NON-FORMAL EDUCATION IN KOYSHA*

Haileselassie Woldegerima**

ABSTRACT : *Taking Koysha as its subject of study, this article attempts to investigate the status of basic literacy and skill-training in the region. Degree of participation and attendance, reasons for attending and problems encountered were examined to assess the status. Concerning skill-training, types of training given by the CSTCs in the light of established objectives, impact of training offered and attitude of people towards such training were assessed. A descriptive survey method was used to collect data. Despite successive attempts made to tackle illiteracy in the past, the results suggest that the impact is still very low. The analysis reveals that satisfactory results were not achieved mainly due to the ad-hoc approach of the programme and lack of commitment of those involved. To ensure future success, the article proposes a strategic approach toward integration of the formal and the non-formal educational sectors so that literacy programmes and skill-training could have proper direction and appropriate organisation. To effect this, schools should serve as mission centres, and traditional institutions and pertinent local government organisations should be actively involved.*

I. Introduction

"Non-Formal Education (NFE) has proliferated over the past few decades radically altering the contours of the educational field" (Hallack, 1990:238). Talking about the manifold facets of NFE, Hallack further states that "it applies to many fields, any activities, many audiences; financed by various agents, public or private, and offered in varied forms -- deals with everything from literacy campaigns to

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I. Introduction

"Non-Formal Education (NFE) has proliferated over the past few decades radically altering the contours of the educational field" (Hallack, 1990:238). Talking about the manifold facets of NFE, Hallack further states that "it applies to many fields, any activities, many audiences; financed by various agents, public or private, and offered in varied forms -- deals with everything from literacy campaigns to

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computer technology" (1990:238-239). Besides its multi - facetedness, NFE is also defined in different ways. For the purpose of this article, we take the definition given by Coombs and Ahmed (1974:11). Coombs and Ahmed define NFE "as any organised and systematic educational activity carried on outside the framework of the formal system to provide selected types of learning to particular subgroups in the population, adults as well as children."

Today, in developing countries, specially where

> *adults who either have not had access to formal schooling or whose formal education has proved inadequate or irrelevant - - -, where a new push toward development demanded the participation of millions of uneducated adults, and where the formal system had not given adults the skills they needed to compete successfully in technological societies,*

non-formal education has been found to be an appropriate alternative to address important issues of development. (Srinivansan, 1977:v).

Regardless of the choice for alternatives in an educational system, the importance of education for development is not questionable. On the other hand development itself, conceptually, has been viewed in different ways. In literacy context, Amare (1989:41-42), for instance has made a review of four development models: (a) development in the form of modernisation i.e., discarding traditionalism and installing empathy in its place; (b) development as liberation from dependency; (c) development as a dialectical process in which sequences, lags and contradictions vary from society to society; and (d) development as a cultural synthesis. Tekeste (1996:11-12), in an Ethiopian context comes up with an operational definition of education for development "as essentially in the physical and mental capacity of a person to fulfil his/her basic needs for food, shelter and clothing," and further adds that the strategic foundation for this development is "the production and distribution of food"

In developing countries, like Ethiopia, where the great majority of citizens are illiterate and where "the national literacy rate is very low with only 32.8% in 1994" (PHRD Project Office , 1997: iii) and where "many young people drop out too early to be literate, or at least to remain so" (Hallack, 1990:241) education for

development should address "developmental issues interlocked and interdependent with individual human development; such as environment issues, problems of energy consumption, hunger and production" (Srinivansan, 1977:V-VI). In this regard Tekeste's definition of NFE is taken as the basis for this paper. • The concern of this paper thus is to look into the aspects of NFE specified to "reach the otherwise problematic populations." This points to literacy - "(targeted primarily to adults) services for un served children and dropouts and vocational training for skill development" (Hallack 1990:241); i.e., basic literacy and skill-training.

The fact that there is not commonly accepted standard definition of literacy, Amare (1989:42) has shown by presenting two different perspectives. The first is that literacy which is "merely concerned with the acquisition of the skills of writing, reading and dealing with elementary arithmetic i.e. regarded as an end in itself." The second is for those "who could read and write a simple statement on their everyday life, i.e., (literacy) which addresses the principle of functionality." What is common in both definitions is that the person is able to read and write. The major difference, however, is that the former treats literacy as a perspective and the latter regards it as an integral part of development process. (Amare 1989:42). In this article what is considered is the latter, i.e., that aspect of non formal education resolved "to increase and deepen indigenous knowledge pertaining to technologies of food production, health, clothing and shelter" (Tekeste, 1996:42).

As regards skill-training, definitions given again vary according to intended objectives. Hallack (1990:249) has, for instance, identified two types of skill-training. The first is understood "as a highly specialised, job-specific training aimed at meeting new or changing skill requirement largely due to technological change and the exposure to increased world competition". The second is "limited to dealing with essential aspects of and experiences- - for the traditional and informal employment sections" which is "expected to remain the main occupational sectors in a large number of developing countries". This article examines the latter type of skill - training.

"Despite historical wealth of literacy - - Ethiopia's over-all literacy rate remained one of the lowest in the world" (Tilahun, 1994:217). Access was limited to only few people with almost no impact on changing the status of illiteracy, and the country basically remained the land of the thumb print (NLCCC, 1984:3, Ayalew, 1989:31).

With the introduction of modern education in the country, the successive Ethiopian rulers (Emperor Menilik in 1909, Empress Zewditu in 1924 and Emperor Haileselassie in 1955) had issued proclamations to tackle illiteracy. All of them had, however, approached the issue in an ad-hoc manner, in that no clear programme - in terms of objectives, curricula, training materials and teachers - was worked out (MOE, 1979 E.C.: 48).

Another attempt, perhaps to be considered a better approach than the earlier ones, was the step taken in 1959 E.C. pursuant to the Tehran conference of Ministers of Education in 1956 E.C. It was the creation of an Adult Education Department within the Ministry of Education with modest budget and three persons assigned to run it (MOE, 1979 E.C.: 48). Although a step forward, this too had no impact to address the problem of illiteracy. In fact, dissatisfied with the outcome of the attempt made, the then Director of the Adult Education Department concluded by saying, "we feel that we have so far touched only a fringe of the problem and that a joint onslaught would be needed to solve it successfully" (NLCCC, 1989:14).

Following the Tehran Conference resolution, that literacy programmes run by countries should be work-oriented in content, a Work Oriented Adult Literacy Programme (WOALP) was started in 1960 E.C., financed by UNDP/UNESCO. In its 3rd Five Year Development Plan (1961 - 1965 E.C.) the Imperial Ethiopian Government declared that "over 3 million adults are to become literate during the plan period". It also said that "another 128,000 adults in specially selected development areas are to receive a work-oriented programme" (IEG, 1968:304). The programme was conducted in selected pilot urban and rural areas of the country with a target of giving literacy instruction to 73,000 adults. In over six-year life of the programme, only 1700 adults were able to benefit from the training (MOE, 1979 E.C. : 48).

When the National Literacy Campaign Co-ordinating Committee (NLCCC) was established in 1979 to launch the national campaign against illiteracy, it was reported that only 7 percent of the Ethiopian citizens were literate (NLCCC, 1989:10). By far better than preceding attempts, "this time the Literacy Campaign was planned as a multi-year, multi-stage effort and not a short term attack" (Hoben, 1994:633), "with the intention of eradicating illiteracy from the whole country by 1987" (Tilahun, 1994:218). In 1984, five years after the launching of the campaign, it was reported that literacy rate had reached 50 percent with nearly

12 million certificates of literacy awarded (NLCCC; 1989:34, Hoben, 1994:634) and this was judged as "a formidable accomplishment" (Hoben, 1994:634). At the end of ten years campaign i.e. 1979-1989, it was also reported that "over 22 million adults of whom 19 million have cquired basic literacy certificates, have participated in the National Literacy Campaign" (NLCCC, 1989: Foreword). According to Tekeste (1996:73) "by the end of February 1990, the literacy rate was 72.2 percent. By the end of 1993, the literacy rate was estimated to be 55 percent" (Tekeste, 1996:73). According to Agidew et. al., (1995:15) what was achieved in 1990 in the 24 rounds of the campaign was not even 50 percent.

Although Hoben (1994:635) acknowledges the overall success of the literacy campaign, she, however, asserts that "by early 1991 the National Literacy Campaign had taken on a different character, i.e. increasing scepticism, enrolments were falling from year to year, fewer centres, less need for student campaigners, fewer resources and far less fervour" and thus concludes that reports on literate percentages on the basis of certificates awarded do not reflect reality.

Stating that "much positive thinking about the programme could be entertained," Agidew et al. (1995:15) have summarised the weaknesses and constraints of the past programmes by presenting eight points, namely forced mobilisation of learners; inadequate sensitisation of the community; highly centralised management structure; ad-hoc evaluation and monitoring practices; lack of continuity of activities; lack of ownership of literacy centres; lack of firm backup support; and ad-hoc decisions and planning along political lines.

According to Tekeste (1996:73), the non-formal education programmes under the Ministry of Education "can be grouped under three categories, namely (i) adult literacy; (ii) community development education; and (iii) continuing education. Under the community development education, the most important components are Basic Development Education (BDE), Community Skills Training Programme (CSTP) and Environment Education and Population Education. From among these three, the one which had better impact and longer sustenance was the CSTP

The CSTP which started in 1975 had about 400 Community Skill-Training Centres (CSTC's) with a planned target to construct one CSTC for each Woreda (District), eventually to reach 561 in number (Tekeste, 1996:74; MOE, 1980:1). According to Tekeste (1996:74) the purpose was to promote integrated rural development

with a special emphasis on training change agents. According to MOE document, however, it had twin objectives, one was political and the other skill-training. Politically, it was "to equip members of the community to fight feudalism, imperialism and beaurocratic capitalism and to establish a progressive socialist culture; and skill-training wise to improve existing occupational skills" (MOE, 1979, CSTC, 1980). Since their establishment, the CSTC's had by the end of 1990, managed to train 189,313 adults of whom 33,126 were women in various occupational skills (Tekeste, 1996:74).

To sum up, "non-formal education system, which has been in existence since the start of modern education in Ethiopia, lacks proper direction and appropriate organisation. It is also not well co-ordinated with the formal system, resulting in inefficient utilisation of facilities and inputs. There are currently 121 community skill-training centres at the district level, although they lack the necessary materials, equipment and skilled manpower to function properly" (MOE, 1994:8).

1.1 Purpose of the Study

The main purpose of this study is to provide sufficient and relevant information on the status of non-formal education and skill-training in the study area in order to assist the Regional Education Bureau and its pertinent policy makers, in their endeavour to realise the broad aims of raising the levels of literacy among adults and children, and improve the quality of craft skills. More specifically, the study is intended to seek answers to the following questions :

1. What is the coverage of the previous literacy campaigns in the area and what are the outcomes of such campaigns?

2. What attitude, interest and aspirations do adults have toward literacy and skill-training?

3. Which are the suitable times of the year during which literacy classes could best be conducted?

4. Which local institutions would facilitate the success of future literacy instruction?

2. Method

A descriptive survey method was used for data collection. Two different but related instruments were designed. One was a guide for open interview and the second a schedule for structured interview. The guide for the open interview was used to sound out views, opinions, problems and expectations. This was applied to assess the overall situation of non-formal education and skill-training in the study area. Through this, relevant information was gathered from local administrative authorities, local education officials and from non-formal education and skill-training centre heads. The second, was a detailed and structured interview questionnaire which was used for sampled household heads in the 25 Peasant Associations of the area. This was applied to collect data pertinent to sex, age, language, belief, nationality, types of occupation, marital status, literacy and skill-training status in the area.

2.1 Sampling Procedure

A sample size of 450 households was randomly selected from 25 Peasant Associations (PAs) or 30 villages in the study site of Koysha which consists of a total of 89 PAs or 105 villages. Then 30 sampled villages were chosen on the basis of geographical proximity. The selected respondents were selected from among 3,221 households in the 30 villages. This was done by taking every 7th. house, after consecutive numbers were assigned to each house in the sampled villages.

Prior to visiting the study area of Koysha, the researcher consulted background documents relevant to the study. This was followed by reconnaissance trip to the site during which extended discussions were held with local administration as well as with education officials on an individual basis as well as in groups. Visits to one literacy campaign centre and one skill-training centre were then made within and out of Waka town. A detailed schedule for the structured interview questionnaire was then prepared to be distributed to the representative household heads from the sampled villages.

2.2 Administration and Data Collection

A two-day training was given on the questionnaire to thirteen data collectors, all of them grade 12 completes, who were selected by Koysha education office. This was followed by a try-out of the questionnaire in one village, i.e. Guzo Bamush, a nearby village to Waka town, so as to test the validity of the instrument. From the feedback obtained, three items were included to make the questionnaire complete and two items improved for clarity purpose. The data collectors were then divided into three groups with one supervisor assigned to each. On the average, it took three days for the data collectors to assign consecutive numbers to all houses in the sampled villages before collecting the data.

The data collection took about 15 days which was strictly done following the numbers chosen on the basis of the random sampling technique. This was confirmed by the supervisors assigned through spot checks and counter checks during collection and a final check by the researcher himself on completion.

Out of the 450 questionnaire copies distributed, 442 or 98% were completed and returned. The 8 copies were returned unanswered.

The compiled data was then first presented quantitatively in the form of tables from which the analysis and interpretation of the findings was made, conclusion drawn and finally recommendations forwarded.

3. Description And Analysis Of Data

3.1 Description -- Koysha

Koysha, the subject of this study, which used to consist of three Weredas, namely - Mareka, Loma and Genna Bossa with 32, 35 and 32 Peasant Associations each, respectively, is now part of the North Omo Zone within the Southern Nations and Nationalities Region. It is located 450 kms, South of Addis Ababa and covers an area of 451 square kilometres. In altitude, it ranges from about 800 meters above sea level (masl) at the River Omo in the East of the area to 2400 masl at Waka town, in the West of the area.

Three of Ethiopia's agro-ecological zones are represented in Koysha. The lowland (Qolla) ranges from 800-1500 masl, covering approximately 50% or 27,159 hectares of Koysha. The Intermediate (Waina Dega) ranges from 1,500-2300 masl, covering approximately 45% or 24,347 hectares of land. The highland (Dega) which is approximately 5% of the area covers 2,644 hectares of land.

Annually, there are three major seasons in Koysha. The 'Belg', a short rainy season from February to March; 'Kiremt', the main rainy season from June to September; and 'Bega' - the dry season, from October to February. The three year average annual rainfall recorded at Waka station was about 1,945 mm. According to the 1984 population census projection, the population of Koysha was 45,494 people. Considering the population growth in Ethiopia to be approximately 3% per year, the population of the area in 1992 was estimated at 57,630 people, giving a population density of 106 people per sq. km, which is over three times the quoted national average of 37 people per sq. km. By 1994 the area's population was estimated to reach 61,140. (CSA, 1995:14).

The majority of the people i.e. 95% belong to the Dawro linguistic group - - which is classified as belonging to the Omotic language family. The remaining 5% are members of the "Menja" ethnic group - - which is regarded as "low caste" by the majority of the people. The Menja people are a hunter-gatherer group whose original forest dwelling life style is now changing with the increase of pressure on the resource. Other minority groups are the Amharas and the Gurages. All ethnic groups in the area speak Dawrignna, and many, specially in the towns also speak Amharic.

The major religion in the area is Orthodox Christianity though both the Catholic and the Protestant (Kale Hiwot) Churches are represented. Adherents to Islam are few in number and mostly found in the towns. Followers of the traditional religions are thought to be relatively numerous and are found particularly among the Menja community.

3. 2. Characteristics of Respondents

Of the total 442 respondents, 69.2% were males and 30.8% females. A majority of the respondents (62.4%) males and 58.1% females) were below the age of 41.

With the exception of six household heads, i.e., five Menjas and one Gurage, almost all, i.e., 98% of the respondents belong to the Dawro nationality, which as already indicated in the introductory part of this paper, makes the predominant nationality in the whole of Koysha.

As the overwhelming majority of the respondents belong to the Dawro nationality, the first language spoken is Dawrignna. An addition, of seven languages are spoken by 35.5% of the respondents. But about 83% of them speak Amharic, the Federal State working language.

From among the respondents, the overwhelming majority, i.e., 401 (90.7%) are Christians, with 359 (89.5%) belonging to the Orthodox Church.

One can, therefore, clearly observe that the great majority of the respondents belong to one nationality, speak the same language and are followers of the same religion. This, therefore, shows that the people are homogeneous and this makes conditions much easier to decide on a strategy for the purpose of improving the status of non-formal education and skill-training and to choose an appropriate local institution for a linkage in an attempt to achieve the purpose.

Most respondents, i.e., 82.4% were married and from among them 46 (12.6%) have either divorced or were widowed by death. From among those separated by death (who were 35) 28 or 80% were females. All respondents had 1,595 children (52.2% boys and 47.8% girls). This meant, each household, on the average, had about four children. Looking into the age-range distribution of the children in the sampled villages, 29.7% were found to be above 18 years of age. Those falling within the age range of 7-12, (i.e., primary school age range) were about 28 %.

Regarding occupation, the majority (i.e., 78.7%) of the respondents earn their living by farming. Out of the sampled population of 442 i.e., 37.6%, were illiterates, 35.5% had literacy participation, and 26.9% had a given level of formal education. From among the total respondents, 18.6% held positions of status within the community, i.e. as church, 'Edir' and/or 'Equb' leaders and heads of Peasant Association.

3.3. Analysis of Data

3.3.1. Basic Literacy

As noted above, out of the total respondents, 166 (i.e., 37.6%) were illiterates. In a response to a question posed to them why they did not participate in any of the literacy programmes conducted in the past, 96 (i.e. 57.8%) of them said it was due to old age. As many as 20% of them revealed that they did not see the benefit of attending: and 16.3% of them pointed out that the literacy classes overlapped with their occupational activities, i.e. affecting their ploughing and harvest periods which is the major occupation for most of them. Respondents were of the opinion that distance of literacy centre from residence was not a problem.

The literacy campaign programme which since 1971 E.C. (1978/79) had reached the 24th round, was as informed by local administration and education officials, discontinued as of 1983 E.C. (1990/91). Although certain Non-Government agencies, such as, Action Aid-Ethiopia, were committed to raise the level of literacy in the Rural Development Area (RDA), the attitudes respondents still had regarding the literacy programmes were disturbing. To a question put to them as to whether or not they would be interested to participate in literacy classes in the future, 134 (80.7 percent) of the total 166 respondents, answered in the negative. The specific reasons they gave are listed in Table I.

TABLE I: Reasons for not attending Literacy Instruction in Future

No.	Reasons	Responses	%
1	Incompatibility of literacy classes with occupation	12	8.9
2	Due to old age	84	62.7
3	Not expecting benefit from the program	8	6.0
4	Sight problem	10	7.5
5	Due to family responsibility	12	8.9
6	Health problem	8	6.0
TOTAL		134	100.0

As shown in Table I, the strongest reason for respondents not to participate in future literacy instruction was the old age factor, which was also the very major

reason given by those same respondents for not having attended literacy programmes in the past.

Generally speaking, physical and health conditions, as can be noted from table I, account for 76.2 percent of all responses. This happened to be the serious obstacles for the respondents to have lost hope and enthusiasm to participate in future literacy instructions. The incompatibility of literacy classes with family and occupational responsibilities, which account for 17.8 percent of all responses can not be overlooked either. As indicated earlier, although the negative attitude towards education in general stands out as a strong reason, this factor was not, however, mentioned as a reason for not attending literacy instruction in the future. Therefore, if literacy contents in the future are carefully designed to meet local needs, i.e., to promote and develop local occupations, and literacy classes are scheduled suitably, it may not be impossible to change the attitude of the local community in favour of education.

To avoid the overlapping timetable of literacy classes with occupational activities, 81 percent have suggested the 'Bega' (October-February) to be a suitable period for conducting literacy classes.

As described in the characteristics of respondents, (because the majority of the respondents i.e. 78.7 percent are farmers) 'Kirem' is a very busy period for them. It is during this season that they plough and prepare the land for plantation and production. Generally speaking, during this period, they are fully engaged in their farm up to the harvest period; and this ranges from October to December or late January. The 'Belg' - - a short rainy season, is again another busy period for the farmer. During this time, the farmer is also required to work on the land for the sort of grain harvestable in September and October. Although it is a common knowledge that the farmer is busy all year round, relatively speaking, the only season when he/she would be fairly relieved of heavy work load would be after the harvest, i.e., the 'Bega' as expressed by the majority of the respondents. Hence, it would be worthwhile to consider this in the scheduling of literacy programmes in the future.

From among the 166 respondents who never participated in any of the literacy programmes in the past, only 32 (or 19.3 percent) showed enthusiasm to attend literacy instruction in the future. Among the reasons they gave, 18 (i.e. 56.2

percent) individuals stated that they were interested because they just wanted to know how to read and write. A little over one-third (34.4 percent) of the respondents wanted to attend not for anything else but for the simple reason that they did not wish to be referred to as illiterates thereafter by others. Table II summarises the extent of literacy participation in the sampled villages.

TABLE II : Literacy Participation In Sampled Area

No.	ITEMS	No. of Responses	%
1	Extent of participation		
	Most	359	81.2
	Some	23	5.2
	Few	19	4.3
	Not known	41	9.3
	TOTAL	442	100.0
2	Composition of participants		
	Adults of both sexes	130	20.80
	Youth and children	82	13.12
	Males only	177	28.32
	Females only	194	31.04
	Not known	42	6.72
	TOTAL	625	100.0
3	Distance of literacy centre from residence		
	Very far	20	4.5
	Far	24	5.4
	Not that far	30	6.8
	Near	368	83.3
	TOTAL	442	100.0

From responses given to the degree of participation, we notice that 81.2 percent of the respondents in the sampled area felt that most community members participated in previous literacy campaigns, a result that deviates from earlier findings. During this time, (as shown in item 2 - a multiple response), it was reported that one - fifth of the participants (i.e. 20.80 percent) were adults of both sexes. The youths and children were reported as least participants. Almost equal representation of both sexes is also observable. From what is indicated in Table II, we know that distance of literacy centre from residence was not a problem and this opinion is quite consistent with what the same respondents have expressed in a different inquiry.

As was indicated earlier, of the total respondents, 157 (or 35.5 percent) participated in previous literacy programmes and of those as many as 87 (i.e. 55.5 percent) dropped out. Among the reasons given for dropping out, health was the major problem as expressed by 51.7 percent of the respondents. Occupational responsibility was another factor which accounted for 20.7 percent of the total drop-outs. Health was not only a major problem for dropping out from literacy instruction programmes, but as reported by local authorities and as shown in Table III (multiple response), but also a serious cause in the community covered by the study.

TABLE III: Major Problems In Sampled Area

No.	Problem	Responses	%	Rank
1	Soil erosion	3	0.2	14
2	Shortage of market commodity	3	0.2	14
3	Lack of health services	326	25.3	1
4	Livestock diseases	282	21.9	2
5	Absence of flour mills	218	17.0	3
6	Lack of clean drinking water	60	4.7	7
7	Decrease of food production	30	2.3	8
8	Lack of transport facilities	125	9.7	4
9	Shortage of schools	90	7.0	5
10	Lack of pesticide	81	6.3	6
11	Economic problem (poverty)	27	2.1	9
12	Shortage of farm oxen	18	1.4	10
13	Lack of farm implements	11	0.9	11
14	Lack of electricity service	7	0.5	12
15	No problem	7	0.5	12
TOTAL		1288	100.0	

As expressed by 47.2 percent of the respondents, health, (both human beings and livestock) was the most serious problem in the sampled area. Other problems reported by respondents were absence of flour mills, lack of transport facility, shortage or absence of schools, lack of clean drinking water and health hazards (in that order).

Because of these reasons respondents were of the opinion that as many as 50.6 percent of the literacy participants did not even stay until the examination period,

which marks the end of the first stage of the literacy programme. Against all odds what then made others to attend willingly literacy classes is an interesting question to answer. The results are depicted in Table IV.

TABLE IV: Reasons for attending Literacy Instruction

No.	Reasons	Response	%
1	To be able to read & write (general)	8	9.3
2	To be able to write business and personal letters	11	12.8
3	To learn basic computation	1	1.2
4	To improve occupation	9	10.4
5	Wishing to get a better job	1	1.2
6	To just be able to write my name	22	25.6
7	To be able to read printed materials and incoming personal and business letters.	34	39.5
TOTAL		**86**	**100.0**

As many as 61.6 percent attended literacy instruction because they wanted to read written materials and letters and also be able to write personal as well as business letters; and 25.6 percent participated for the simple reason of being able to write personal names. According to these respondents, least preference is attached to the learning of basic computation and improvement of occupation, a finding that contrasts results in Northern Ethiopia (in Rural Bahrdar) where literates demonstrated high aspirations for urban jobs (Amare 1989:46).

To a question raised to all literacy participants, i.e., to all who have attended willingly as well as to those compelled to attend, whether at the end of the literacy programme they have benefited, 64.3 percent responded in the affirmative and of those 79.2 percent said that what they benefited from the programme was that they were able to write their names.

An inquiry made to explore whether or not those respondents who have had some education, basic literacy participants included, have written anything after having had any education, out of the 276 relevant respondents, 130 or 47.1 percent admitted that they had not. From among those respondents who reported in the affirmative, 55 percent revealed the application of their education was limited to writing their names and nothing beyond that.

Moreover, information was gathered about reading status of respondents. To a set of questions posed in order to find out whether or not respondents have ever read any material after they were literate, out of the 276 respondents, 168 (or 60.9 percent) said they have not, while 108 or 39.1 percent reported that they have. The sort of materials that were read by those who have responded in the affirmative and the source of those materials, is presented in Table V.

TABLE V: Materials Respondents read and their sources

No.	Items	Responses	%
1	**Materials read**		
	Private letters	**86**	**31.2**
	Newspapers	**60**	**21.7**
	Magazines	**42**	**15.2**
	Books	**73**	**26.5**
	Others	**15**	**5.4**
	TOTAL	**276**	**100.0**
2	**Source of materials**		
	Bought	**80**	**29.0**
	From friends	**97**	**35.1**
	Form literacy centre	**19**	**6.9**
	From students	**73**	**26.5**
	Other sources	**7**	**2.5**
	TOTAL	**276**	**100.0**

As shown in Table V (multiple responses), it is observed that about two-thirds (i.e. 63.4 percent) of the respondents reported that they read printed materials while a little below one third i.e. 31.2% said that they were limited to reading private letters. As to the source, most of the (61.6%) borrowed either from friends or from students. As indicated in Table V, it is worth noting that a sizeable proportion (29%) of the respondents claimed that they used materials of their own to read. However, the support rendered by local literacy centres was found to be relatively insignificant.

Three reasons were mentioned by 168 respondents who reported that they have not read any material at all. Sixty-eight (40.5 percent) indicated that they had not reached reading stage; while 62 (or 36.9 percent) replied that they were discouraged by the content of materials they attempted to read because they said

they found them to be too difficult to understand; and thirty-eight respondents (22.6 percent) reported that the nature of their occupation could not allow them to get spare time to read.

A category of two options, one relatively specific (morning, day time, evening) and the other general (i.e. any free time available or holidays) were presented to respondents as to which was their preferred reading time. Out of the 108 respondents, those who came out with a specific response were 21.3%, most of them specified evening to be the preferred time; while more than three-fourth (78.7 percent) found it difficult to be specific and thus said they would want to read during holidays and when free time is available. As explained earlier, because most people in the study area are farmers, they are heavily engaged in farming all day. Therefore, there cannot be more suitable time for them other than evenings and holidays, as expressed by the respondents.

With the assumption that suitable time for reading is available, respondents were asked about what type of materials they would be interested to read. The multiple response depicted are presented in Table VI.

TABLE VI: Areas Respondents Wish to read about

No.	Areas	Responses	%	Rank
1	Plants and Crop Protection	40	6.1	9
2	Soil Protection	48	7.3	7
3	Utilisation of Water	47	7.1	8
4	Animal Health	92	14.0	2
5	Farm Techniques	100	15.2	1
6	Family Health Care	87	13.2	3
7	Horticulture	68	10.3	5
8	Home Management	60	9.1	6
9	Child Care	84	12.8	4
10	Book Keeping	26	4.0	10
11	Others	6	0.9	11
	TOTAL	658	100.0	

As shown in Table VI, the three most important areas in which respondents showed interest to read are farm techniques, animal health and family health care. Least interest was shown in book keeping, plant and / or crop protection and water utilisation.

3.3.2. Basic Skill-Training.

Basically, the Community Skill-Training Centre (CSTC) aims at giving varied training on relevant skills to members of communities with an ultimate objective of improving their occupational practices and subsequently improving their conditions of life.

The two CSTC's in Koysha Rural Development Area (Mareka and Loma Centres) are entrusted with this purpose. Out of the total respondents, as many as 141 (about 32 %) do not, however, know the existence of these centres. The remaining respondents (68.1 percent) who responded in the affirmative reported ten different objectives of the centres, as shown in Table VII.

TABLE VII : Views about Objectives of CSTCs

No.	Objectives	Responses	%
1	Varied Skills Training	94	31.2
2	Weaving, Bamboo & Metal Works	109	36.2
3	Wood, Bamboo & Pottery Works	18	6.0
4	Pottery & Sisal Works	2	0.7
5	Sport Activities	1	0.3
6	Horticulture	1	0.3
7	Masonry	1	0.3
8	Weaving & Health Care	11	3.7
9	Military Service Training	7	2.3
10	Leather & Bamboo Works	4	1.4
11	Do Not Know	53	17.6
TOTAL		301	100.0

Because of the steps taken by the previous government to use the centers to train militia men for the war at the time, about 3% of the respondents said that the purpose of the centres was for military training. However, a large majority (80.1 percent) were fully aware of the objectives of these centres. It is surprising that from those who were aware of the existence of the centres, about 17.6% do not know their purposes. The most important functions identified by about 80 percent of the respondents are weaving, bamboo making, wood and metal works, pottery

and varied skill training. Horticulture, sports and masonry were the least identified purposes.

Awareness of the existence as well as the knowledge of objectives of the centres to a greater extent have to depend upon the knowledge of the functionality of the centres. To confirm this, respondents were, therefore, asked whether or not they actually have knowledge of the centres for giving any skill-training for people in their community. Out of the total respondents, 56.8 percent answered in the affirmative. The rest admitted either for having no knowledge or said that the centres did not give any training at all. To a subsequent question, posed to those respondents who affirmed the functionality of the centres, regarding the composition of trainees in these centres, 176 (or 52.7 percent) of them said that the participants were males, while 62 (i.e. 26.6 percent) indicated that both males and females were trained; and only two respondents stated that women were the only beneficiaries of these centres.

The types of specific skill-training offered are listed in Table VIII. (As reported by those respondents who said training were given).

TABLE VIII: Types of Skill-Training given

No.	Types of Training	Responses	%	Rank
1	Sisal Work	44	6.7	5
2	Tailoring	20	3.0	8
3	Metal Works	15	2.3	10
4.	Bamboo Works	138	21.0	2
5	Health Education	126	19.2	3
6	Home Economics	20	3.0	8
7	Weaving	150	22.8	1
8	Wood Works	75	11.4	4
9	Horticulture	21	3.2	7
10	Masonry	--	--	--
11	mid-wifery	2	0.3	12
12	Pottery & Leather Works	43	6.5	6
13	Plant & Animal Care	4	0.6	11
	TOTAL	658	100.0	

Among the types of skill-training given by the CSTC in the sampled population, the five important ones were weaving, bamboo works, health education, wood and sisal works, and these collectively accounted for 81.1 percent of all responses. Equally important as those mentioned here in terms of relevance are skills such as

masonry, mid-wifery and metal works. However, they did not receive much recognition.

The duration of skill-training given by the CSTCs ranged between one and six months. However, 67.8 percent of the respondents indicated that any type of training did not exceed two months.

As pointed out earlier, the CSTCs were established to offer skill training relevant to communities. Trainees were recruited for specific skills training by the Peasant Associations. It is done in such a way that those selected candidates (after the completion of their training) would in turn train other members in their respective communities. This would have a multiplying effect. To find out whether or not it has served the purpose, a set of interrelated questions were presented to respondents. Accordingly, 59.6 percent of the respondents said that those trained made neither use of the knowledge and skills they obtained through training nor attempted to share their training with other members of the community. This, therefore, shows that the intended objective was not met.

The findings indicate that future success of skill-training by the two CSTCs seems not to be comforting either. Out of the total respondents, as many as 266 (i.e. 60.2 percent) have not expressed enthusiasm to be trained in the future. The specific reasons mentioned for their unwillingness are shown in Table IX.

TABLE IX: Why respondents are unwilling to be trained in the future

No.	Reasons	Responses	%
1	Distance of centre from residence	6	2.3
2	Old age	129	48.5
3	Family responsibility	44	16.5
4	Health problem	16	6.0
5	Incompatibility of training with job	50	18.8
6	Lack of interest	21	7.9
	TOTAL	266	100.0

Old age was found to be the main reason inhibiting participation in training centres. Irrelevance of training content and family responsibility were also mentioned as the second group of important reasons. Distance and disinterest were not, however, identified by many as barriers. According to CSTC Co-ordinators, lack of food supply for trainees; lack of basic accommodation facilities

and services; shortage of training materials and equipment were mentioned as problems for skill-training in future.

Respondents were then asked to show their preference of CSTC's future functions. The results are shown in Table X.

TABLE X: Training Skills Preferred By Respondents In Future

No.	Training Types	Responses	%	Rank
1	Tailoring	30	17.0	2
2	Health Education	72	40.9	1
3	Home Sciences	11	6.2	6
4	Farming Techniques	5	2.8	8
5	Wood Work	5	2.8	8
6	Bamboo Works	14	8.0	4
7	Horticulture	13	7.4	5
8	Metal Works	1	0.6	10
9	Masonry	7	4.0	7
10	Pottery	1	0.6	10
11	Leather Works	1	0.6	10
12	Weaving	15	8.5	3
13	Sisal Works	1	0.6	10
TOTAL		176	100.0	

As shown in Table X, the five types of preferred skills are health-education, tailoring, weaving, bamboo works and horticulture. These together represent 81.8 percent of all the responses. Comparing with the frequency of responses given in Table VIII (i.e. training that respondents felt were given by the CSTCs), we observe that health education, weaving and bamboo works are the most favoured ones in both cases.

4. Conclusion and Recommendation

4.1 Conclusion

As indicated earlier, although the literacy campaign had covered geographically all three Woredas of Koysha, results obtained from surveyed area have revealed that the majority of the people have not yet been freed from illiteracy. Even from

among the people who had the opportunity to participate in literacy instructions conducted, results of the finding have indicated that most of them did not go beyond mastering the alphabet and writing personal names.

As stated by the National Literacy Campaign Co-ordinating Committee (NLCCC, 1989:20), literacy participation was not compulsory. In practice, literacy campaigns were, however, conducted through compulsion. As expressed by local administration and education officials, punitive measures including disqualification from securing basic food items and services from Peasant Associations, and even imprisonment were imposed on individuals who failed to attend literacy instruction. This, as would normally be expected, created negative attitudes among community members towards the programme. Again, although the NLCCC stated that positive discrimination was to be made so that the literacy programme focuses on target groups (i.e. 8-50 years old), the implementation of the past literacy campaigns did not effect this. Significant proportion of literacy participants were old-aged people who neither had the physical strength to continue participating nor the aspirations to make use of the knowledge, ability and skills they acquired through the programme. Moreover, even from among the target groups, only a few children who participated in the literacy instructions were able to continue in the formal schooling. Thus, the functionality of the past literacy campaigns were, to say the least, highly doubtful.

Although the CSTCs at Mareka and Loma have made some attempts to train community members in some skills, effort was not made to give training in highly relevant skills such as masonry, leather and metal works because the attitude of the people to such skills was found to be very negative. The results of those offered training did not make a significant impact either. Firstly, those who received training were quite a few in number. And secondly, many of those trained did not make use of skills acquired basically for two reasons. In the first place, due to lack of money, the trainees could not buy those required basic materials and working tools. Secondly, as the people in the area are basically poor and the meagre income they get from farming can not support their livelihood fully, it is a usual practice for them to migrate for a considerable period of the year to coffee producing areas to supplement their sustenance. As a result, they either forget the content of past training or loose the energy and enthusiasm to continue there after.

4.2 Recommendation

If we have to strive to make our educational system contribute to development, for "there is no concept of development without education and literacy" (Syed XIII), we ought to "strengthen the individual's and society's problem-solving capacity, ability and culture from basic education and at all levels (MOE, 1994:1)". The manner in which we realise this stated objective essentially does not depend on the choice of alternatives, as for instance, Tekeste (1996:87) vehemently suggests that we "let the formal education defend itself and invest in the non-formal education sector".

The solution rather lies basically in having realistic educational objectives which address felt needs and aspirations of communities. It also lies in developing relevant and functional curriculum content wise, and allocating the required human, technological and financial resources for the realisation of such an objective and the implementation of such a curriculum. Without the fulfilment of these fundamental conditions, neither the formal education sector can justify to "defend itself" nor the non-formal sector will have the proper direction to justify investment. At this point, what perhaps needs to be reiterated for the purpose of clarity is that the formal and the non-formal education sectors should not be conceived as "two parallel educational systems" (Tekeste 1996:45), but should rather be understood as alternative approaches within the same educational system. As separate educational services with specific objectives, although each alternative approach is intended to address specific target groups, their mission fall within the broad objectives of one educational system. Therefore, as both are important components of the same educational system, the solution is not to be found in the emphasis of the dichotomy but in the integration of both sectors.

To promote an integrated approach of the formal and the non-formal, we should make schools serve as functional and resource centres for conducting basic literacy and skill-training. Schools as mission centres are the best places to co-ordinate basic literacy and skill-training for adults in addition to the running of formal education programmes. But they need to be strengthened with the required inputs, i.e., infrastructure, finance, educational materials, management and personnel.

Without a strong commitment to non-formal education at the Woreda and at the administrative hierarchies above it, it will be difficult to realise a strong foundation for the integrated approach at the school level. Thus, what ought to be regarded as a high priority is the creation of a strong non-formal education department, with significant proportion of education budget allocated to the Woreda . One sure way of testing commitment to non-formal education in general, and literacy and basic skills in particular is the extent of financial commitment made to this sector. Thus, as had been recommended by the Education Sector Review (ESR), a quarter of a century ago, "a larger share of educational expenditures should be allocated to non-formal education". (MOE, 1972: IV - 22).

To enable schools serve as mission centres in the implementation of literacy instruction and skill-training programmes, it is essential to make schools the centres for literacy, CSTCs, and Pedagogical Centres. In fact, schools should serve as civic centres; e.g. for cultural events, library service, etc. Taking such steps, it is believed, will firstly enable us to create strong integration between schools and the community, and secondly, would promote effective and efficient utilisation of resources.

With the above suggestions taken into consideration, the following specific recommendations are forwarded to tackle the problems identified:

1. Conduct a re-assessment of occupational skill-training needs to affirm training priorities as identified by the findings of the study so as to ensure sustainability in investment.

2. Identify literacy participation rate of productive adults, and obtain statistical information on un served school-age children.

3. Review past literacy instruction and skill-training curricula and instructional materials and equipment to ensure relevance.

4. Establish strong and permanent linkage with local traditional institutions, such as the Church, Mosque, 'Edir', etc., and with relevant local Government institutions e.g. Agriculture, Health, Natural Resources and Environment, etc., so as to benefit from their expertise, make use of their physical facilities and infrastructure and secure financial assistance.

5. Workout appropriate schedule to conduct permanently programmed literacy instructions and basic skill-training, mindful of occupational activities (e.g. farming patterns).

6. Recruit literacy programme instructors from among unemployed secondary school graduates from the local community, with priority given to females; and prior to deployment, give short-term training on methods of teaching and management of literacy instruction.

7. Conduct in-service training for literacy and skill-training co-ordinators and supervisors; establish follow up mechanisms to ensure effective continuity in the overall programme.

8. Evaluate implementation process and results obtained to improve conditions.

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