mute community is unimaginable, however closely this condition may be approached in certain religious and mystical societies. The Biblical story of Babel bears eloquent testimony to the oddity of communicative incongruity among an aggregation of people. In practical terms, when we discuss effectiveness in communication for the adult person, we are concerned with *what* elements of language (for our specific interest here, the English Language, and more generally, any language, including our indigenous ones) to teach the adult learner and *how* to teach these elements to him/her.

One writer says that the youth write badly because, at the time that they are being taught the rules of good writing in school, they have nothing to write about. On the other hand, adults write badly because, although they have a lot to write about, they have forgotten the rules of good writing taught to them at school in their youth. I do not think that one needs what are referred to as grim statistics to prove that, perhaps of all non-native users of the English Language, Nigeria probably speaks and writes English at its worst level. Those who have employed domestic workers from other English-speaking African countries should be able to bear ready witness to this assertion.

Poor use of English, even by supposedly highly educated people in this country has reached a disturbing level and, indeed, become quite a malady. An English woman recently demanded on BBC that establishments like the BBC should take urgent action to curb what she called the impudent abandon and apparent, but saucy pride, with which some non-English people use bad English. In a ceremony at the Faculty of Education in this university in late 2003, the Vice-Chancellor of the University

of Nigeria, Nsukka, Professor Ginigeme Mbanefo, complained that, in spite of many years of the teaching of the Use of English course in all Nigerian universities, efficient use of English in these institutions was still at an abysmally low level.

Bad English is seen in its starkest form in the written mode. This is a strange phenomenon of contemporary times because, in the youth of this speaker, it was more common to meet a person who wrote flawlessly but spoke haltingly and hardly ever the reverse occurrence. On the contrary, while many people at present speak with apparent reasonable correctness, they write with depressing crudity. The reasons for this contradiction are not difficult to conjecture. First, English is beginning to function as something like a *First Language* (what linguists call *L1*) for many people and, so, spoken English seems to come to them with greater spontaneity. On the other hand, while it is easy to conceal errors in spoken English (such as when a person says (* "I was *suppose* to attend the meeting"), it is impossible to hide such errors in writing.

Also, one's attitude to language use often accounts for limitations in proficiency in the use of the language. So, if one feels that, because English is not one's language, one does not have to use it with efficiency, then, one does not even stand a chance of ever using it with efficiency. If, however, one develops respect for a language, places a value on elegance of usage and perceives one's language as an embodiment of one's personality make-up, then, acquiring the skills of competent usage is not as hard as it would seem to be.

Communication: Meaning and Kinds
Breth (1969:5) defines communication, specifically in industry, as "a method by which the feelings of specific groups of people towards management are established, maintained or improved". He calls it also (p.8) "the methods or media by which human relationships are established". Communication in general, however, takes place between two people when the contents of

one person's mind (i.e., thoughts, ideas or feelings) are transferred to the mind of the other. The medium or agency of the transfer may be a gesture of some kind (such as a wave of the hand, a nod of the head or a twitching or blinking of the eye) or a sound of some sort made without the use of words (such as the sounds made by the animal world). All these forms of communication carried out without the use of words are referred to as *non-articulate* or *non-verbal communication.*

Human beings make use of non-articulate communication, but they also use *articulate communication* (i.e., communication conducted by the use of words). Indeed, articulate communication is a preserve of the human species of creation, and it is believed that it is on account of man's possession of articulate communication that man acquires culture – that complex of man's social (i.e., group, gregarious and interactional) life which dictates man's mode of manifesting every aspect of his life and differentiates one society from another. Articulate communication is, of course, vastly more powerful and effective than non-articulate communication.

We also use the expression, *mode* of articulate communication, to refer to the two modes of *oral* and *written* use of words in communication.

Functions of Communication
We may isolate the following more specific functions of communication:-

1.   Communication makes co-operative and collective action among people possible. The Biblical story of the Tower of Babel (just referred to) confirms the indispensability of words for knitting people together in co-operative action.

2.   Communication provides the vehicle and means for motivating and directing people in an enterprise or undertaking.

3.   Communication helps to mould attitudes and to impart beliefs for the purpose of convincing and persuading people and influencing their behaviour.

4.   Communication is the means by which people can be introduced and orientated to their environment.

It is hardly possible to highlight all the ways in which communication is useful to human beings. It is obvious that, without it, human group life cannot go on and that all the concerns, interests and enterprises of man's existence cannot be carried on. Therefore, no effort at perfecting human communication can be seen as a waste of time, energy or resources.

Qualities of Effective Communication

We need not delay ourselves with an in-depth examination of the qualities of effective communication, which include *accuracy, completeness, clarity, conciseness, readability, quickness* (or *timeliness*), *need to receive a response, utility,* and *sellability.* However, let us note that, regarding *clarity* (which is probably the most important of these qualities, and which is a function of language application), its test consists of the following three attributes:-

√   A piece of communication must mean the same thing to all persons who receive it.

√   It must mean the same thing at all times.

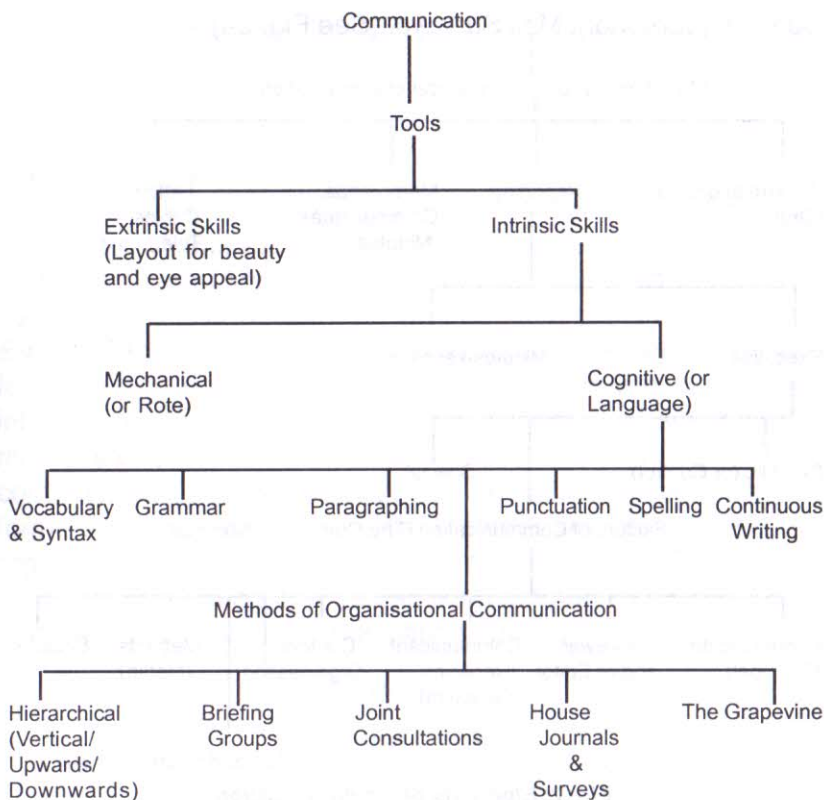√   It must, not only be understood, but impossible to be misunderstood.

You can see, for example, that even though a statement like "We had small lights on the trees which we could operate with a switch" is generally understood by context, it has a hint of ambiguity about it. To remove that ambiguity, one of the ways in which we could re-construct the statement is: "We had, on the

trees, small lights which we could operate with a switch". There are other ways of re-constructing the statement to make it pass distinctly the test of clarity.

Elements of Communication

The elements of communication are the topics, activities, skills or components of knowledge (as may be appropriate in each particular context) which make up communication as a total function in an organization. They may be referred to as the *Communication Package.* They are very numerous and, indeed, any discussion of communication for adults should centre around them. This is because the task of helping adults to achieve communicative competence means selecting the relevant items from these elements and drilling adults in their effective application in their communication in the oral and written modes. Let us represent them schematically first. (See Fig. 2).

The diagram suggests that, to communicate effectively, we need *tools* of communication. These tools or skills are broadly divisible into two categories, namely, *Extrinsic Skills* (which, particularly in written communication, account for the layout or visual presentation of the communication) and *Intrinsic Skills* (which refer more strictly to the presentation inputs into communication that are directly controlled by the communicator). The intrinsic skills are, themselves, divisible into *Mechanical* (or Rote) elements and *Cognitive* (or *Language*) elements, i.e., knowledge-based elements. These cognitive elements are made up of *Vocabulary; Grammar and Syntax; Paragraphing in Continuous Writing; Punctuation* and *Spelling.*

```
                           Communication
                                |
                              Tools
                                |
          +---------------------+---------------------+
          |                                           |
   Extrinsic Skills                            Intrinsic Skills
   (Layout for beauty                                 |
   and eye appeal)                                    |
                              +---------------------+---------------------+
                              |                                           |
                        Mechanical                              Cognitive (or
                        (or Rote)                                Language)
                                                                    |
    +-----------+-----------+------------+-----------+-----------+-----------+
    |           |           |            |           |           |
Vocabulary   Grammar    Paragraphing         Punctuation   Spelling   Continuous
& Syntax                                                                Writing
                        |
            Methods of Organisational Communication
                        |
    +-----------+-----------+------------+-----------+
    |           |           |            |           |
Hierarchical  Briefing    Joint        House       The Grapevine
(Vertical/    Groups      Consultations Journals
Upwards/                               &
Downwards)                             Surveys
```

All these methods employ, or function in addition to, numerous media, e.g. *personal contact – individual and group –* in the Conference: the Presentation, the Group Meeting; the Speech; *Visual Media – in* Dynamic Visual Media (Random), e.g., Memos; Orders and Forms; Letters; Bulletins; Newsletters; Company Publications (internal and external); *Static Visual Media,* e.g., Handbooks, Manuals, Casual Publications; Information Racks; Posters; Reports; Annual Reports; *Aural Media,* e.g., in Telephones and Intercoms; Speaker Systems; Records and Recordings; *Visual-Aural Media, e.g.,* Slide Films; Motion Pictures; Television; Exhibits and Displays; Open-House Programmes; *Measurement Media,* e.g., Opinion and Attitude

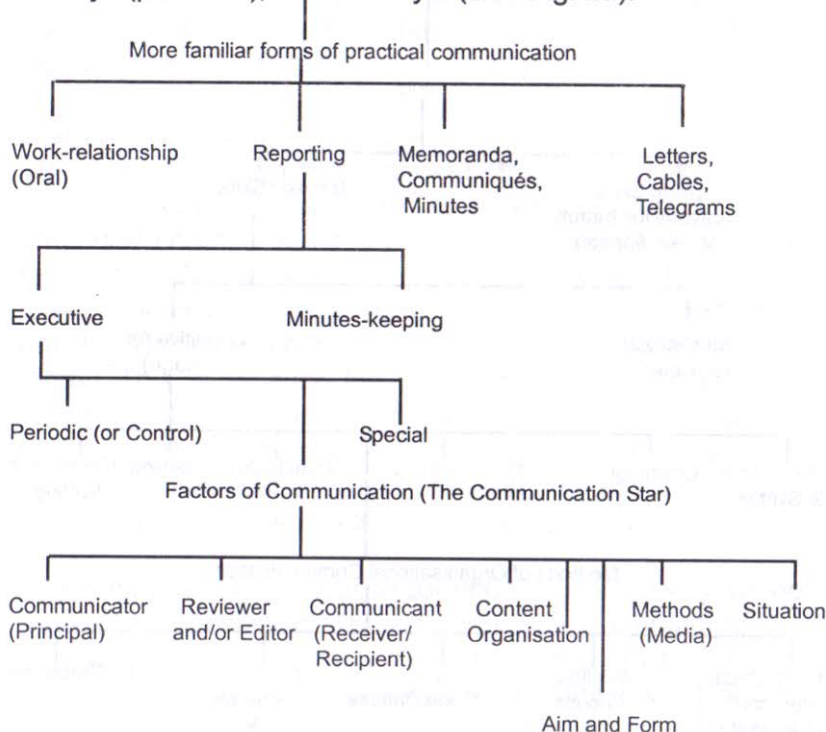Surveys (personal); Mail Surveys. (See Fig. 2a).

More familiar forms of practical communication

| Work-relationship (Oral) | Reporting | Memoranda, Communiqués, Minutes | Letters, Cables, Telegrams |

| Executive | Minutes-keeping |

| Periodic (or Control) | Special |

Factors of Communication (The Communication Star)

| Communicator (Principal) | Reviewer and/or Editor | Communicant (Receiver/ Recipient) | Content Organisation | Methods (Media) | Situation |

Aim and Form

Fig. 2: Elements of Communication

The tools link up with *Methods of Organizational Communication.* We are suggesting here that communication personnel in an organization and, in relevant aspects at the personal level, must be (or must have become) competent in the use of communication tools before they can (or in order for them to be able to) think of, select and implement the organisation's mix of communication methods or carry out their own personal communication. These methods revolve – in varying degrees of purity, adaptation or adulteration, directness or indirectness, formality or informality and totality or partiality – around systems known in corporate bodies as *Hierarchical Communication, Briefing Groups, Joint Consultations, House Journals* and *Surveys* and the *Grapevine* (popular rumour). These systems employ (or

are supplemented with) the long list of practices in the diagram (e.g., personal contact, which is the direct mode of application of *Briefing Groups* and *Joint Consultations*).

The diagram next outlines the more familiar forms of practical communication, viz., oral communication at work scenes; *Reporting; Memoranda* (in their full forms, as well as in their note forms called *Minutes,* which are popularly used for internal communication in offices), as well as *Communiqués, Letters, E-mail, Cables, Telegrams,* and the *Fax* and the *Telex,* the last four of which are now vanishing under the power of modern information technology. We are not suggesting here that the methods of organizational communication are first acquired by communication functionaries before the familiar communication forms are developed or that the methods are first applied by organizations before the familiar forms are applied. Rather, we are simply indicating that the familiar communication practices form part of the total communication package.
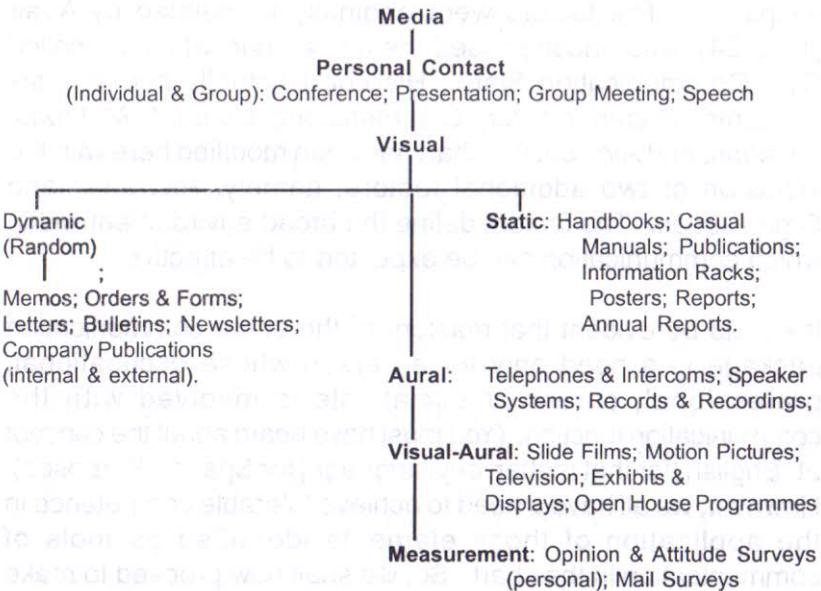
Media
|
Personal Contact
(Individual & Group): Conference; Presentation; Group Meeting; Speech

Visual

Dynamic (Random)

Memos; Orders & Forms; Letters; Bulletins; Newsletters; Company Publications (internal & external).

Static: Handbooks; Casual Manuals; Publications; Information Racks; Posters; Reports; Annual Reports.

Aural: Telephones & Intercoms; Speaker Systems; Records & Recordings;

Visual-Aural: Slide Films; Motion Pictures; Television; Exhibits & Displays; Open House Programmes

Measurement: Opinion & Attitude Surveys (personal); Mail Surveys

Fig. 2(a): Forms of Communication Media

It should be noted that, like the long list of practices which supplement (or provide channels for use of) the methods of organizational or personal communication, the familiar forms are also channels or media by which the organizational or personal communication methods are put into effect. It should be readily seen that the letter or the report is an obvious medium for the application of the hierarchical system of communication.

The *Report* itself is divided into two categories: the *Periodic* or *Control* (used for routine or administrative monitoring of performance at fixed intervals, and *Special* (which are prepared on individual activities, events, projects, undertakings or periods).

The *Factors of Communication* are deliberately placed at the base of the scheme. They are parameters or criteria which create the conditions for effectiveness of communication. So, they are conditions which the communicator must meet – where they apply to him – or provide for where they relate to other elements of his communication, such as subject-matter, method or recipients. The factors were originally formulated by Adair (1973:24), who encompassed them in a chart which he called "The Communication Star". His chart actually contains six elements: *Communicator; Communicant; Content; Methods; Situation,* and *Aim,* but the chart has been modified here with the inclusion of two additional factors, namely, *Reviewer* and *Organisation.* The factors define the broad environment within which communication can be expected to be effective.

It should be evident that mastery of the entire communication package is a need only for a person whose occupational, professional, career or social role is involved with the communication function. (You must have heard about the concept of "English [for that matter, any language] for Specific Purposes). However, we all have a need to achieve tolerable competence in the application of those elements identified as tools of communication in the chart. So, we shall now proceed to make comments which we consider to be pertinent on *Vocabulary,*

the *Sentence, Punctuation, Grammar* and *Common Errors* (or *Common Mistakes*, as they are now commonly called).

Vocabulary

Acquiring an adequate vocabulary (stock of words) of a language in which one communicates (in our case, ordinarily English) is a need for which every adult should be seriously concerned. The greater an adult's communication functions, the larger and more powerful his vocabulary ought to be, but even for the limited purpose of social interaction, an adult needs to have enough vocabulary to make himself/herself understood. We are saying, in effect, that vocabulary acquisition is one of the components of the communication package in which adult educationists must train adult learners.

For our limited purpose here, and in the time available, we will consider two aspects of vocabulary, i.e., behaviour (or attributes) of words and techniques of vocabulary acquisition. An understanding of the behaviour of words helps to create in a person a positive attitude towards enthusiastically applying known techniques for acquiring the vocabulary of a language. For example, when we know why some people find their words easily when speaking and, so, speak fluently, while others strain after their words, we are preparing ourselves to put a personal effort into accelerating the pace of our acquisition of the vocabulary of the language in question. We are suggesting here that there is a role for the individual to play in the process of vocabulary building.

Now, to state as emphatically as possible the reason why all communicators need a large vocabulary of the language in which they communicate (in our case, English), one must remark (as I did in an article of mine, Okenimkpe, 1985:30) on the view of many communication experts that often the average communicator, particularly executives and professionals (even teachers and students in certain fields), feel no obligation to handle the language aspect of their communication with as much care and sensitivity as they do the technical aspects of the

communication. Yet, it is most refreshing to listen, for example, to an engineering technocrat present in enticing language the obtuse concepts of his trade. The lawyer, the insurance broker, the manufacturer: all, somehow, have a need to mould their public image in the kind of language they use. As Dyer (1964:44 and 53) puts it, "this is where executives must demonstrate the superior abilities for creativity, judgement, leadership and knowledge for which they are deemed to merit their privileged position and high pay".

All communicators have a need to fight obsolescence in their language and the menacing threat of becoming cocooned, or perhaps even marooned, in the little worlds of their professions. Their overall aim in the language they use should be to achieve charm and pleasantness of style, precision of meaning and conciseness of presentation. In both vocabulary control and sentence structure, they should strive for variety, avoiding monotony in sentence lengths and types and repetition of words, phrases and expressions.

With regard to vocabulary, the communicator's need is a versatile command of the words of common social intercourse and (where he is a professional) a ready familiarity with the language register of his business or profession. The engineer who, among his professional colleagues, fumbles over his terminology or, among laymen, cannot make himself understood – the kind who accuses people of technological illiteracy – cannot expect to win much social or professional esteem. So, even as specialists in different subjects, we must communicate in language which lay people can understand. A specialist who cannot, when necessary, make himself understood by ordinary people is either a very dull person or is simply being pedantic. If a physician tells me that I am suffering from *asphyxia*, but cannot tell me what this is supposed to mean in terms of the harm being done to my body, I will have very little confidence in his ability to cure the ailment.

To achieve reasonable proficiency in these matters, adults have a need to acquire some understanding of such characteristics of words as their *kinds* (*active* or *recognition,* which live in a state of continuous turbulence, with active vocabulary relentlessly pursuing recognition vocabulary in order to swallow it up, but never catching up with it in the life of a person with a vibrant mind) and *techniques of vocabulary acquisition,* an elaborate area which we cannot go into, but which includes such practices as assisting the process of natural (autogenous or osmotic) growth of vocabulary, itself involving many activities; deducing meaning from context; using works of reference; deducing meaning by etymology, and becoming interested in such other aspects of vocabulary as the *register* of words, the *status* of words, word classifications, and forms of word relationships.

Grammar

Again, every adult requires at least enough knowledge of grammar to prevent himself/herself from projecting himself/herself as a half-educated person. Of course, the more advanced our communication function is, the more complex should be the grammar which we ought to be able to control.

Everything we learn in language can be categorized as grammar. The study of grammar is hinged on what were traditionally called *Parts of Speech,* but which, in modern times, are more commonly referred to as *Word Forms,* namely, the *Noun, Pronoun, Verb, Adjective, Adverb, Preposition, Conjunction,* and *Interjection.* Grammar is concerned with the relationships of these parts of speech in the sentence and the form which each one takes when it appears in divers parts of the sentence for the purpose of playing varying roles.

I have maintained in many places that at least one of the factors accounting for the decline in the standard of usage of the English Language in, for example, this country, has been the shift in the last twenty or so years from teaching English by rules to teaching it by what is called the direct or natural method. Modern

grammarians ridicule the old method as *talking about the language* instead of their own practice of *talking the language.*

Unhappily, however, the new approach tends to make it difficult for the learner to recognise the parts of speech in their various ways of manifesting themselves, i.e., as single words, phrases and clauses and, from that whirlpool of perplexity, it becomes near impossible to understand the relationship of a form with other words in a sentence and the ways in which the word changes modes of occurrence. For the teacher of the adults, the guide should be clear: use distinct rules which the adult can apply to a limitless degree for expanding his understanding of grammar and language as a whole.

Sentence Constructing
I am sure that no-one should have any doubt about the adult's need to master at easily the rudiments of the techniques of sentence constructing. So, one cannot help remarking from the onset that the main cause of the poor quality of sentences in the writing of many highly educated Nigerians is a lack of recognition of such essential attributes of the sentence as the following: first, every sentence must be a *complete* linguistic construction. Secondly, every sentence must have a definite *beginning*, a definite *end* and certain necessary *elements* or parts. Therefore, every sentence is like a *thing* or *creature,* with a *body-shape* and important *parts.* In other words, it has a *structure.*

Tidy structuring of sentences is something which most communicators have the competence for if only they will pay some attention to some simple rules. Effective writing in reports and other forms of continuous writing results, as we said earlier, more from a conscious determination to write well than from mere rote knowledge of writing skills. It does not matter what language we are writing in. The good Efik or Kanuri speaker or writer often also makes a good speaker and writer of the English Language because he carries to his use of either language that sensitivity to language beauty which is a prerequisite for

distinguished handling of a language. The attitude often shown by many Nigerians – that because English is not their language, they need not use it with perfection – is essentially a manifestation of the same indifferent attitude which the same people exhibit towards everything else in their lives: moral outlook, political viewpoint and social orientation.

To illustrate the pitch of beauty to which sentence constructing can be carried, an example of an expertly executed sentence is the following piece:

> By our signatures and subsequent ratification, we have raised, in our citizens, the vision of a vast homogeneous society, linked together by a complicated network of roads, connected by a steady flow of commerce and sustained by common ventures in agriculture, industry, energy, mineral resources and other fields of economic activity. (The late Ignatius Acheampong of Ghana on the occasion of the launching of ECOWAS).

No-one expects the average writer to be able to reach the level of excellence displayed in the above sentence, but it is only in developing a taste for such beauty that he/she can attain a reasonable level of language competence.

All of the aspects of the sentence taught in the school enhance sentence-constructing proficiency, namely, parts of the sentence, patterns of the sentence and sentence types. However, we do not have time to consider these. We shall rather take a critical look at some of the faults (unhappily, only a few of them) which people habitually fall into in sentence constructing (i.e., in syntax or word collocation).

Faults of Structure in Sentences

Let us now, as we have said, take a look at some of these weaknesses. The commonest ones number about ten, namely:-

1. Incompleteness, fragmentation and omission of necessary words;
2. Faulty collocation (or word order), resulting in ambiguity, vagueness and imprecision in meaning;
3. Faulty conjunctions;
4. Careless disregard for the unity of the sentence;
5. Fused sentences;
6. Comma splice (or comma fault);
7. Mixed or faulty parallelism;
8. Dangling modifiers;
9. Shifts in subjects and in tenses and voice of verbs, and
10. Run-on sentences.

We have time to illustrate only just four of these considered to be particularly treacherous for communicators:-

1. Incompleteness, fragmentation and omission of necessary words:

This often results from a lack of awareness of word relationships in a sentence, a fault that results in sentences of the following kind:-

> * *Their research proved that men love money more than women.*

We can, by inserting omitted words in appropriate positions in this sentence, make two sentences with completely different meanings:-

> (i) Their research proved that men love money more than *they do* women (Better still, ... more than they love women).
>
> (ii) Their research proved that men love money more than women *do*.

2. Faulty collocation (or word order), resulting in ambiguity, vagueness and imprecision in meaning:

Again, this is a common fault which results from insufficient sensitivity to word relatedness, and leads to suggesting unintended meanings:-

(i)   *There are only a few houses in the town *which* can withstand a strong wind.

(ii)   *The white man had forcibly taken land from the black man *that* had been cultivated on a communal basis, as a gift of the ancestors. (Taken from a   book by a famous African writer).

In sentence (i), *which* relates to *houses*. In placing it near *town*, we suggest that it is *town* which *can withstand a strong wind*. Similarly, by placing *that* in Sentence (ii) near *man*, instead of near *land*, we suggest that it is *man* that *had been cultivated on a communal basis as a gift of the ancestors*. In re-constructing the sentences, we will have the following:

(i)   There are, in the town, only a few *houses* which can withstand a strong wind. There are other alternatives, such as:-

In the town, there are only a few houses which can withstand a strong wind.

(ii)   The white man had taken, from the black man, *land* that had been cultivated on a communal basis as a gift of the ancestors.

(Notice that the comma in the original sentence (ii) has been eliminated. Its use only attests to a frantic effort by the writer to resolve what he is intuitively aware to be an *ambiguous* construction. But as in all such cases, punctuation marks are useless for rectifying faults of word order).

3. Mixed or Faulty Parallelism
Accurate parallelism requires that all elements and segments connected in a sentence by a punctuation mark or a Conjunction

be of the same form. If, for example, we say: "The town was characterized by *derelict* roads and houses", we are also, by implied transferred application, qualifying *houses with derelict*. If we do not intend to apply *derelict* to houses, we must make that clear in our sentence, e.g.: "The town was characterized by derelict roads and *unoccupied* houses. Here, also, the rule of parallelism is very well met because of the attaching of a qualifying word to each of the two nouns, *roads* and *houses.* If we refer again to the sentence with which we illustrated excellence of sentence structuring earlier in this lecture, we will notice a remarkably correct application of parallelism.

> By our signatures and subsequent ratification, we have raised, in our citizens, the vision of a vast homogeneous society –
> - *linked* together by a complicated network of roads,
> - *connected* by a direct system of telecommunication,
> - *enriched* by a steady flow of commerce and
> - *sustained* by common ventures *in* –
> - agriculture,
> - industry,
> - energy,
> - mineral resources and
> - other fields of economic activity.

Notice that *linked, connected, enriched* and *sustained* are in the same grammatical form (participles) because they all refer back to *society,* and that *agriculture, industry, energy, mineral resources* and *other fields of economic activity* are also in the same grammatical form (norms) because they are all controlled by the Preposition *in.*

Faulty parallelism is seen in sentences of the following kinds:

(i)   *The head of department is vested with the power of *engaging, suspending* and *to dismiss* staff.

(ii)   *There was no need *to sue* the landlord and *hiring* legal aid.

While in sentence (i), "to dismiss" should be "dismissing" in order to parallel with "engaging" and "suspending", in sentence (ii), "hiring" should be either "hire" or "to hire" (depending on the degree of emphasis required) in order to parallel with "to sue". Accuracy in the use of parallelism is a mark of sophisticated understanding of English. Indeed, "parallel sentences" (as sentences which possess parallelism in a marked degree are called) are a notable rhetorical device in speech and writing, as in this example:

> But if life hardly seems worth living, if liberty is used for subhuman purposes, if the pursuers of happiness know nothing about the nature of their quarry or the elementary techniques of hunting, these constitutional rights will not be very meaningful (Aldous Huxley, in *Daedalus: Journal of the American Academy of Arts and Sciences,* Vol. 91, No. 2, Spring, 1962, p.289).

The sentence also illustrates what is referred to as the *suspended sentence*.

4. Dangling Modifiers

Dangling modifiers are hard for many people to understand. It is best for communicators to note the kinds of sentences in which they can occur and either avoid using such sentences or to take particular care to avoid the fault. We see the fault in the following two sentences:-

(i)   *Although often tired from a full day's work, *their interest* in the lectures remained high.

(ii)   *Entering the house, *his brother* was sitting listlessly on the chair.

The special characteristic of these sentences is that they are introduced by what are called *Participial Phrases*. The particular function of these participial phrases is to anticipate (or lead a reader or listener to expect to meet later in the sentence) the person or thing (the subject of the sentence) about whom/which the sentence makes a statement. To construct this kind of sentence correctly, the anticipated subject must accurately name the thing or person intended. For example, in sentence (i), the participial phrase anticipates *people* (some *people* were often tired from a full day's work), but what we have is *their interest*. *Their interest* obviously cannot be tired from a full day's work. There are two ways of writing the sentence correctly:-

(i)   Although often tired from a full day's work, *the students* retained great interest in the lectures.

(ii)   Although *they* were often tired from a full day's work, their interest in the lectures remained high (in which, by changing the first part of the sentence into a clause with the subject *they,* we are able to use *their* in direct reference to that subject).

In sentence (ii), the participial phrase anticipates the person who entered the house; so utter confusion results when *his brother* introduces the next part of the sentence. To write the sentence correctly, we would have to say:

Entering the house, *he* saw his brother sitting listlessly on the chair.

The foregoing are the main pitfalls in sentence building which most communicators are likely to encounter. Like vocabulary acquisition, sentence building has been discussed at some length for the purpose of showing that the language function in continuous writing and in other forms of communication revolves essentially around word power and syntax control. It ought to be emphasized once more that while an understanding of the technical aspects of vocabulary and sentence structure is important, far more important than even that is conscious caring

for the need to speak and write well. When the will to communicate well is there – when an appreciation for beautiful communication is cultivated – the acquisition of necessary technical skills becomes much easier and effortless. In the reverse, such skills are simply never developed.

Punctuation

This is another component of the communication package of which the adult needs tolerable understanding. Besides the indispensable need for use of the *full-stop* (or period) and *capitalization* (use of *uppercase* or *capital* letters), punctualization is, in modern times; becoming, largely from American influence, de-emphasized in the belief that complications created by unwieldy syntax (as we saw earlier) cannot be rectified by punctuation, however copious it may be. Evidently, much Nigerian writing exhibits prodigious insensitivity to, or lack of awareness of, the uses of most of the punctuation marks, namely, the *period* (or *full-stop*), the *capital letter* (both of which we have just referred to), the *comma*, the *colon*, the *semi-colon*, the *question mark* (or *asking question*), the *exclamation mark,* the *apostrophe*, the *parentheses* (or *brackets*), the *square brackets,* the *dash* and *double dash*, and the *ellipsis*. Obviously, we do not have the time to deal with all these, but I think that it should be instructive to exemplify, in some respects, the usage of the *comma* which, while it is one of the most useful of the marks, is probably also the most intransigent and inscrutable in behaviour and, so, the most neglected or most atrociously misapplied, both faults causing serious ambiguity in sentence meanings.

The Comma

The Comma is used for making the internal structure of the sentence clear. This is done in three general ways:
1.   by separating elements which might otherwise be confused,
2.   by setting off interrupting constructions, and
3.   by marking words that are not in normal order.

Let us illustrate just a few of these faults.

1. Separating elements which might otherwise run together and be confused

1.1   To prevent a confused, ambiguous or awkward reading:-

	Confused		Clear
(i)	Mr. Oghene your brother has come.	(i)	Mr. Oghene, your brother has come. (OR Mr. Oghene, your brother, has come.)
(ii)	He works hard for success is hard.	(ii)	He works hard, for success is hard.
(iii)	Fifty metres below the road was scraggy.	(iii)	Fifty metres below, the road was scraggy.
(iv)	When they had finished eating the children arrived.	(iv)	When they had finished eating, the children arrived.
(v)	In one church I pastored a young Jewish girl surrendered her life to God.	(v)	In one church [which] I pastored, a young Jewish girl surrendered her life to God.

In all the second sentences, the comma prevents the confused reading that is possible in each of the first sentences.

1.2.   Separating elements in a series:-

(i)   They ate beans, *moimoi* and *fufu*.

(ii)   They walked briskly, arrived home early and waited for the visitors.

(iii)   John supplied the nails, Peter, the planks, and James, the blocks.

(iv)   Reading, swimming and dancing are 'my favourite hobbies.

This is the use of the comma with which most people are familiar. However, note should be taken of its peculiar character in sentence (iii) in which it indicates the ellipsis or omission (of *supplied*) made to avoid tautology.

2.   Setting off non-restrictive modifiers:-

2.1.   Public officers, who *should show examples of honesty,* should not be suspect in their moral standards.
Compare with:

2.2.   All members who do not attend the meeting will be expelled from the association.

2.3.   Those coming from Ibadan will be lodged at the Airport Hotel.

In 2.2. and 2.3., the modifiers are *restrictive,* i.e., they specify their *antecedents,* while *non-restrictive* modifiers are general. Non-restrictive modifiers can be omitted from sentences without the meanings of the sentences being altered very much, but restrictive modifiers cannot be omitted. Note the effects of such omissions as illustrated in the re-rendering below of the sentences:-

(2.1)	Public servants should not be suspect in their moral standards.	(2.2)	All members will be expelled from the association.
		(2.3)	Those will be lodged at the Airport Hotel.

3.   Marking words that are not in normal order (i.e., inversions):-

3.1.   Emphasizing an inverted element:-

(i)   Ourselves, we are not going to accept these arrangements.

(ii)   Except for gymnastics, he is generally good in sports.

3.2.   Cutting off a long introductory phrase or an adverbial clause preceding the main clause:

Believing that all members would arrive early, the secretary drew up a long agenda for the meeting.

Spelling

Accurate spelling and consistency in use of British English (B.E.) or American English (Am.E.) spellings are important because irregular spelling portrays a writer as a half-educated and an indifferent person who should not expect to be taken seriously in the matter about which he has tried to communicate. There are rules for guarding against obnoxious spelling, but we shall not spend time to discuss these rules because there are enough exceptions to each rule almost to nullify it as a rule for accurate spelling. Fortunately, the dictionary and other works of reference are there to assist the writer. All we need to do as educators of adults is to inculcate in them the discipline of consulting these works whenever they have even a mere suspicion of a possible error in their spelling.

Common Errors

What are called *common errors* (or *common mistakes*) are important in any curriculum for helping adults to communicate effectively. These errors constitute a very large area of study, but we can, in our context, classify them broadly into *General* and *Nigerian* errors. We shall have time to draw attention to only a few of the Nigerian errors. Indeed, they are so many (we could count as many as nearly twenty categories into which they can be categorized) that we shall merely list them and stop only once in a while to comment on particularly important items.

I.   Words which do not exist (which are unavailable) in English:

Unavailable	Available
1. Fora (as plural of *forum*).	Ordinarily singular always. When absolutely necessary, use *forums*.
2. Staffer.	A member of staff. *Staff* is always plural.
3. Averagely.	On the average.
4. Greediness.	Greed.
5. Unserious.	Not serious.
6. Indisciplined.	Undisciplined. (*Indiscipline* is a noun).

II.   Use of the wrong item in related pairs of words or expressions:

1.   **Due to** and **owing to:**

Due to:

Correct: We should avoid errors *due to* (arising from; caused by) carelessness.

Incorrect: He came late *due to* heavy traffic. (Substitute *owing to*).

Owing to:

Correct: He performed poorly *owing to* (because of) lack of study material.

Incorrect: The poor harvest was *owing* to late rains. (Substitute *due to*).

The simple guide for the correct use of the phrase is: whenever *due to* can be replaced with *"caused by"* and a correct sentence subsists, *due to* has been correctly

used, while, whenever *owing to* can be replaced with "because of", *owing to* has been correctly used. It should be noted that *due to* is an adjectival phrase and, so, must always have an antecedent (i.e., a noun or pronoun to which it refers), while *owing to* is an *adverbial phrase* and, so, must modify (or refer to) a verb or verb form.

2.   **A result of** and **as a result of:**

Correct: His failure was *a result of* poor study.
Correct: He came *as a result of* having been unintentionally invited.

Nigerians abuse *as a result of* and rarely use *a result of.* As can be seen from the examples, *a result of* is a noun phrase, providing a complement to a verb, while *as a result of* is an adverbial phrase modifying a verb. The easiest guide is to note the way in which the sentences employing each correctly are started.

3.   **Sometime** and **sometimes:**

Correct: He *sometimes* travels to Britain.
Correct: *Sometime* ago, he travelled to Britain.
Incorrect: He came here *sometimes* ago. (Substitute *sometime*).

Both are adverbs, but, while *sometime* refers to a specified, particular time (note that it usually takes such other words or expressions as *ago, last year, yesterday, in the future,* etc.), *sometimes* refers to continuing occasional action.

4.   **Presently** and **at present:**

Correct: We are studying Maths. *at present;* presently, we shall study English.
Incorrect: We are *presently* studying Maths (if intended meaning is *right now*). *Present* means this time, right now, *at this moment,* while *presently* means *in the near future.*

5. **Unless** and **except:**

Correct: We shall not elect him *unless* he attends the parade (Conjunction).

Correct: All candidates *except* John were employed (Preposition).

Incorrect: We shall not pay *except* he forwards the goods. (Substitute *unless*).

As indicated above, *unless* is a Subordinating Conjunction and, so, joins a subordinate clause to a main sentence, whereas *except* is a Preposition which shows the relationship between two Nouns (here, *candidates* and *John*) or between a Noun and the action expressed by a Verb.

6. **Few** and **a few:**

Correct: *Few* people like late-night parties.

Correct: *A few* guests attended the party.

Incorrect: *Few* people stayed behind for dinner after the meeting (where we are referring to a small number of people). *Few* means *hardly any* and is used in a situation in which the communicator is relatively certain that there were probably none of the people, places or things referred to but wants to protect himself/herself against being accused of lying, while *a few* means a definite countable or counted small number of the persons, places or things referred to.

7. **Find** and **find out:**

Correct: When I think about the matter, I *find* that I am often wrong in my judgement.

Correct: When I examine his reports, I always *find out* that there are miscalculations.

Either of the two can be in a statement like this one:

When you visit Europe, you *find* (or *find out*) that people are not very concerned about material wealth.

Find means realize (usually on reflection), while *find out* means *discover* (usually through researching or examining). Nigerians tend to use *find out* all the time.

8. **See** and **meet:**
   Correct: I saw him yesterday.
   Correct: I met him yesterday.
   Correct: We shall meet at the meeting.
   Incorrect: We shall *see* at the meeting.

Using *see* (or its other tenses) in the *incorrect* sense is a direct translation from Nigerian languages, a use that is inapplicable in English. Both verbs are ordinarily transitive, but while *meet* can be used in the intransitive sense, *see* cannot.

We have similar problems with **sale** and **sales; between** and **among; among** and **amongst** and **till** and **until.**

III.   **The articles: a; an; the:**
Correct: Alice's husband has *a* house at Ikoyi.
Incorrect: Alice's husband has house at Ikoyi.
Correct: An insect stung him while he was plucking wild
            flowers.
Incorrect: Insect stung him while he was plucking wild flowers.
Correct: The Ministry of Education conducts examinations for
            admission to Unity Schools.
Incorrect: Ministry of Education conducts examinations for
            admission to Unity Schools.

The point to which attention is being drawn here is that people constantly leave out *a* and *an* while using countable nouns in the singular number. They similarly leave out *the* while referring to established entities, such as *the* Ministry of Education, *the* University of Lagos, *the* Director of Information, etc. As for the use of *a* or *an* before nouns beginning with *h*, the convention is as follows:-

i	If the *h* is aspirated (i.e., sounded), use *a*, e.g., *a house.*
ii	If the *h* is not aspirated, use *an,* e.g., *an hour.* The problem here is that many Nigerians aspirate *h* when they should not, such as in *honour, honourable, heir* and, yet, leave out *h* in words in which it should be aspirated, such as *ope* (hope), *ouse* (house), *ost* (host), etc. This is a *provincialism* peculiar to some people from two States of the country, and to those influenced by teachers or peer groups from those States.
iii	Of course, one hears some people make such utterances as *an* hotel, *an* historical event. This is supposed to be done when the accent is not on the first syllable (an hôtél; an hîstórical event). However, since many Nigerian users of English are insensitive to accentuation, perhaps one need not worry over-much about using *an* with words of this kind. Let us remember also that *a* is used before a word beginning with the sound *yu*, e.g., *a* eucalyptus tree; *a* eunuch; *a* European city.

iv **In fact; in spite; at times:**
   (i)   Each of these pairs of words is two words (as written here), not one, as many people write them, with *at times* written *atimes.*
   (ii) ***Many atimes:*** Say *many a time.*

v.   **Nouns without plural forms:** Baggage; luggage; information; equipment; furniture; infrastructure; performance. (*Performances* refers to plays, concerts, etc.: "That actor's ingeniousness in the *performances* in which he has appeared has been very remarkable"). Others are vocabulary; questionnaire (unless we are referring to more than one collection of questions); stationery; advice; machinery.

vi.   While **personnel** and **staff** have no singulars, the hyphen in compound words (Auditor-General, Vice-Chancellor, etc.) is often left out and their plurals (Sergeants-at-Arms, Auditors-General, but Vice-Chancellors, etc.) are often wrongly formed. Similarly, students use "Acknowledgement" in their projects where they need "Acknowledgements".

vii.   **Misuse of *for* and *about*:**
       Correct: He demanded attention from his listeners.
       Correct: He made *a demand for* attention from his listeners.
       Incorrect: He demanded *for* attention from his listeners.
       Correct: He requested funds for completing the project.
       Correct: He made *a request for* funds for completing the project.
       Incorrect: He requested *for* funds for completing the project.
       Correct: He solicited the passers-by for assistance.
       Incorrect: He *solicited for* assistance from the passers-by.
       Correct: We discussed the issue for several hours.
       Correct: We had a discussion *about* the issue for several hours.
       Incorrect: We *discussed about* the issue for several hours.

viii. *Would* is often used where *shall* is the appropriate word: I *shall* (not *would*) come and pick up the book tomorrow. We constantly hear the expression *met your absence,* and the abbreviation *etc.* is often used in a manner that introduces vagueness into a statement.

ix.   **Use** and **usage:**
       Correct: Careful use must be made of available funds (time).

Correct: Usage is an important aspect of language learning.

Here, we see that *use* is the common term, while usage is a technical term in language learning.

x.   **We say:**
(i)   no alternative *but.*
(ii)   no *other* alternative *than ...*
(iii)   another than ... (We need *another* house *than* the one we lived in before).
(iv)   different *from* ... (We need a *different* house *from* the one we lived in before).
(v)   fewer than (with a countable noun). There were no *fewer* than *fifty cows* in the field.
(vi)   less *than* ... (with a mass noun): There is less flour in the bowl than required.
(vii)   latter (with two items); last (with three items):
        (a)   He knew Toye and Chike, the latter as Secretary of the Students' Union.
        (b)   He wrote a poem, a novel and a play, the last after he was fifty.

xi.   **The Passive Voice:** In speech, many people succeed in concealing their weaknesses in this grammatical function. So, when you hear a person say something like "I am not *suppose* to attend that meeting" or "The people *involve* in that action were Dauda, Okoye and Ojo, you cannot be sure whether or not he/she was saying *supposed* or *involved.* In writing, however, there is no hiding place and, so, people's poor knowledge of Passive usage is conspicuously exposed. This error occurs most in verbs ending with the silent /e/, such as the two examples given; also *engage* and others.

We might mention here, also, many people's tendency to conceal in speech wrong usage in reported speech in statements like:

Aisha said that she ... come back tomorrow. Here, you cannot tell whether the person is say *will* or *would* come back; he is not sure which to use and, so, swallows that part of the sentence. Again, in writing, there is nowhere to hide and, so, the error is clearly exposed. When you tell Nigerian students that whenever the verb, *be*, precedes another verb to form a finite *verb phrase* (besides when forming the continuous tense), then, the second verb should be in the Past Participle tense (e.g., The letter *was* **written** by Jide), you find that you are saying nothing because the students do not understand the grammatical terms which you are using.

xii.   **Based on:**
Perhaps it is in this context that I should mention that, in probably over 95% of the times when Nigerians employ the expression, *based on,* they are using an ungrammatical expression in place of the correct one, *on the basis of.* So, we cannot say: "*Based on* these data, he concluded validly". Rather, we should say: *On the basis of* these data, he concluded validly. You see, *based on* is a *Participial Phrase,* such as *returning home* in a sentence like: "Returning home, he found his sister sleeping on the settee". The participial phrase requires (as we saw earlier) that when it introduces a sentence like the one which we have just read, the *subject* of the latter (main) part of the sentence should be the same person, thing or place implied in the participial phrase. So, we could say: *Based on* those data, *the conclusion* was valid, but not "*Based on* those data, he made a valid conclusion". My simple advice to people is: Whenever you feel tempted to use *based on*, simply use *on the basis of;* you can hardly ever go wrong with that.

xiii.   **Other Errors:** If we had time, we would have had a lot to say about such functions in English as the following:
1.   writing or uttering *place* and *time* in one sentence;

2.   using (i) *other, different,* and *alternative* with *but, than, from;* (ii) *we* without an antecedent; (iii) *this* or *that* without

a clear antecedent, and (iv) *at* and *by* for indicating time.

3. We say (i) *outskirts* (not outskirt);
   (ii) out of *bounds* (not out of *bound*), and

   (iii) *whereabouts* (not whereabout).

4. Similarly, we would have commented on:-
(i) use of *on* or *at* with *occasion* and *ceremony*;

(ii) use of *mail* (which has no plural);

(iii) writing of numbers in continuous prose;

(iv) use of *for* (not *to*) with leave/leaving.

(v) clichés (outmoded expressions);

(vi) writing of names for easy identification of surnames and for appropriateness in various forms of communication;

(vii) handling in speech and writing of the /s/ ending in noun plurals, verb singulars and noun genitives;

(viii) use of titles like *Madam; The President* and *Mr. President; Excellency; My Lord/Your Lordship;*

(ix) writing headings and sub-headings in continuous pieces;

(x) punctuating itemized lists;

(xi) avoidance of the popular tautology in *can* and *be able* and *so* and *therefore* and, finally,

(xii) avoidance of use of the comma before an opening bracket.

Other Elements of the Communication Package

You will have noticed that we have avoided considering the other components of the communication package, such as *reporting, letter writing* and other forms of contact media, *communiqués, factors of effective communication, systems and methods of organizational communication, theories of communication, oral communication* (involving elocution, oratory and rhetoric) and other components. This is because these elements lie largely in the orbit of professional communicators, such as teachers at all levels, mass media men and women, parliamentarians, politicians, salesmen, executives in various spheres, and others. All these people know that, to perform their communication functions with success, competence and dignity, they should seek requisite help from appropriate sources which, luckily, are not too inaccessible.

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Let us recollect what we have so far said about Adult Education and the development by adults of civic responsibility and communicative competence through the study of language and literature. We defined the adult as a person generally up to or beyond the age of fifteen who is identified by such attributes as a large accumulation of life's experiences, a strong sense of independence and responsibility, slowing (though not necessarily depreciating) intellectual vigour, generally deteriorating physiological functionality and a psychological disposition that is notably different from that of the youth. From an educational point of view, he/she is a person who demands and deserves a paedagogical focus (which we have called andragogical) that is different from that of the youth.

On the other hand, we defined Adult Education as any organized programme of learning experiences offered for adult persons, irrespective of level, purpose, offering agency or similar restricting considerations. We noted that it may be perceived through its *Types,* consisting of Literacy, and Remedial, Foundation (or Fundamental), Vocational and Leisure (or Liberal) Adult Education and through its numerous *Modes* attaching to the *Types.*

For its own part, we defined literature as that writing in various genrés which uses imaginary portraits of reality for capturing and re-creating for man's deeper appreciation the cathartic truths beneath the mundane, observable material and mercantile world. Its pictures of life are total and rounded; so, it offers the adult the most authentic models of personality orientation for the cultivation of moral values of the highest standard.

On the other hand, communication (most effectively exercised in the articulate or verbal mode) is the web that knits human communities together and endows them with at least one element of their common identifying features. Therefore, effectiveness of communication in the language or languages of common social interaction must necessarily advance progress in all dimensions organisation's of a society's or an organisation's life.

We must then conclude that it is a worthwhile goal to try to use the study of literature (or literatures) in an appropriate language (or in appropriate languages) and portraying relevant themes as one of the instruments for engendering in adults the attribute of civic responsibility in their societies. Similarly, communicative competence in the crucial language or languages of common intercourse in a society can only enhance the functionality of the adult person and elevate his dignity.

Perhaps the inevitable proposition emerging from this discourse is that Adult Education should be seen as a multi-disciplinary academic package which, in ideal circumstances, is a replica of the entire faculty of education, offering courses in equivalent dimensions to those offered in the entire faculty. Indeed, the University of Jos has this set-up at present, and the University of Ibadan, so far making the most robust offering in Adult Education in the whole country, is fast advancing towards the status of a faculty. It is only a matter of convenience (in response to limitations in resources) that Adult Education is, in the University of Lagos and in many others, only a department. So, the notion often expressed by some people – usually at promotion interviews

at various levels – that work in subjects such as English, History, Mathematics and others is irrelevant to adult Education can only spring from inadequate understanding of the nature and scope of Adult Education. I always recall with excitement the question once asked by that erudite former Vice-Chancellor of this university, Professor Nurudeen Alao: "Can't adults be mathematicians"?

Clearly, the Adult Education discipline provides a fitting platform and rubric for providing all learning needs of adult persons, such as in civic responsibility and communicative competence. Indeed, a university will gain enormously, both from an economic and intellectual perspective, from routing all its extension or extra-mural teaching offerings through the Adult Education department because the department will formulate, guide, back up, cushion and administer such offerings from a standpoint of a scholarly foundation. I believe that this university being, like all universities, a research establishment, must already be seeing as incongruous the present practice of offering extension programmes through a multiplicity of outlets, some of them even totally non-academic.

MY CAREER
In my long academic career, spanning stints in three other African countries than Nigeria, I have tried to bestride the two disciplines of Adult Education and English, which have claimed my utmost energy in academia.

In Adult Education, I have been concerned with the issues of policy, literacy, methodology and research. In 1975, in my first published Adult Education paper, entitled "A Policy Objective of Adult Education in Africa" and published in *Journal of the International Congress of University Adult Education,* Vol. XIV, No. 33, I proposed that Adult Education create, through the contents and styles of their teaching, conditions in which the teachers and the learners could, as in youth education, reverse economic, social and political positions as the learners acquired capabilities surpassing those of the teachers. In other words,

adult educationists should be offering to adult learners education which can truly uplift them from their suppressed positions in society through upgrading their economic, political and socio-cultural status, rather than merely polishing up the adult learners for their easier subjection to the dictates of the élite. Pursuing this theme of policy formulation in Adult Education, I followed, in 1979, with an article entitled "Aesthetization: A Policy of Adult Education in New African Nations", published also in the *International Journal of University Adult Education*, Vol. XVIII, No. 1, in which I proposed a theoretical model of Adult Education package, targeted at the authority bases of society, for empowering what, in education, we call the affective domain (i.e., the volitional faculty of the personality) for dealing with the colossal predilection of many people in African nations to obnoxious tendencies in so many areas of our lives.

In adult literacy, I have been concerned with trying to mow down what I came to see as a fashionable *avant-garde* attitude of placing exaggerated emphasis on what, after the 1965 conference of UNESCO Ministers of Education at Teheran, Iran, came to be known as functional literacy. So, in my article, "Traditionalism Versus Functionality in Adult Literacy Education", published in 1989 in *Convergence*, a journal of the International Council for Adult Education (probably the foremost journal in the discipline of Adult Education in the world), I initiated a crusade for perceiving literacy for its own inalienable worth and value rather than merely in terms of its utilitarian returns. I argued that if UNESCO, since 1965, had given as much attention to, and placed as many resources at the disposal of traditional literacy as it had done for functional literacy, the world as a whole might have become almost completely rid of non-literacy by 1989. I am still working in this area and I keep hoping that a revolution might be set off some day to reverse the current vague interpretation of literacy and bring scholars and practitioners back to its real purpose which has an indubitable inherent value.

Also, in the same field of adult literacy, I have tried constantly to draw the attention of my professional colleagues in the field of Adult Education to the fact that what may be regarded as the figurative meaning of literacy (which non-professionals use for referring to lack of refinement or polish in various areas of life or lack of necessary rudimentary knowledge in certain subjects) should not be allowed to obstruct the professionals from upholding the technical denotation of literacy, which is the ability to read, write and compute, though at a rudimentary level. Similarly, I have tried to popularize two terms, (1) *non-literate* (to replace *illiterate*) because the latter carries a derogatory, deprecatory connotation and, (2) *Initial* Literacy (to replace *Basic* Literacy) because of people's, even specialists' tendency to think that Basic Literacy is synonymous with Traditional/Conventional Literacy and, so, does not have the "functionality" component, a viewpoint which tends to confine that functionality element to Post-Literacy. All these ideas were consummated in my adult literacy primer written with Professor E. A. Abe of the University of Ilorin, *Functional Literacy Primer in English* and its *Instructors' Guide*. My recent 559-page book, *Adult Education Teaching Methods: Principles, Techniques and Approaches* (2003) will, I hope, metamorphose into a consummation of my thinking on Adult Education and rank as a major, if perhaps, a valedictory, legacy to academia, both in content and, not any the less important, in style of presentation.

In research methodology, I have been concerned with inculcating in our students (and, indeed, some of our colleagues) the crucial role of logic and reasoned thinking in research. This is necessary against a convention of enthroned adulation of quantitative and statistical analysis and almost total disregard for the value of reasoned thinking in the research process. Students have to understand that statistics (indeed, Mathematics, as a whole) is a form of language intended to give more precise expression to thought formulations rather than a tool to obfuscate or befuddle reasoning and confound the layman.

In literature, I have been particularly interested in writings with relevant political and socio-cultural themes. In this area, I have numerous publications in local and international journals to which my work *Ngugi wa Thiong'o: An Exploration of His Writing,* written with the man to whom I have referred as my teacher, friend and mentor, the late Professor David Cook, may be regarded as an apogee. It was published in London by Heinemann Educational Books and it ran into two editions.

In language, I have been concerned with engendering in my students a commitment to accuracy of expression and precision of meaning. I have tried to discourage lackadaisical indifference to language use by emphasizing that indifference to the English Language is also often symptomatic of indifference to one's own indigenous language. I have tried to encourage students to place a value on the language they use and to see that language in the same manner as they see the clothing outfit in which they appear in public. I have enunciated these viewpoints in numerous publications for which my recent book in two volumes (2004), totaling 571 pages, may be seen as my *opus magnum* on the subject.

Perhaps, most important of all, I have acted in my entire teaching career as a traditional classroom teacher who attends to, not just the contents of his students' work, but also to every line, every word and every sentence of their work; a teacher who tries assiduously not to make incorrect utterances to the hearing of his students, leave alone expose incorrect material to their view, a teacher who comes out of a lecture room with his hand so covered with chalk that he cannot shake the hands of his colleagues, and a teacher who has, in the period of 1986 to the present in which he has been in the Department of Adult Education, produced thirteen Ph.D. graduates.

ACKNOWLEDGEMENTS

At so late a time of giving one's inaugural lecture, one has traversed so large a topography in human names and faces that it is difficult to select, even to remember, those to acknowledge. So, to all the people I have met on this long journey, I bow in respectful gratitude for the marvellous impact they have produced on my life and career.

Now, when somebody says that he does not know where to begin a story, people tell him/her to begin from the beginning. So, let me try and identify the primary school and the Grade Two teachers' college as the beginning. Here, I recall with fond deference my teacher in primary school Standard Two (who afterwards became my Godfather), Mr. Luke Ojei, and Professor Stephen Igbafe, one of my teachers at the teachers' college. Mr. Luke Ojei never went beyond the old Standard Six in his education and Igbafe became a professor, not of English but of History. Yet, people must have constantly heard me declare that all the English I know even till today was taught to me by these two gentlemen. I shall always remember both of them with great reverence.

At the University of Ibadan, I met two teachers, the currently very notable Professor Ben Ebele Obumselu and Professor Maxwell. These two portrayed for me what I perceived then as the grandeur and magnificence of scholarship. I remember that I would hail a score of "C" from either of these gentlemen more than I would hail an "A" score from other lecturers. I continued the association with Professor Obumselu in Zambia in the 70s and when I presented my Ph.D. thesis in this university, I was very delighted that he was brought from Swaziland as the External Examiner because I wanted to have the satisfaction of his pronouncing my doctorate thesis adequate. Although I admired Professor Maxwell so much, I kept so bashfully far from him that I did not think he would recognize me as a student of his if he met me outside the classroom. So, after he had left Nigeria, I wrote to him in the USA to make an enquiry and, to introduce myself, I said to him:

"After Ken Tsarowiwa, I was the next smallest person in your Shakespeare tutorial class in 1964". Characteristically, he replied, "I remember you of course but not in the terms in which you describe yourself". I have often told my own students that my lecturing style is in direct imitation of Professor Maxwell who made lecturing a work of art. To both of these fine gentlemen, I owe an incalculable debt of gratitude for the profound impact which they produced on my perception of academia.

At Makerere, I made the acquaintance, and later cultivated the deep friendship, of Professor David Cook, that unsung hero of British and African literatures in East and West Africa who - I am sure most literary scholars and students will have already heard - died in London in May, 2003. He was my teacher, mentor and co-author of what became quite a notable book: *Ngugi wa Thiongo: An Exploration of His Writing* which, published by Heinemann of London, went into two editions. As I pray that his gentle soul will rest in perfect peace, I express unfathomable gratitude for all his love and support to me at a time when it seemed that I was heading into a dark blind alleyway.

It was also at Makerere that I met (and worked for a year with) the world celebrated Kenyan writer and social activist, Ngugi wa Thiong'o. I tend constantly to underrate the influence which his personality and orientation have produced on my own ideological viewpoint, but that influence has been very deep indeed. He has used creative writing as a weapon for fighting social causes, and I think that I had imbibed a lot of his egalitarian values before I got to Zambia where those values became fully entrenched. Many people will recall that, after he had completed writing his Master's dissertation at the University of Leeds, a dissertation which, not surprisingly, received much acclaim, he called a press conference of his circle of radical students, declared that a higher degree was part of the insignia which the élite use for oppressing the poor and set the dissertation on fire. So, I found myself disinclined to seek a higher degree beyond the Master's degree until I returned to Nigeria after a ten-year post-first degree sojourn

and, on account of what I have always admitted to be a low self-esteem complex in me, went forward to obtain a Ph.D just because people were making so much of it and other titles in this country. I salute him with deep deference.

At the University of Zambia, the persons to acknowledge with deep gratitude are Professor Lalage Bown and Mr. Martin Kaunda, both of whom gave me, respectively, professional and personal help in two different kinds of predicament. However, I equally most deeply thank all Zambia as a nation and all Zambians as individuals because when I was struck with a terrible tragedy while there, they showed love of a kind that is a scarce commodity in our times. So deeply soul penetrating was this love that I made a resolution never to speak ill of Zambia as a nation or of a Zambian as a person. I think that if I had not somehow miscalculated my real needs at a critical time, I would have taken up permanent residence in Zambia.

At the University of Lagos, I acknowledge with heart-felt thankfulness, all my colleagues in the defunct Continuing Education Centre (CEC), the current Department of Adult Education and the Faculty as a whole and, in particular, Professor Theo Vincent, who guided my doctorate studies in the Department of English and, in a particular crucial way, influenced my career growth very significantly. Concerning my students, particularly the Ph.D. ones, I have often wondered whether I deserve all the admiration, love and reverence which they have showered on me. Deep friendships have emerged from my association with them. I wish them all every success in their careers and God's continuing blessings on them.

However, I beg your leave to single out three persons, i.e., Professor E. A. Tugbiyele, first Nigerian Director of the CEC and one-time Deputy Vice-Chancellor of the University, Professor Lekan Oyedeji, one-time Dean of Education and - strange as it may sound to some people - Professor Akin Adesola, one-time Vice-Chancellor of this university. Of course, I shall always regard

Professor Tugbiyele as the greatest man that I have met in my whole life in respect of every virtue and attribute that man is capable of acquiring: humility, integrity, magnanimity, intellectual prowess and others. There is just not enough time to talk about Professor Tugbiyele. Do I need to recall the fact that the acquaintance we struck on a journey together by air from Entebbe to Lagos in 1975 (when he was already a Professor of many years standing and the University of Lagos DVC and I was a mere lecturer II) led him to engage me in 1976 as a Lecturer I in the CEC ten days after my return to the country from my contract appointment in Zambia? Do I need to recollect that when he wrote a profound 500-page book to mark his 70th birthday (*My Reminiscences*) which, in language, style and presentation, was, uncharacteristic of many Nigerian books, totally flawless, he invited me, a mere Senior Lecturer at the time, to review the book at its presentation and write its review for the press? He brought the CEC to its apogee of growth, at which it was called a university within a university, but, like the perfect gentleman that he has always been, when the rumours started making the rounds in some quarters that he was building an empire for himself, he threw in the towel. I have always believed that his leaving the university at a critical time in my career advancement led to the uncanny delay that I had to undergo until, indeed, interestingly, circumstances used Professor Adesola as VC to rescue me from the quagmire.

I bring these three people together because reflecting on their personalities has led me to seek to understand better what being a good leader really entails. A great leader is a person who recognizes, appreciates, promotes and exploits the talents of his subordinates, takes credit for the greatness which these subordinates earn for their common organization and fully rewards them for their talents. On the other hand, the bad leader is he/she who feels threatened by his/her subordinates' talents and, so, antagonises, suppresses and victimizes them. In the rationalization exercise of 1986 in the university, as the then Acting Director of the CEC, I gave Professor Adesola what I think he

saw as the fiercest fight which he had to contend with in the whole episode. I believe that, out of that combat, he developed a viewpoint about me which led him soon afterwards to foist me into the pipeline that saw me to the apex of this career. I assure all three persons that I shall always entertain feelings of tender deference to them.

Also, at a time when Professor A. O. Osiyale, then Dean of Education, and Professor M. S. Olayinka knew nothing about me because I was in the CEC, they were the instrument by which I was projectiled into the pipeline to the top of the career. To them both I say, may you continue to enjoy exuberant health and to receive God's rich blessings.

Among the support staff, permit me to single out for mention, Mr. S.A.M. Okpe, once Secretary of the Department of Adult Education and, for many years now, Secretary to the Dean of the School of Postgraduate Studies. With what most of my colleagues must perceive as an excessive, even obsessive concern for correctness of graphic presentation of articulation, he has been the one person whom I have been able to trust with the typing of my work. He has done the typing of practically all my writing, including this lecture and the two large books referred to earlier. He has himself even written a most incisive book, which I have read with much delight. I heartily wish him and his entire family continuing progress and greater successes in all their aspirations.

I have also derived much inspiration from many colleagues in this country outside the University of Lagos, such as Professor J. A. Akinpelu, Professor Mike Omolewa, Professor M. A. Omole, Professor J. T. Okedara, Professor M. O. Akintayo and the late Professor C. N. Anyanwu, all of Ibadan, Professor T. A. Fasokun, Dr. S. N. Osuji and Dr. (Rev.) J. A. Aderinto of OAU, and Professor Emmanuel Okeem, Professor T. A. Ume, Dr. J. I. Mereni and Dr. Patrick Ngwu of Nsukka. To all of them I owe undying appreciation for the beneficent association which I have shared with them.

Coming down now to the personal level, let me say that, of the many friends that I have made in my variegated experience of life, two have been some of the most truly outstanding. These are Mr. Ojo Bamgboye and Mr. Augustine Aliogo. Neither of them (of course as Ojo Bamgboye's name readily indicates) hails from my town. My friendship with Mr. Augustine Aliogo germinated in the teacher training college and it has undergone an unbroken forty-seven years of deepening growth. Of all the positive forces which made it possible for me to stay at the university for my first degree, he is truly the most eminent. For his own part, people know now that I call Ojo Bamgboye my brother. The love, trust and encouragement which he, his wife, Lola, and indeed, his entire family, including his now highly aged mother and his brothers and sisters have extended to me and my entire family have provided a great part of the inspiration that has kept me going. In the little effort that I have made to acquire necessary material appurtenances, Ojo Bamgboye has provided me with the technical guidance and the moral empowerment. Recently, he was prevailed upon by someone to make some remarks about me at a little event to mark a birthday anniversary of my wife and myself. Speaking from the candour of his heart as he always does, he said many flattering things, such as that, if I hadn't been a giddy-headed philanthropist and the worst manager of money that he had ever known, I would have been a fabulously rich man, and other things. However, the one that stuck to my mind most powerfully was that, if a stranger looking for me was told that I was among a small gathering of people nearby, the stranger would inspect the group and come back to report that there was nobody in the group who could possibly be a professor. I have always cited him as an unexcellable example of success in one's total life – what we in Adult Education call self-actualization from the ideas of Abraham Maslow.

Let me take together, three persons, namely, Mr. Stephen Umejei, Councillor Austin Obuseh and Chief Emmanuel Nwokolo, the Orikeze of Umunede. All three come from my town, and the first two are my cousins with whom I have nursed a relationship

strengthened by passionate friendship from our very childhood till now. It was Stephen who, when tragedy struck in my home when I was in teacher training college, made it possible, from his meagre earning as a police constable then, for me to complete the course and, together with the Orikeze and Austin Aliogo whom I have referred to, bore me on their shoulders through my undergraduate years. As a point of fact, my inextricable connection with Stephen Umejei originated from the fact that his mother and my mother were fast friends and, so, he has remained my sort of alter-ego throughout our lives. Throughout my undergraduate years, in all my travels to the country for a period of ten years and in the early period of my return to the country, his home was my home. He never went beyond old Standard Six education, but I find myself hard put to holding out with him in an intellectual combat. I have told him and the Councillor that if either of them should die before I return home after my retirement, I would beat his corpse with a stick because life without them would be meaningless to me.

At the quasi-personal and quasi-professional level, let me bring in Mr. Dan Isimoya and Dr. Jonathan Ifechukwu. In my professional link-up with Mr. Isimoya, commonly recognized by his colleagues in the business world as a management wizard, he has been instrumental to my achieving a certain level of material provenance beyond my imagination and Dr. Ifechukwu has also made very magnanimous contributions to sustaining me on that pedestal of relative material stability and well-being. However, beyond material support, it is the unbounded love and respect which they and their families have extended to me and my family and the unalloyed confidence which they have placed in my competence as a scholar and a manager that have bound me inextricably in gratitude to them. May they and their families continue to prosper in their spiritual and temporal aspirations, in Jesus's name I pray.

I know that my connection with Mr. Isimoya has attracted to this gathering many distinguished representatives of the organizations which surround him, such as:-

1.   from the apex organization itself, Management Science Centre (MSC): Messrs. Chuks Onyeogi, P. S. Ohikhena, and others;

2.   from the Governing Board of the MSC, its Local Academic Board and the Planning Committee of the proposed Management Science University, some representatives of which are necessarily (as they say) wearing two caps: Prof. F. A. Olaloku, Arc. J. M. Igwe, Prof. Willy Iyiegbuniwe, the Rev. (Dr.) Mike Ihiorenoya, Dr. P. O. Yalokwu, and others;

3.   from the two high-brow secondary schools – Wisdom Gate High School, Ikeja, and Wellspring College, Omole II – represented by their charming lady Principals, Mrs. Olufowobi and Mrs. Oloriade, respectively, and large teams of their teaching staff, and

4.   Ambrose Alli University (former Edo State University), Ekpoma, Edo State, represented by the two former Vice-Chancellors, Professors John Osemeikhian and Denis Agbonlahor, the Registrar, Mr. G. T. Olawole, and others.

I can only say to them all: may God remain your strength and prop in all your affairs.

Similarly, Dr. Ifechukwu has attracted to the gathering other staff of his firm, Godland Business Company Ltd., and members of the Board of Directors of Goldland Educational Services Plc., of which he is himself the Executive Chairman and which has embarked on founding a university, Goldland University. Among the distinguished ladies and gentlemen representing the Board of Directors (some of whom are, again, wearing two caps) are,

besides Mrs. Nwanma Ifechukwu herself, Prof. (Mrs.) E.N.U. Uzodike, Prof. E. U. Odigbo of U.N., Nsukka, Willy Nzewi, Esq., Dr. P. C. Nwilo, Dr. J. U. Nwalo, E. Ofomata, Esq., and several others.

Now, to my brothers, all other relatives and all my townspeople here present, I say thank you a million times. My only full brother, Kegwehi, was a person of strength, courage and, above all, outstanding integrity beyond description. Never once before his premature death did we ever disagree about anything and, besides bearing alone responsibilities that should have been shared between us (or, indeed, borne by me alone), he often extended great generosity to me. The efficient manner in which he ran his home and the adequate provision which he made for all members of his large family always made his home a happy place for me to visit and stay in. Even in death, he continues to exude great magnificence of character and to evoke great admiration from us his survivors.

My father, who died in 1958 while I still had a year to go in the four-year teacher training programme, I remember with very affectionate feelings. He was a man of great prominence in his own time and community. I and his other children and innumerable nieces, nephews and cousins, whom he brought up after their parents had died, saw him as a strict disciplinarian, but I always recall with a great depth of feeling that, in my eighteen years of life with him, he hit me (or, more correctly, attempted to hit me) only two times in that long period. So, he was a man whose power and presence, visible or invisible, permeated his entire environment and, who was revered more for his personality disposition than for his physical severity. I like to think that, if he had lived longer, I would have been a totally different person from the one I have turned out to be.

My mother, oh my mother! How do I describe you? Energetic, extraordinarily intelligent and yet very humble. On occasions when I travelled home from Lagos, she would say to me: "So

and so said so and so to me". I would then start desperately racking my brain for an appropriate response to the thing that the person in question had said, and she would continue: "I said so and so to him/her", and that answer would be the impeccably correct response to the person's statement. As she lay on her death bed for the last week of her life in 1995, I used to wonder whether that limp person was the same woman who, when, in my childhood, I was seized with a certain illness of the spleen, would toss me on her back, plunge into the darkness of the village's narrow paths in search of help. On some of these occasions, she encountered some of the kinds of fearful occurrences which were common at the dead of night in villages, and she would stand firm and announce with great verve: "I am the daughter of Okoh and wife of Okenimkpe. Let me pass because I am running for the life of my son". The way would clear and she would surge on.

She had expected much from me, but I suspect that, even without saying it, she died disappointed. So, I dedicated my doctoral thesis to her in these words:

<div align="center">

TO

MY MOTHER

Who is unlikely, however, to accept this
as a redemption of a son's early promise
of great things, which, to her, has seemed
to be a mere tormenting mirage.

</div>

I hope that she is seeing us today and that she is deriving at least some joy from this event. My great joy is that she died a Christian.

Concerning my marital life, my people say that it is in stopping to buy tobacco that one goes far into the market. Perhaps this will be the first time that many people in this audience will get to know that I have been married twice. My first wife, Gladys (whose

image you will see in the background of the family picture), who was athletic and glamorous, died in Zambia in 1973 at the age of twenty-eight (when I myself was thirty-two) after she had born four children (two boys and two girls) for me. Seven years prior to her death, we had lived in three other African countries (Sierra Leone, Uganda and Zambia) in which there were so few other Nigerians, leave alone relations, that we had become somewhat interwoven inextricably into each other. So, her death was like a heaving away of one half of me. It was only divine providence that prevented me from going berserk. I pray that she rests in the peace of the Lord.

My wife, Philomena, is, as you can see, a woman of great beauty, energy, personal presence and incomparable magnanimity of heart. The whole family is knitted together by her benignity, warmth and aura. Her strength, love and dedication have been providing the impetus for me to go on up to this point. From both a spiritual and material standpoint, she is an infallible prop to lean on. I owe to her unlimited gratitude for her unflinching commitment to my cause and career and abundant support for the accomplishment of my aspirations.

Concerning my children, you will notice that the terms, "nuclear" and "extended", are not recognised in my family. So, there are seventeen children: Mrs. Okpe (Ngozi), Mrs. Orisafele (Flora), Mrs. Agweh (Jacqueline), Ndu, Chima, Mrs. Chigbu (Patience), Ikejiorfor, Mary, Chinedum, Alice, Agatha, Abraham, Nkem, Chiyem, Nenne, Anwuri, Joy and Ndu (the younger) and eleven grandchildren: Obi, Osemeke, Ekachukwu, Ikechukwu, Mike, Ebere, Osejindu, Ikenna, Ifeoma, Osedumbi and Ewere. One of the children, Ngozi, once sent me a birthday card which read: "Head of the herd, happy birthday". Of course, part of this large family are my sons-in-law – Igoche, Andy, Sammy and Bonny, and daughters-in-law – Tinu and Chika. They all have supplied the sap or pith that has sustained my life and, to them all I say, "may God be with all of you in all your affairs and throughout your lives".

Finally, it is in deep humility that I render to almighty God (in whose sight man's greatest achievements can rank no higher than a toddler's faulty first walking steps) profound adoration, homage and gratitude for all the providential influences that have enabled me to make a modest contribution to my profession and environment.

To you all present here today to give me honour, I say, may you find favour with God in all your affairs. Mr. Vice-Chancellor, Sir, distinguished ladies and gentlemen, I thank you most deeply for your patience and attention. Thank you very much, indeed.

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