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ALLAMA IQBAL OPEN UNIVERSITY, ISLAMABAD

Course: Adult Education (835) • Level: MA/MEd

Semester: Autumn 2026

Assignment No. 1 (Units 1–4)

Total Marks: 100 • Pass Marks: 40

SOLVED ASSIGNMENT GUIDE

(For Study & Reference)

Note: This guide is prepared for study and reference purposes. Students are advised to read the relevant units of the course book, understand the concepts, and then write the assignment in their own words. Copying this guide word for word is not recommended.

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Question 1: Historical Perspective of Adult Education — A Critical Examination (20 Marks)

Q1. Critically examine the historical perspective of adult education. (20)

Introduction

Adult education is not a modern invention. Human beings have always continued to learn after childhood — in the family, at work, in religious gatherings and in the community — long before schools, colleges or the term 'adult education' existed. Yet adult education as a conscious, organised and publicly supported activity has a definite history, and that history matters because the purposes, institutions and methods we use today are the products of it. This

answer traces that history from ancient and religious traditions through the charity and mechanics' institute movements, the folk high schools and university extension, to the mass literacy campaigns and the modern idea of lifelong learning, and then examines it critically: whose interests each phase served, what it assumed about adult learners, and what lessons — positive and negative — it holds for a country like Pakistan.

Adult Learning in the Ancient and Religious Traditions

In the earliest societies, education was inseparable from life itself. Skills of hunting, farming, craft and worship were transmitted by elders through demonstration, story, proverb and ritual, and initiation ceremonies marked the passage into adult responsibilities. This was genuinely adult education in function, though not in name: it was practical, community-based and lifelong, but it was also conservative — it reproduced the existing order rather than questioning it, and access depended on birth, gender and status. The great religious traditions added a powerful moral and literacy dimension. In Islam, the seeking of knowledge 'from the cradle to the grave' was made a duty for every believer, and the mosque, the madrasa and the Sufi khanqah functioned for centuries as centres where adults — not only children — studied, listened and discussed. Similar roles were played by the Christian church and monastery, the Jewish synagogue, Buddhist monasteries and Hindu pathshalas and ashrams. Critically, however, this learning was largely confined to religious knowledge and to a small literate elite; the mass of peasants and labourers, and almost all women, remained outside formal learning, and the purpose was salvation and social stability rather than economic development or personal emancipation.

The Nineteenth Century: Charity, Self-Help and Workers' Education

The Industrial Revolution transformed adult education. Mass migration to factory towns created an urban working class that needed new skills and, in the eyes of reformers, moral improvement. Three responses emerged. First came philanthropic and religious provision: Sunday schools, which from the 1780s taught working adults and children to read the Bible on their only free day, and adult schools run by churches and charities. Second came self-help: the Mechanics' Institutes, beginning in Glasgow and London in the 1820s, offered lectures and libraries in science and useful knowledge to artisans. Third came the workers' own movements — trade unions, co-operatives, Chartists and Owenites — who saw education as a weapon for political emancipation and built their own reading rooms and classes. A critical examination must note the tensions inside this phase. Much provision was frankly paternalistic: middle-class sponsors wanted a sober, orderly and skilled workforce and carefully excluded 'dangerous' political content, so the Mechanics' Institutes drifted away from working men toward lower-middle-class clerks. At the same time, the phase established enduring principles: that adults learn voluntarily, in their spare time, often at personal cost, and that education for adults must connect with their work and civic life rather than imitate the schooling of children.

In Denmark, N. F. S. Grundtvig offered a famous alternative. His Folk High Schools (from 1844) were residential, examination-free schools for rural adults, teaching history, literature, song and citizenship in the mother tongue to awaken — his word was 'enlightenment of life' — the peasant as a free and responsible citizen. The folk high school idea, later spread to many countries, is historically significant because it reversed the usual deficit view: the adult learner's own language, culture and experience were the starting point, not an obstacle. Critics note,

however, that Grundtvig's vision was tied to a particular national-romantic project and a relatively homogeneous rural society, so it could not simply be transplanted to industrial cities or colonised countries without adaptation.

University Extension, Settlements and the Early Twentieth Century

From the 1870s, the universities entered the field. Cambridge and Oxford extension lectures carried university teaching to towns without universities; the Workers' Educational Association (WEA), founded in Britain in 1903 by Albert Mansbridge, built a lasting partnership in which working adults themselves shared in deciding what would be studied. In America, the Chautauqua movement, farmers' institutes, agricultural extension and later the land-grant university system linked adult education directly to practical improvement in farming and home life, while settlement houses such as Jane Addams' Hull House combined education with social reform among immigrants. The First World War, the 1919 British Adult Education Committee report — which famously called adult education 'a permanent national necessity, an essential aspect of citizenship' — and the spread of democratic suffrage pushed governments to accept adult education as a public responsibility rather than a private charity. Eduard Lindeman's The Meaning of Adult Education (1926) in America and Basil Yeaxlee's work in Britain then gave the field its first modern theory: adult education begins where vocational training ends, is centred on experience and situations rather than subjects, and is a cooperative, non-authoritarian venture in learning.

Decolonisation, Mass Literacy Campaigns and Development

After the Second World War the centre of gravity shifted to the newly independent countries of Asia and Africa, where illiteracy rates of 70–90 per cent made adult literacy a precondition of development, health, agricultural extension and democratic participation. UNESCO, founded in 1945, promoted 'fundamental education' and later sponsored the Experimental World Literacy Programme (1965–73), while individual countries launched mass campaigns: the Soviet likbez, China's literacy drives, Cuba in 1961, Tanzania under Nyerere — whose writings insisted that adult education must be integrated with people's daily economic lives — and later Nicaragua and Ethiopia. The historical verdict on campaigns is mixed and instructive. Campaigns proved that millions of adults can be mobilised to learn and that literacy spreads fastest when it is linked to livelihood, health and political participation; Cuba and Tanzania showed striking gains. But evaluation also showed relapse into illiteracy where there was no follow-up reading material, no continuing education and no real change in learners' economic lives. Literacy taught as a short technical inoculation, dropped from above by an urban educated elite, repeatedly failed to survive. This is the historical soil in which Paulo Freire's critique (considered in Question 5) and the idea of post-literacy and continuing education grew.

From Adult Education to Lifelong Learning

The 1972 UNESCO Faure Report, Learning to Be, and the 1976 UNESCO Nairobi Recommendation on the Development of Adult Education recast the field within 'lifelong education': learning is not front-loaded into childhood schooling but continues across the lifespan, in formal, non-formal and informal settings. The successive world conferences on adult

education (CONFINTEA, from Elsinore 1949 to Marrakech 2022) and the 1997 Hamburg Declaration's vision of adult learning as 'both a consequence of active citizenship and a condition for full participation in society' mark this widening. In the twenty-first century, digital technology, longer working lives, migration and rapidly changing skill demands have made reskilling, community learning, health literacy and digital literacy central adult-education concerns. The historical direction is clear: from occasional charity for the few, to a recognised right and a system-wide principle for all.

Table 1: Main phases in the history of adult education

Phase	Typical provision	Dominant purpose
Ancient & religious traditions	Mosque, church, monastery, guild, family apprenticeship	Faith, socialisation, transmission of culture
Industrial era (c. 1780–1900)	Sunday schools, Mechanics' institutes, workers' classes	Moral improvement, useful skills, emancipation
Folk high schools & extension (1844–)	Folk high schools, university extension, WEA, agricultural extension	Citizenship, liberal education, practical improvement
State responsibility (1919–1945)	Public classes, adult schools, workers' education	Democracy, reconstruction, national efficiency
Development era (1945–1975)	Mass literacy campaigns, fundamental education, community development	Development, nation-building, eradication of illiteracy
Lifelong learning era (1972–)	Open universities, continuing & digital learning, workplace learning	Lifelong learning, employability, active citizenship

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A Critical Assessment

Four critical conclusions emerge from this history. First, adult education has never been neutral: every phase served someone's project — religious conformity, industrial discipline, national identity, colonial administration, socialist construction or labour-market competitiveness — and a critical student must always ask whose interests a programme serves and who defines what adults 'need'. Colonial adult education in particular often aimed at producing clerks and compliant subjects, and its low investment in mass literacy is part of the inheritance Pakistan still struggles with. Second, history shows a persistent tension between a deficit model, which treats the adult as an empty vessel lacking schooling, and a resource model, from Grundtvig through Lindeman to Freire, which treats the adult's experience as the foundation of learning; programmes built on the second model consistently engage learners better. Third, the record warns against campaign romanticism: spectacular short-term enrolments without trained educators, follow-up materials, economic relevance and continuing provision decay rapidly, as the Experimental World Literacy Programme demonstrated. Fourth, women's exclusion runs through almost every phase, and wherever adult education has deliberately reached women — in health, literacy and income programmes — the social returns, in children's schooling and family health, have been among the largest recorded. Finally, the history vindicates adult education's expansion of purpose: purely remedial 'second chance schooling' has repeatedly proved too narrow, while provision combining literacy, livelihood, health and citizenship has proved most durable.

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Conclusion

To conclude, the historical perspective shows adult education developing from informal community transmission and religious instruction, through charitable, self-help and university-led movements, into state-supported literacy and development programmes and finally into the modern principle of lifelong learning. Critically examined, that history is neither a simple story of progress nor a mere record of control: it is a continuing negotiation between empowerment and discipline, between the learner's own purposes and the purposes of sponsors. For Pakistan, where adult literacy remains high, the lessons are concrete — build on learners' language and experience, train and retain educators, provide post-literacy follow-up, reach women deliberately, and fund adult education as a permanent system rather than an occasional campaign. Those who ignore this history are likely to repeat its most expensive mistakes.

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Question 2: Andragogy and Pedagogy — Definitions and the Importance of Andragogy (20 Marks)

Q2. Offer definitions of andragogy and pedagogy. Why is andragogy important in adult education? (20)

Introduction

How a teacher thinks learners learn determines everything else: the objectives set, the methods chosen, the relationship in the classroom and the way success is judged. Two contrasting models dominate educational thought. Pedagogy, the older model, was developed

for teaching children; andragogy, developed in the twentieth century chiefly by Malcolm Knowles, was developed for helping adults learn. Adult education programmes fail most often not because their content is wrong but because adults are taught pedagogically — treated as overgrown schoolchildren — and quietly withdraw. This answer defines both terms, compares their assumptions systematically, and then explains, point by point, why andragogy is important for the theory, design and daily practice of adult education.

Definition of Pedagogy

The word pedagogy comes from the Greek paid (child) and agogos (leader/guide): literally, the art and science of teaching children. In its classical model, pedagogy assumes that the learner is a dependent personality whose experience counts for little; the teacher therefore decides what will be learned, in what order and by what method, and transmits a body of subject content organised by the logic of the subject itself. Learners are assumed to need knowledge that will be useful only later in life, so motivation is largely external — examinations, marks, promotion, praise and punishment — and learning proceeds class by class, level by level, toward a predetermined standard. This model is not foolish: for young children acquiring foundational literacy, numeracy and social norms, clear teacher direction, careful sequencing and protected dependence are appropriate and necessary. Its weakness appears only when it is transferred, unexamined, to learners who are biologically, legally and socially adult.

Definition of Andragogy

Andragogy comes from the Greek aner/andros (adult man, adult person) and agogos: the art and science of helping adults learn. The term was used in Europe in the nineteenth century,

employed by Eduard Lindeman in America in 1926, and developed into a full model by Malcolm Knowles in The Modern Practice of Adult Education (1970) and The Adult Learner: A Neglected Species (1973). Knowles defined andragogy not simply as teaching adults but as a set of assumptions about adult learners and a process design that follows from them. As adults mature, he argued: (1) their self-concept moves from dependence toward self-direction; (2) they accumulate a growing reservoir of experience that becomes a resource for learning; (3) their readiness to learn becomes oriented to the developmental tasks of their social roles; (4) their time perspective changes from postponed application to immediacy of application, so learning becomes problem-centred rather than subject-centred; and later Knowles added (5) that adult motivation is increasingly internal — self-esteem, quality of life, self-actualisation — although external motivators still operate, and (6) that adults need to know why they need to learn something before undertaking to learn it. The teacher in this model is a facilitator and co-inquirer who helps learners diagnose their needs, plan, learn and evaluate, rather than a transmitter who covers a syllabus.

Table 2: Pedagogy and andragogy compared (after Knowles)

Assumption	Pedagogy (child learner)	Andragogy (adult learner)
Self-concept	Dependent; teacher directs	Self-directing; learner shares control
Role of experience	Of little worth; to be built by teacher	Rich resource for learning and identity
Readiness to learn	Determined by age/level and curriculum	Determined by life roles and developmental tasks
Orientation to learning	Subject-centred; postponed application	Problem/life-centred; immediate application
Motivation	Mainly external: marks,	Mainly internal: esteem, goals,

	rewards, fear	quality of life
Teacher's role	Transmitter, examiner, authority	Facilitator, resource person, co-learner
Evaluation	By teacher against set standard	Self-evaluation with facilitator support

Why Andragogy Is Important in Adult Education

1. It respects the adult's self-concept and prevents dropout

Adults who run homes, hold jobs, raise children and carry community responsibilities experience pedagogical treatment – being lectured, corrected and controlled like children — as an attack on their adult identity. The commonest response is silent withdrawal: the learner simply stops attending, which is why adult programmes run on school lines bleed enrolment within weeks. Andragogy protects retention because it gives learners a real share in diagnosing needs, choosing content and judging progress, so participation itself affirms rather than diminishes their status. In literacy classes, for example, acknowledging from the first day that learners are competent adults who lack one specific skill — reading and writing — rather than ignorant persons, is the single most important condition of their staying and learning.

2. It turns experience from an obstacle into the main teaching resource

An adult class contains farmers who read weather and soil, mothers who manage household budgets, traders who calculate mentally and workers who operate machines: an accumulated fund of tested knowledge. Pedagogy ignores or even suppresses this fund; andragogy builds on it through discussion, problem-solving, case examples drawn from learners' lives and peer

teaching. New learning anchored to existing experience is understood faster, remembered longer and applied more confidently, because the learner is extending a structure he already owns rather than memorising an alien one. Experience must be handled critically — old habits can also block new practices, for instance in health or farming — but the andragogical educator works with that tension openly instead of pretending the adult mind is blank.

3. It aligns learning with readiness created by real life roles

Adults become ready to learn when life demands it: a new job, promotion rules, a child's schooling, migration, a loan application, an illness in the family, new technology at work. Andragogy therefore times and shapes provision around these 'teachable moments' and developmental tasks rather than around an academic calendar alone. A programme that teaches record-keeping just as a micro-credit group is formed, or digital skills just as payments go online, harnesses readiness that no amount of exhortation can manufacture. This alignment explains the consistently higher achievement of need-based, role-linked adult programmes compared with general courses offered 'because they are in the scheme'.

4. It ensures immediate application and therefore real outcomes

Because adults are problem-centred, andragogical design organises learning around the problems learners actually face — reading a medicine label, calculating a fair wage, filling a bank form, improving a crop practice — and expects application between sessions. Learning is verified in changed practice, not only in test scores. This matters for sponsors as well as learners: adult education competes for scarce public and household resources, and

programmes that visibly improve income, health and children's schooling sustain political and family support, while programmes whose benefits are postponed and invisible do not.

5. It uses adults' strongest motivations

External rewards — certificates, stipends, marks — can start adult participation, but internal motives sustain it: self-respect, the wish to help one's children, independence from middlemen and moneylenders, religious duty, and personal goals long deferred. Andragogy speaks directly to these motives by involving learners in setting their own goals and by making progress visible to the learner himself. It also explains good practice in assessment: self-evaluation and mutual feedback motivate adults, whereas public ranking and school-style punishment humiliate and repel them.

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6. It guides method, materials and educator training

Andragogy is not only a philosophy; it is a design tool. It tells the planner to begin with a needs assessment with learners, to use discussion, demonstration, project and experience-based methods, to produce materials in the learners' language at their reading level and connected to local life, to schedule sessions around agricultural and work rhythms, and to train educators as facilitators rather than schoolmasters. Almost every practical prescription in adult-education manuals — local primers, evening timing, women's groups near the home, functional content — can be derived from andragogical assumptions. Without the theory, such practices are a miscellaneous list; with it, they form a coherent professional approach that can be taught to literacy educators and evaluated.

A Balanced Note

Andragogy should not be applied dogmatically. Knowles himself later presented pedagogy and andragogy as ends of a continuum rather than a rigid dichotomy: adults confronting wholly unfamiliar territory — a new script, a new technology — may initially want and need direct instruction, while older children benefit from self-directed elements. Critics also note that andragogy describes assumptions and design principles more than a complete theory of learning, and that it must be supplemented by attention to social context, power and culture, as Freire insisted. Used intelligently, however, it remains the most practical framework the adult educator possesses.

Conclusion

To conclude, pedagogy is the art and science of teaching children, built on dependence, subject-centred content and external motivation, while andragogy is the art and science of helping adults learn, built on self-direction, experience, role-linked readiness, problem-centredness and internal motivation. Andragogy is important in adult education because it protects the adult's dignity and retention, converts experience into a learning resource, times provision to real readiness, secures immediate application, mobilises internal motivation and provides a coherent guide for methods, materials and educator training. An adult programme designed pedagogically may still transmit information; an adult programme designed andragogically changes practice — and that is the purpose for which adult education exists.

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Question 3: Adult Development and Learning (20 Marks)

Q3. Discuss adult development and learning in detail. (20)

Introduction

Development does not stop at eighteen. The adult of twenty-five negotiating a first job and marriage, the adult of forty carrying peak family and work responsibilities, and the adult of seventy adjusting to retirement and bereavement are psychologically and socially different people, and they learn differently. Adult development is the study of the orderly changes — physical, cognitive, emotional and social — that occur across the adult lifespan, and adult learning cannot be understood, or taught, without it. This answer describes the main stages and developmental tasks of adulthood, the influential accounts of Erikson, Havighurst, Levinson and others, how cognitive abilities and learning characteristics change with age, and what all of this means for the practice of adult education.

The Concept and Stages of Adult Development

Development means a progressive series of changes that occur in an orderly, predictable pattern as a result of maturation and experience. Adult development extends this idea across roughly fifty years of life that older psychology largely ignored, treating adulthood as a static plateau between childhood growth and old-age decline. Modern lifespan psychology rejects that picture: adults keep developing, though the direction changes from acquiring capacities to deploying, compensating and re-prioritising them. Conventionally, adulthood is divided into early adulthood (about 20–40), middle adulthood (about 40–60/65) and late adulthood (60/65

onwards), with finer divisions used by some writers: Levinson's 'seasons of a man's life', for example, identifies alternating stable and transitional periods of about five to seven years, including the age-thirty transition and the mid-life transition around forty to forty-five. These ages are approximations, not laws: culture, health, class and personal history shift them considerably, and in Pakistan milestones such as marriage, parenthood and responsibility for aged parents may arrive earlier and press harder than in the Western samples on which many theories were built.

Developmental Tasks: Havighurst and Erikson

Robert Havighurst proposed that at each stage society sets the individual a set of developmental tasks — skills, responsibilities and adjustments whose achievement brings satisfaction and success with later tasks, and whose failure brings unhappiness and difficulty. For early adulthood the tasks include selecting a mate, learning to live with a partner, starting a family, rearing children, managing a home, getting started in an occupation, taking on civic responsibility and finding a congenial social group. Middle-age tasks include achieving adult social and civic responsibility, reaching and maintaining a satisfactory occupational performance, assisting teenage children toward responsible adulthood, developing leisure-time activities, accepting physiological changes and adjusting to ageing parents. Late adulthood brings adjustment to decreasing strength and health, to retirement and reduced income, to the death of a spouse, and to establishing satisfactory living arrangements and social roles. The educational significance is direct: Havighurst's tasks define adults' readiness to learn. A young parent is ready for learning about child health and income; a middle-aged worker for

supervisory and financial skills; an older adult for health management and adjustment learning. Programmes keyed to these tasks find motivated learners waiting.

Erik Erikson's psychosocial theory complements Havighurst by describing the inner crisis of each stage. Early adulthood turns on intimacy versus isolation — the capacity to form close, committed relationships without losing one's identity. Middle adulthood turns on generativity versus stagnation: the generative adult finds meaning in guiding the next generation, producing, mentoring and contributing, while the stagnant adult turns inward and feels unproductive. Late adulthood turns on ego integrity versus despair — reviewing one's life with acceptance and a sense of wholeness rather than bitterness and fear of death. For the adult educator, Erikson explains motivation at depth: the middle-aged volunteer teacher, the older learner who joins a study circle to remain a contributing person, and the retiree who learns to remain connected are all expressing generativity and integrity needs, and programmes that honour those needs retain their learners.

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Table 3: Adult stages, central tasks and learning implications

Stage	Central developmental concerns	Typical learning interests
Early adulthood (20–40)	Work entry, marriage, family formation, independence (intimacy vs isolation)	Vocational skills, literacy for livelihood, parenting, household management
Middle adulthood (40–60)	Career peak/reassessment, adolescent children, ageing parents (generativity vs stagnation)	Upgrading and reskilling, finance, health, community leadership, mentoring
Late adulthood (60+)	Retirement, health decline, bereavement, life review (integrity vs despair)	Health literacy, digital connection, leisure learning, religious and reflective study

Physical and Cognitive Changes and How Adults Learn

Physically, adulthood after the peak of the mid-twenties brings gradual decline in sensory acuity, reaction speed and stamina, accelerating after sixty, vision for near work and hearing for high tones commonly weaken. These facts have simple, often ignored, classroom consequences: adequate lighting, large print, clear speech, reasonable pace and seating matter more for adult learners than any sophisticated technique, and fatigue from a day's labour makes long evening lectures especially inefficient. Cognitively, research distinguishes fluid intelligence — speed of processing, working memory, novel problem-solving — which peaks early and slowly declines, from crystallised intelligence — accumulated knowledge, vocabulary, judgement and expertise — which is maintained and often grows into the sixties and beyond. Adults therefore learn best when new material is connected to their rich existing knowledge, when pace allows reflection, and when tasks draw on judgement rather than raw speed; given time and relevance, healthy older adults learn new skills, including literacy and digital skills, perfectly well. The widespread belief that 'you cannot teach an old person' is a myth contradicted by evidence; what declines is speed under pressure, not the capacity to learn.

Adults also learn differently because of who they have become. Their learning is filtered through a self-concept that demands respect and autonomy; through experience that supplies both scaffolding and occasional resistance; through social roles that define what is worth learning; and through an awareness of limited time that makes them selective — what Jack Mezirow called perspective transformation can occur when life transitions (divorce, job loss,

migration, illness) disorient adults and prompt them to re-examine deep assumptions, making transitions simultaneously the hardest and the most educable moments of adult life. Adult learning is thus frequently transformative rather than merely additive: adults do not only acquire information, they revise the frames through which they interpret their lives, which is why sensitive facilitation matters more than lecturing skill.

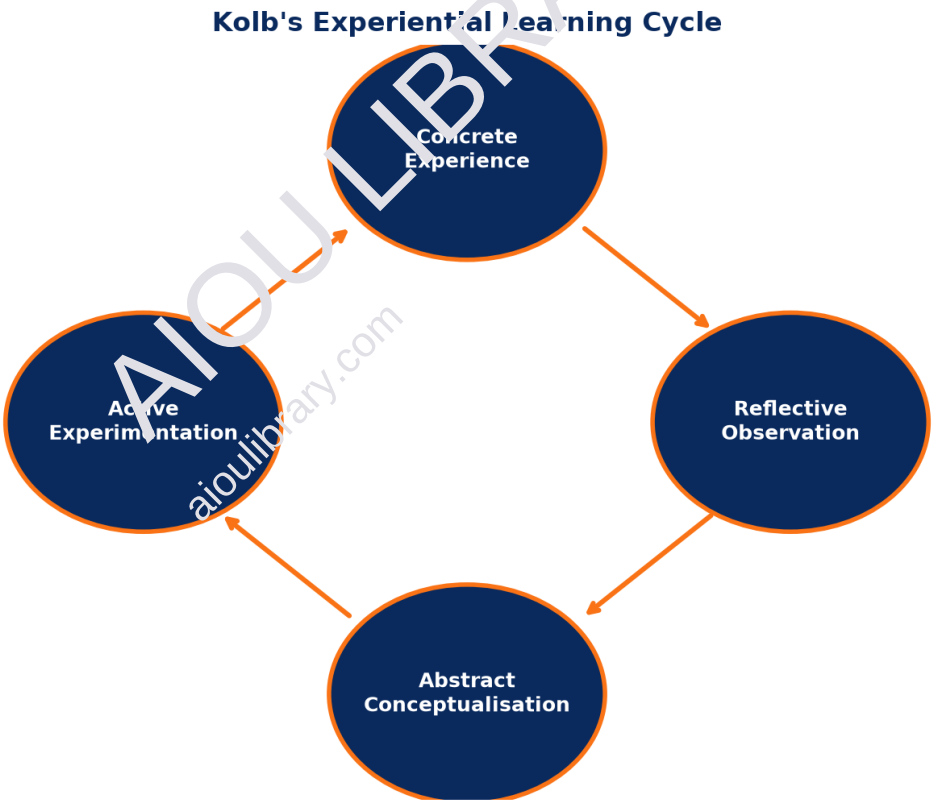

Figure 1: Kolb's experiential learning cycle — adults learn by moving from experience through reflection and conceptualisation to experimentation.

David Kolb's experiential learning cycle captures this process: concrete experience is observed and reflected upon, reflections are formed into abstract concepts, and concepts are tested in active experimentation, generating new experience. Adults enter the cycle with a wealth of

experience at the first stage, which is precisely what child learners lack; teaching that starts elsewhere — with abstract concepts unconnected to experience — wastes the adult learner's chief asset. Equally important for development is self-directed learning: as adults mature, the capacity and expectation to plan and manage one's own learning grows, supported today by libraries, media and mobile technology, and adult education at its best deliberately strengthens this capacity rather than creating dependence on the teacher.

Implications for Adult Education Practice

- Diagnose stage and tasks: assess where learners stand in the lifespan and which developmental tasks press on them, and build content around those tasks.
- Design for the senses and stamina: large print, good light, audible speech, short sessions with breaks, and timings that respect work and family duties.
- Connect to crystallised knowledge: teach new concepts through learners' existing expertise; allow reflection time; avoid speed-pressured testing.
- Use transitions as openings: recruit and support learners at moments of change — new parenthood, job change, retirement — when readiness and motivation peak.
- Serve generativity and integrity: offer older adults roles as mentors, storytellers and resource persons, and programmes that affirm contribution, not only deficiency.
- Build self-direction progressively: move learners from guided study toward planning and evaluating their own learning, the hallmark of mature development.

Conclusion

In conclusion, adult development is a lifelong, staged but individually varied process in which physical capacities gradually decline in speed and acuity while knowledge, judgement and social responsibility deepen; each stage carries its own tasks (Havighurst), its own psychosocial crisis (Erikson) and its own seasons and transitions (Levinson). Adult learning is shaped at every point by these facts: it is experience-based, role-driven, self-directing and often transformative. The adult educator who understands development stops asking why adults do not learn like children and starts designing learning worthy of the stage of life his learners have actually reached — which is the beginning of professional competence in this field.

Question 4: Need and Importance of Planning and Organisation of Adult Education (20 Marks)

Q4. Discuss the need and importance of planning and organisation of adult education. (20)

Introduction

Adult education deals with the hardest clientele in education: voluntary learners with jobs, families and little spare time, served usually on small budgets by part-time staff in borrowed premises. In such conditions, goodwill is not enough. Programmes that are not deliberately planned — needs assessed, objectives set, resources organised, staff prepared, evaluation arranged — drift into whatever is easiest to offer, reach whoever is easiest to reach, and collapse when a single energetic worker leaves. Planning is the process of deciding in advance what is to be done, why, for whom, by whom, with what resources and how success will be

known; organisation is the arrangement of people, materials, money and authority so that the plan can actually be executed. This answer explains why planning and organisation are needed in adult education and sets out their importance for learners, educators, communities and the state.

What Planning and Organisation Mean in Adult Education

Planning in adult education operates at three levels. At the macro level, national policy and plans decide priorities — literacy targets, target groups, budgets, the roles of ministries, NGOs and universities. At the institutional level, a district office, literacy centre or NGO converts policy into programmes: which villages or urban settlements, which courses, which staff, which timetable. At the programme level, the educator with the learners plans the actual teaching: needs, objectives, content sequence, methods, materials and assessment. Organisation is the companion process at every level: creating the structure (committees, centres, supervisory lines), assigning responsibilities, arranging finance, premises, materials and records, and coordinating the many agencies whose cooperation adult education requires — education, health, agriculture, local government, employers and community bodies. Planning without organisation produces paper schemes; organisation without planning produces busy activity without direction. Adult education needs both, continuously, because it serves changing learners in changing conditions.

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The Need for Planning: Why It Cannot Be Left to Chance

1. Needs are diverse and must be identified, not assumed

Unlike schoolchildren, whose curriculum a state can prescribe uniformly, adults differ enormously — illiterate farm labourers, semi-literate artisans, working women needing health and income skills, employees needing upgrading, older adults needing adjustment learning. Planning begins with survey and needs assessment precisely because providers' assumptions about these needs are routinely wrong: officials plan computer courses where learners need functional literacy, or literacy classes at hours when labourers are at work. A planned programme discovers needs from learners and community data before resources are committed, and ranks them since not everything can be done at once.

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2. Resources are scarce and must be used economically

Adult education is chronically the poorest sector of education budgets, competing against schools and universities with stronger lobbies. Planning is the discipline that matches objectives to real resources — staff, money, materials, time — chooses low-cost high-yield options (community premises, volunteer support, locally produced primers), prevents waste and duplication between agencies, and phases expansion so that quality is not destroyed by over-extension. The history of literacy campaigns is full of unplanned expansion that spent the budget on opening ceremonies and enrolment drives, leaving nothing for books, teacher payment or follow-up.

3. Adult learners' time is precious and unforgiving

Every hour an adult spends in class is an hour taken from earning, rest or family, and adults vote with their feet immediately when sessions are disorganised, teachers absent or content useless. Organisation — reliable timetables, prepared teachers, materials ready on the first day, venues near homes — is therefore not administrative fussiness but the very condition of attendance and learning. Planning also sequences content so that early sessions deliver visible, useful gains (writing one's name, reading a signboard, calculating a wage) that motivate continued effort.

4. Coordination of many agencies is unavoidable

No single department can deliver functional adult education: literacy interacts with health services, agricultural extension, microfinance, local government and employers. Without planned coordination, agencies duplicate villages, contradict each other's messages and miss the settlements most in need. Organisation through committees, memoranda and joint plans at national, provincial and district levels converts this potential chaos into a system, and gives community bodies — whose ownership decides whether a centre survives — a defined place in the structure.

The Importance of Planning and Organisation

Beyond these needs, good planning yields positive benefits. It gives direction and coherence: objectives stated in advance let every worker, from policy-maker to volunteer teacher, pull the same way, and let materials, training and supervision be aligned to the same goals. It makes evaluation possible, because outcomes can only be judged against objectives and baselines that

planning has recorded; unplanned programmes can report activities but never results. It raises quality and morale: teachers who are trained, supplied and supervised in an organised system teach better and stay longer, directly attacking the attrition that plagues adult education. It builds public and political support, because a planned programme can demonstrate, with figures, who was reached and what changed — the strongest argument when budgets are allocated. It ensures equity, since planning consciously targets the groups free markets of provision never reach: rural women, remote settlements, minorities, the poorest. And it provides continuity: organised records, trained local personnel and institutionalised funding survive the transfer of any individual officer, whereas personality-dependent efforts die with their founder.

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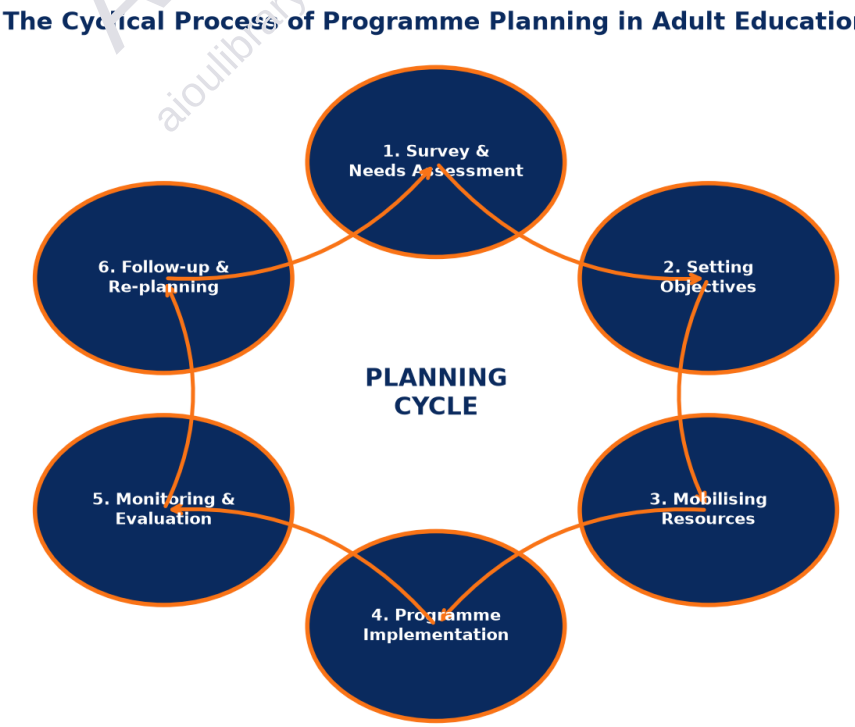

Figure 2: Planning in adult education is cyclical — evaluation and follow-up feed into re-planning.

Steps of Sound Planning and Organisation

- Survey and needs assessment: collect community data and consult learners and local leaders before deciding anything.
- Setting objectives: state clear, measurable objectives for literacy, functional skills and follow-up, with target groups and numbers.
- Programme design: select content, methods, materials, timings and venues fitted to learners' lives and language.
- Organising resources: recruit and train educators and supervisors, arrange finance, premises and materials, and define responsibilities.
- Implementation with monitoring: run the programme while supervisors observe, support teachers and record attendance and progress.
- Evaluation and follow-up: measure learning and use, provide post-literacy materials and continuing education, and feed lessons into re-planning.

A necessary caution completes the picture: planning must remain participatory and flexible. Plans imposed entirely from above reproduce the failures of campaign-style literacy; plans made with learners and communities, and revised in the light of monitoring, embody the andragogical principles of the field. Planning is a means to responsive service, not bureaucratic control for its own sake.

Conclusion

To conclude, planning and organisation are needed in adult education because its learners are voluntary and diverse, its resources scarce, its delivery dependent on many agencies, and its

results otherwise unprovable. Their importance is that they convert scattered goodwill into an effective, equitable and sustainable system: needs discovered rather than assumed, resources husbanded, teachers supported, communities involved, outcomes demonstrated and provision continued beyond any single campaign or person. In a country where millions of adults still await basic literacy and skills, the difference between planned and unplanned adult education is the difference between a permanent public service and a recurring disappointment.

Question 5: Freire's Approach to Literacy versus the Laubach Method — A Comparison (20 Marks)

Q5. Compare and contrast Paulo Freire's approach to literacy and reading approach-Laubach method. (20)

Introduction

Two of the most influential literacy methods of the twentieth century were born from the same compassion and reached opposite philosophies. Frank C. Laubach, an American missionary working in the Philippines from 1915, developed a systematic, phonetic 'Each One Teach One' method that spread to more than a hundred countries. Paulo Freire, a Brazilian educator working among poor peasants in the 1960s, developed a dialogical method in which learning to read words was inseparable from learning to 'read the world' and to change it. Both men taught millions, both insisted the illiterate adult is intelligent and dignified, and both rejected rote schooling. Yet their aims, theories of learning, roles for teacher and learner, materials and political implications differ profoundly. Comparing and contrasting them clarifies the deepest

choice in literacy work: whether literacy is a neutral technique delivered to learners, or a liberating practice created with them.

The Laubach Method: Main Features

Laubach's method, set out in works such as Teaching the World to Read (1947), rests on phonics and association. The alphabet of the learner's language is taught through picture charts in which each letter is linked to a familiar object whose shape resembles the letter and whose name begins with its sound, so the learner simultaneously grasps shape, sound and meaning. Learning proceeds systematically from letters to syllables, words and sentences, using carefully graded primers written in controlled vocabulary about everyday life, health and livelihood. Its organisational genius was 'Each One Teach One': every new literate was enlisted and briefly trained to teach another, multiplying teachers without waiting for professionals, a model later embodied in Literacy Volunteers and Laubach Literacy organisations, and in Pakistan in various volunteer literacy drives. The method is deliberately simple, standardised and exportable: charts and primers can be prepared for any language, volunteers trained quickly, and results — decoding ability — measured readily. Its spirit was humanitarian and evangelical: Laubach spoke of the 'silent billion' and of literacy as a key to better living and, in his missionary frame, to reading the Bible.

Freire's Approach: Main Features

Freire, in Pedagogy of the Oppressed (1970) and Education for Critical Consciousness, began from a political analysis: illiteracy is not an individual defect but a product of oppressive structures that keep the poor silent — a 'culture of silence'. His method therefore starts not

with letters but with investigation of the learners' 'thematic universe': educators live in the community, listen, and identify generative themes — land, wages, water, the landlord, the vote — the charged issues of learners' lives. From these themes come generative words, rich in meaning and containing the syllabic families of the language (in his famous Brazilian work, words like tijolo, brick, from the world of building workers). Codifications — pictures or sketches of familiar situations — are discussed in 'culture circles' through dialogue in which the teacher-student contradiction is dissolved: the coordinator poses problems, learners decode their own reality critically (conscientisation), and literacy grows out of naming the world they are beginning to transform. Reading the word and reading the world advance together; the primer is not imported but produced with learners; and the test of literacy is not decoding alone but increased capacity to act upon reality. His 1963 Angicos experiment, in which about 300 farm workers became literate in roughly 45 days of discussion-based work, demonstrated the motivational power of the approach before Brazil's 1964 coup imprisoned and exiled him.

Table 4: Freire's approach and the Laubach method compared

Aspect	Laubach method	Freire's approach
Basic aim	Spread the skill of reading and writing widely and quickly	Liberation: literacy with critical consciousness and action
View of illiteracy	A lack — of skill and opportunity — to be remedied	A symptom of oppression and imposed silence to be overcome
Starting point	Letters and sounds (phonics), through picture-association charts	Generative themes and words from learners' lived reality
Materials	Standardised charts and graded primers prepared by experts	Codifications and generative words produced with the community
Teacher's role	Instructor, often a trained	Coordinator and co-investigator

	volunteer; teaches a set syllabus	in dialogue
Learner's role	Pupil who practises and then teaches another	Subject and co-author of learning; analyst of his own reality
Organisation	"Each One Teach One" volunteer chain; campaign-friendly	Culture circles; embedded in movements for social change
Measure of success	Number taught to decode and read primers	Conscientisation plus literacy: changed awareness and action
Political character	Presents itself as neutral and humanitarian	Explicitly political: education is never neutral

Similarities

The contrast should not obscure real similarities. Both rejected the idea that illiterate adults are unintelligent; both worked in the learner's mother tongue and everyday vocabulary; both opposed mechanical rote teaching of meaningless syllables and insisted that reading matter connect with adult life; both mobilised non-professional energy — Laubach's volunteer chain and Freire's culture-circle coordinators; and both spread internationally far beyond their countries of origin, shaping literacy policy for decades. Both, too, were driven by moral passion and by respect expressed in personal humility toward poor learners, which is why their movements inspired devotion that purely technical methods rarely achieve.

Contrasts and Critical Discussion

The fundamental contrast is one of purpose and theory. For Laubach, literacy is essentially a technique: master the code and doors open. Teaching is therefore transmission, however kindly done, and success is countable. Freire replies that technique is never innocent: primers carry a

view of the world, and literacy that teaches the peasant to read sentences about accepting his lot performs what he called domestication, not education. His distinction between 'banking' education — deposits of information made into passive learners — and problem-posing education is aimed at exactly the standardised, expert-designed character of methods like Laubach's. A second contrast is scalability versus depth. Laubach's method can be deployed by briefly trained volunteers in any district next month, and its results, while modest, are real; Freire's method demands coordinators of unusual quality, deep community investigation and political space, and several governments that adopted its vocabulary quietly dropped its radical content, turning 'conscientisation' into a slogan inside otherwise conventional campaigns — a fate Freire himself lamented. A third contrast concerns evidence: Laubach-type phonetic teaching demonstrably produces decoders, but follow-up studies show decoding without meaningful use decays; Freirean programmes show strong engagement and social outcomes but are harder to standardise and evaluate, and their literacy gains have sometimes been asserted rather than measured. The fair critical judgement is that the two methods operate at different levels: Laubach answers the question 'how can millions be taught the mechanics of reading, fast and cheaply?', Freire answers 'what is literacy for, and who decides?' A mature literacy policy needs both answers — efficient skill teaching and meaningful, learner-owned content.

Relevance to Pakistan

Pakistan's literacy efforts have historically leaned Laubach-ward: standard primers, volunteer and campaign models, targets counted in enrolments. Their recurring weaknesses — dropout,

relapse, materials remote from learners' lives, no change in learners' economic power — are precisely the weaknesses Freire's critique predicts. Without importing his whole political programme, Pakistani programmes can adopt his practical core: begin from generative themes in learners' lives (water, health, wages, children's schooling), use dialogue rather than lecture, produce local reading material with learners, and link literacy to the organisations through which adults act — while retaining systematic phonetic teaching of the Laubach type so that decoding is actually mastered. Synthesis, not allegiance, is what the comparison teaches.

Conclusion

In conclusion, Laubach and Freire share reverence for the illiterate adult and the mother tongue, but differ in aim (skill versus liberation), starting point (letters versus lived themes), materials (standardised versus co-created), the teacher's role (instructor versus coordinator), and their understanding of education's politics (neutral technique versus conscious practice of freedom). Neither alone suffices: Laubach without Freire risks efficient domestication and relapse; Freire without Laubach's systematic craft risks inspiring talk with insecure skills. The adult educator who understands both can design literacy that teaches the code rigorously and honours the learner as the subject, not the object, of his own education.