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ADULT EDUCATION, CULTURAL IDENTITY AND LOCAL DEVELOPMENT IN MOZAMBIQUE

Abstract

The article is the result of a research study carried out in Zambezia, Mozambique, with 250 students attending adult education. Its objective is to analyze the current situation of the illiteracy-extreme poverty relation within Mozambican society looking for remote and immediate causes. The research aims to ultimately make, a strategic contribution in adult education in terms of practical and operative indication in view of development. Mixed methods research design was used combining qualitative (25 adult students interviewed, five in five schools) and quantitative approaches (250 students submitted to the questionnaire, fifty in each school) in a representative and proportional casual sample from five districts of Zambezia Province. The sample requirement was that students had to be undergoing adult education. The research hypothesis was “The more adult education includes the elements of cultural identity, the more it contributes to the elimination of illiteracy-extreme poverty and favors local development in rural areas in Mozambique”. From the analysis of textual narratives and statistics the hypothesis was confirmed concluding that adult education, linked to cultural identity, brings local development in rural areas, opposing illiteracy-extreme poverty and dependence on foreign financial packages such as Action Plan for the Reduction of Absolute Poverty (APRAP).

Keywords: Adult education; Cultural identity; Local development; Rural areas; APRAP.



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INTRODUCTION

Mozambique is part of the group of poor nations and is not exempt from the global assistance/interventionist policies of the Bretton Woods institutions and trade such as the World Bank (WB), the International Monetary Fund (IMF) and the World Trade Organization (WTO). What is the action of the WB and the IMF vis-à-vis underdeveloped countries? In order to respond to several problems, among them those linked to illiteracy and extreme poverty in underdeveloped countries, both institutions with economic and financial power design large development projects designed in a vertical, top-down and inadequate way, being far from the context of application.

In percentages, Mozambique has high levels of illiteracy and poverty. About 45% of adult Mozambican people, beyond the age of 15, are illiterate (UNESCO, 2019) and extreme poverty is evident. In relation to poverty, the 2019 report from the Ministry of Economy and Finance states that the number of Mozambicans in extreme poverty will have increased by 55 and 60% since 2015 (MEF, 2019). In response, the government of Mozambique accepted the so-called “Action Plan for the Reduction of Absolute Poverty (PARPA) in phases I and II, respectively, in 2001-2005 and 2006-2010. PARPA was designed and financed by the IMF, formally accepted and applied by the Council of Ministers of Mozambique (GoM, 2006, p. 1). Between 2000-2015, institutions worldwide, such as the United Nations, and, uniquely, each state and government, committed themselves to achieving the goals of reducing extreme poverty to half, the “Millennium Development Goals” (UNO, 2000)

One of the important elements for reducing illiteracy and extreme poverty is adult education. On adult education in Mozambique, studies have been done in the area. However, our research addresses issues related to adult education, cultural identity and local development in Mozambique and focuses on an analysis on rural areas in five districts of Zambézia. Focusing on the presented scenario and theme, the question that aroused our interest in the research emerged: how does adult education, which includes elements of cultural identity, bring development in rural areas in the province of Zambézia in Mozambique? The issue expresses concern for the problem and is the reason for the investigation, although previous studies have addressed the issue, they did not do it in the way we put it.

The objective of the study aimed to analyze the current situation of the illiteracy-extreme poverty relationship in Mozambican society, looking for remote and immediate causes, in order to propose, in the end, a strategic contribution in adult education, as a practical and operative indication in view of development. Three elements justify the study: a high illiteracy rate, high rate of poverty and dependency on PARPA. The work is relevant and up-to-date, because the social situation in Mozambique, and in most underdeveloped countries, is characterized by illiteracy and extreme poverty. Despite this, there are limitations in the choice between adult education and training, in the precision of the place where the study is focused and in finding local literature on the subject.

ADULT EDUCATION

Literacy and illiteracy in Mozambique

In 2013, the United Nations Agency for Education, Science and Culture (UNESCO) presented its statistics on literacy and illiteracy in Mozambique, referring to the years 1980 to 2009 in percentages for literate men and women. (Table 1).

TABLE 1: ILLITERACY RATE IN PERCENTAGE (%) FROM 1980 TO 2009

Years	1980	1997	2003	2009
Percentage of men	44	54,8	65,6	67,4
Percentage of women	12,1	25	33,2	36,5

Fonte: [UNESCO \(2013\)](#).

The data is concerning if we refer to the illiterate, because, with a population of 20,278,361 inhabitants nationwide (INE, 2012), a number of 6,234,764 adults, in addition to those of 15 years of age, are absolute illiterates in 2009 which is a very high rate. This real social situation is currently observed when the country has a population of 26,899,105 inhabitants (INE, 2017), of which 10,502,200 are illiterate. Among the causes that lead to this problem, in addition to Portuguese colonization in the past (political dependence), economic globalization and confidence in development projects in the present (economic dependence) and extreme poverty, is also that public expenditure in the education sector covered only 3.7% of the Gross Domestic Product (GDP) and 19.5% of the total government expenditure (UNDP, 2007, p. 326). It should be noted that the level of poverty makes the country dependent, which for example means that half of the government's annual balance depends on foreign aid.

ADULT EDUCATION: CONCEPTUAL CONFIGURATIONS

Education

Prellezo et al. (2008) place the concept of education within the process of transmitting and activating knowledge, skills and values in order to perform functions in society. This process is linked to the “promotion, structuring and consolidation of fundamental personal capacities to live in a conscious, free, responsible and unified manner in their own contexts and with others, in the flow of time and age, in the intertwining of interpersonal relationships and in socially organized life” (Dse, 2008, p. 269).

The specific aspect of education is the reference to the organic structure of the adult person for whom it takes place in a conscious, free and responsible manner. In the Mozambican rural context, adult awareness, freedom and responsibility calls for another element of community dimension: the synergistic interdependence of solidarity.

Adult education

The concept of “adult education” does not have an exclusive value in the field of education and society. It can be interpreted both in the broad sense and in the restricted sense. In this study, the concept is interpreted in its broad sense, but aimed at practical application. It is not restricted only to traditional formal instruction that normally begins with children aged 6-7 years, who can leave this instruction at any time from the middle of adolescence until around 20 years of age, but also considers adult anyone “who is over 15 years old”, according to UNESCO nomenclature (2013). However, it also considers, in the light of the legal and demographic instruments of Mozambique, the age of majority that begins at 18 years of age.

In line with the V Conferenza Internazionale di Amburgo sull'Educazione degli Adulti per il XXI secolo (UNESCO / CONFINTEA, 1997), such education is a “formal and / or other type of learning process” oriented towards the acquisition and activation of knowledge and skills which will be applied to respond not only to the illiteracy-extreme poverty relationship, but also to the consequences derived from it. The expression “another type” encompasses non-formal education that also empowers students to make them aware of the social space and the world they live in.

The Mozambican adult: conditions and experiences

Who is the adult for whom education is developed? In modern Western societies adults are considered to be those citizens who, from a demographic point of view, are between 25 and 65 years old (corresponding to the working age). Legally, the adult is characterized in terms of the state and rights corresponding to one who has reached the age of adulthood (varying between 16 years for those who get married and 21 years or 18 years for the exercise of the right to vote). Our experience shows that the Mozambican adult we speak of is the person (male and female) whose age is between 18 and 55 years old. Another element that justifies our choice is the close interrelation between chronological age, experiences and the learning path of the Mozambican adult.

An adult is a person who, in a responsible manner, continuously strives for the maintenance and survival of the individual, of the family and of the social community, in which he is circumscribed, both in the urban and rural agricultural sectors and who is aware of his difficult social life conditions, and who commits decisively to becoming autonomous by working from subsistence to survival.

Literacy

Reading the previous statistical data (provided by UNESCO, 2013) with relevance to the problem in the country, we found that the majority of the Mozambican population is instrumentally illiterate in adulthood, which shows that instrumental illiteracy is a fact. As a result, literacy is the first path to be taken not only as a constituent component, but also as a fundamental element in the sustainability of adult education. It should be noted that "instrumental illiteracy is understood to include the absolute lack of possession of the alphabet as an instrument" (Mariani, 1997, p. 100).

Literacy in the context of rural areas, specifically learning to read and write, should not be reduced to technical know-how, but linked to fundamental cultural values and concepts that are known through life experience and in the learning process with a knowledge acquired from that experience. Thus, "any individual wishing to become literate is not a tabula rasa, it is necessary to remove the belief that the illiterate person is always ignorant, belonging to a strange, backward 'other culture', and to approach him in a paternalistic way, as if bringing him the lights of culture" (Mariani, 1997, p. 123). In Mozambican rural areas, adults must be literate according to their values and cultural experiences, which will lead them to "participate in different moments of social, civil and professional coexistence" (Demetrio, 1997, p. 271).

Education as a way out of poverty

From its past and analyzing the situation of illiteracy and extreme poverty in the present, adult education strategically becomes the way out of poverty in Zambezia. The first elements to take into account to change the scenario are people's awareness of their social situation and acceptance of such a strategy. In this regard, responses to the question in the questionnaire on social position, everyone stated that they are in the low position. In the question about the level of study achieved, they indicated the first two levels, which means that they are completed second grade at primary school assuming that there is awareness of poverty, lack of schooling and few reach the secondary school level.

Cultural and linguistic issues

Why are local culture and language relevant? Among the essential cultural elements is language. From the notion of culture, among the approaches presented by anthropologists to define the concept of culture, we bring the most significant and that are justified in this study.

Herbert Spencer establishes that the concept of "culture" expresses a peculiar faculty of the human being as such. This faculty, inherent in thinking and cognitive faculty, distinguishes the human being from all other beings. In this sense, culture belongs to the "super-organic" (1967, pp. 67-72), a term coined by the scholar, who, due to its nature, is disconnected from the laws that govern biology, for example, the possibility of inherited cultural transmission through generations. Edward Burnett Tylor offers an understandable concept that helps to justify the question posed above. He says that - taken in its broad ethnographic sense - "culture is that unitary complex that includes knowledge, belief, art, morals, law, custom and all other skills and habits acquired by man as a member of a society" (1977, p. 1). Here, culture also refers to the attributes of [rural local] society so much that we already have them as learned by us.

Edward Tylor's (1977) definition of anthropology is in connection with that of Herbert Spencer (1967) and Vinigi Lorenzo Grottanelli that follows. Grottanelli understands that "culture is all conscious and deliberate activity by man as a rational being and as a member of a society, and a set of concrete or abstract manifestations that derive from that activity" (S.D., p. 14). Defining culture as an activity of the rational man as a member of a society is equivalent to underlining with specificity that this (culture) is essentially a collective fact, inheritance of a community and that each man who is there does something to have a result. Each one sacrifices something of themselves for the sake of others. Returning to Tylor's approach, the local culture recalls a move towards rationality (positive sense of doing something to have a result: learning to produce, in our case). Culture takes place within a society, of which the local Zambebian rural society is a part. This is not only material, but also integrates the language, the spirit, the intelligence of the people and more.

The concept of culture presented by Gaudium et Spes, "Alegria e Esperança", is adaptable to the dimension and reality that we refer to, that is, the valorization of people's culture in adult education to development. The Second Vatican Council stated that:

The word 'culture' indicates, all the things through which man refines and develops the multiple capacities of his spirit and his body; it strives to dominate, through study and work, the world itself; it makes human life more human, with the progress of customs and institutions, both in the family and in the civil community; and, finally, over time, he expresses, communicates to others and preserves in his works, so that many and even the whole of humanity can benefit from his great spiritual experiences and aspirations (GS, 1965, no 53) .

According to the present formulation of the GS "which harmonizes the classic and anthropological dimensions" (Dc, 1997, pp. 127-128), culture and the elements derived from it (language, language, custom, and community action) constitute the heritage to be taken into account in adult education in Zambézia. In line with this purpose and in clear reference to both culture and the local language, one of our interviewees said: "(...) during the class, if I don't understand anything in Portuguese, I ask the teacher in the local language and he speaks in Lomwé so I understand better. Another way is that this education cannot be distanced from culture. If you distance yourself from it, learning becomes boring, it becomes complicated, impossible and loses its meaning" (Mutheko, 02.12.2011). In reference to the author, the pertinence of the fact is confirmed, that is:

Adults generally find it easier to learn to read and write in their mother tongue, and those taught in it achieve functional literacy more quickly than those taught in a national language that is not commonly used at home. The mother tongue is the natural vehicle for expression; those who never learn to read and write in it may have permanent difficulty in developing a complete vocabulary in another language or in a national and possibly international language (Coles, 1978, p. 36). [Our translation of “Adult education in developing countries” (Coles, 1978)].

All these elements lead to giving priority to the local culture and mother tongues. Keeping the idea of the preceding paragraph, another interviewee said: “(...) among the elements that must be integrated in adult education is my local language (Lomwé). I cannot forget my culture and my language. I must know everything about my culture”(Nakuwo, 02.12.2011). The languages (Txuwabo, Lomwé, Txisená, Txitxewa, Makhuwa, Marengé) spoken on the spot are a useful and available resource for students to learn by identifying with such a resource, without fear of being forced and instrumentalized by a foreign language. Hence, in Zambézia, adults are educated in the languages of which they are not only culturally born, but also with which they identify. These languages are elements of extended and integrated families, tribes and communities and this has advantages for people.

Professional qualification

Adult education oriented towards local rural development requires, in addition to this being done in local languages, the professionalization of students based on the real needs of the people. There cannot be and you cannot create a profession without it being linked to solving a problem. Therefore, professions have to be considered as possible responses to problematic situations linked to the lack of knowledge and skills necessary to face them.

Without thinking about major projects, because on the one hand they are costly and on the other hand, they do not fit, for now, in our context of reference, professionalization means teaching students, training them with the appropriate means in view of the exercise of a range of professions, such as: literacy teacher (teacher), qualified farmer, qualified worker, qualified builder, qualified carpenter.

Responsibility and participation

In a province such as Zambézia, whose decisions on the socioeconomic life of its institutions depend, for the most part, on welfare criteria of calculation and profit - on the world organizations (BM, IMF) that govern economic globalization, in the form of development projects and financial packages, establishing rules, prescriptions and guidelines to be rigorously put into practice, it is necessary to formulate responsible and participatory education. Now, what direction should adult education take to be formulated? An education that can lead men and women to overcome the barriers imposed by Portuguese colonialism (in the past), by the tricks of the current economic globalization and by paternalistic assistance in PARPA.

The cultural dimension of adult education occupies first place, based on values and norms - family solidarity, tribal solidarity, community solidarity and local languages - that are part of the life and experiences of the community. Even from the cultural dimension, before accepting the participation of the people in adult education and its materialization, decisions are made based on collective responsibility and community participation.

The economic design aims to empower and hold, in a binding manner, the province and its population in the strategic planning and construction of the educational centers themselves, counting, for this, fundamentally with their own resources and autonomy.

The political vision is based on the inclusion of local communities and synergies in a participatory way. This includes - similar to what happens in Morogoro, Moshi (just to mention some provinces of Tanzania) - the action of local communities and synergies, finding space for this purpose within the scheme and plan of the local government in office (Bwatwa et al., 1991). Cooperation with the local government as an institution that officially guarantees and administers authority - particularly in the case of the Ministry of Education and Human Development - allows us to avoid clashes and misunderstandings that are useless in the current political system. It means introducing or inviting people to adult education in a learning approach based on the needs of the participants, bringing changes and improvement there - with the permission of the authorities - within the governance system, so there are more possibilities to be accepted by those who make administrative policies than to present radical approaches that seem to aim to combat the entire systemic administrative apparatus.

Likewise, the political vision aims to make civil society - local associations and churches - responsibly interested as a resource for adult education. Based on our participant observation, the networks of associations of friends and natives from Macuse, Milange, Namacurra, Nicoadala, Ile, Alto-Molócuè, in collaboration with those associations of local farmers and peasants in order to improve the living conditions of their people, with a particular focus on the local rural context, therefore contribute to adult education, the development of skills, knowledge, competences and, at the same time, the right to active citizenship.

Background and socio-economic context

Portuguese colonizers did not work to advance the country, but limited themselves to enjoying the available resources. If, on the one hand, the Portuguese did not make any social investment in Mozambique - most of the few existing schools were reserved for whites - on the other, with a mostly peasant society - 71% of the Mozambican population lives in rural areas practicing and depending of agricultural activities and 29% in urban areas (PRB, 2008) - living on an agrarian economy (Rocha, 2006, p. 94) of family survival and, added to these facts, the fragility of a socialist-communist economy, made the nation lack the means to respond to the primary needs of its people.

Agricultural economic productivity was and still is low today. The low productivity of the agrarian economy, according to Mazula, is “influenced by a series of factors that determine its potential, level of income and its distribution, ability to adjust, flexibility, complementarity and degree of efficiency” (1995, p. 585). Such factors are: the capital accumulation model that prevents progress, the deep social and regional differentiations (asymmetries), the small size and fragmentation of domestic markets, the weakness of the institutional base, the fragility of human capital (lack of education/training) and technology. In the new multiparty democracy, Mozambique “clashes” in a globalized market economy. As a consequence and to adapt to the standards linked to it, the reliance on assistance and foreign investments (mostly from the WB and the IMF) in their development programs and financing packages - in reference to our study, PARPA which it gave financial input - was imminent. Before PARPA, the country introduced two programs: Economic Readjustment Program (PRE) and Economic and Social Readjustment Program (PRES) in the years 1987-1988 and 1990-1992 that were not only seen as instruments for a change in economic orientation (liberalization of the economy), but also the inclusion in them of social indicators implied in the Human Development Index (HDI) applicable to rural areas (Abrahamsson and Nilsson, 1994, p. 49), both “proposed” by the WB and the IMF.

Based on the economic scenario, Mozambique is considered one of the poorest countries in the world, as can be demonstrated by the United Nations monitoring on human development whose HDI value is equal to 0.384 (UNDP, 2007, p. 290). According to the HDI expressed in the following basic indicators: 42.8 years of average life or life expectancy at birth; 12.5% of the population aged 15-49 with HIV/AIDS in 2007; 50.6% adult literacy rate (UNESCO, 2013); 52.9% gross (combined) schooling rate and 1,242.00 US\$ of real gross domestic product (GDP) in terms of dollars, the Acquisition Power Parity (PPA US\$) or GDP per capita for a standard of living. In 2007-2008, Mozambican society is condemned and reduced to living in conditions of illiteracy-extreme poverty and the country is ranked 172 in the world.

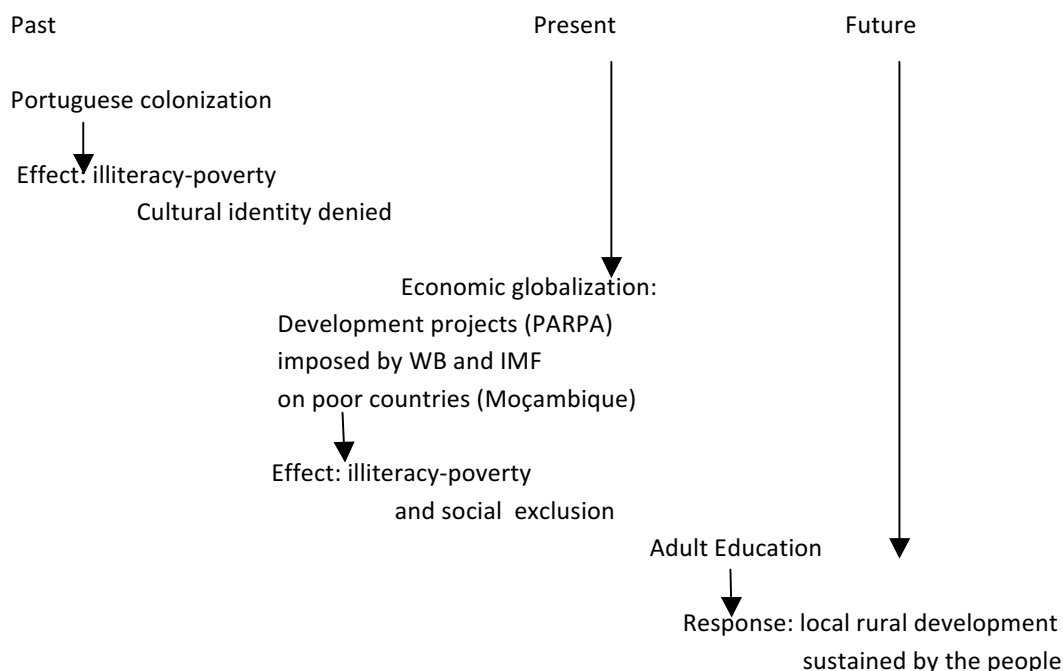
Background and socio-cultural context

In the face of colonialism, Mozambicans were destined, for the most part, to provide manual labor for the exploitation of subsistence agriculture, and they lived an educational process in the traditional modalities. In traditional and cultural education, the education of mature young people [to be understood, adults] was intertwined with the life of the community and adults. There was no space, no time dedicated exclusively to cultural transmission and another exclusively to production, nor were there qualified adults exclusively for one activity or another.

In colonialism, the social environment dominated by colonization did not culturally consent to the training of local technical personnel, much less favored adult education. Then, the contradiction between colonizers and colonized was expressed in the educational field. The colonial educational system was, in Mozambique, a training possibility only for a minimum part of the local population that served the interests of the colonizer. It was an education of the indigenous person to make him a useful and conscious collaborator of the colonial work.

In post colonialism, that is, today, even if the letter of the Constitution of the Country - in Article 88 of Chapter V, which deals with the various rights and duties - enshrines and confers the right of education to citizens as it reads: "In the Republic of Mozambique education is the right and duty of every citizen. The State promotes the extension of education to continuing professional training and equal access for all citizens to enjoy this right" (CRM, 2004, p. 88), the guarantee and enjoyment of such right are not yet effective for all citizens. PARPA was unable to address the problem of illiteracy-extreme poverty. On what basis can we support the fact? Illiteracy - and the resulting social exclusion - remains evident and is worrying. Current and operational data show that up to: 49.4% of adults are illiterate from 15 years of age onwards. This means that 50.6% of the adult population is literate (UNESCO, 2013). Public expenditure on education is only covered by 3.7% of the Gross Domestic Product (GDP) and by 19.5% of the total government expenditure (UNDP, 2007, p. 326)

The most recent index of incidence of extreme poverty in the country is equal to 63.2%, while rural and urban poverty rates are equal to 64.1% and 61.3% respectively. Based on what we described above, we allow ourselves to build a scenario resulting in the following schematic demonstration:



If in the past, politically, we were colonized by the Portuguese (West), at present we are living under the rule of colonization - this time in a guise - taken over by economic globalization: WB and IMF. The two financial institutions indicated - geographically located in the west - wrote the rules, imposed and impose measures in many underdeveloped countries (Stiglitz, 2003, p. 9). Both became hegemonic poles of the capitalist system, built and implemented economic and financial globalization. We discovered the nexus between the past and the present of the problem. Let us outline development.

Development concept

The situation of extreme poverty in Mozambique requires strategies that correspond with the real needs and priorities of the people. These needs and priorities have to be defined on the basis of endogenous criteria. That is, at the local and grassroots level, the locus has to be consciously involved as an actor in the planning, implementation, and management of such strategies that bring effective solutions to problems and to the triggering of development processes.

There are several scholars who discuss the concept of development and various orientations (of the concept). In this study, we are interested in presenting development approaches with a human, integrated and endogenous orientation. A development that is not synonymous with assistance. Cimadevilla (2004) teaches that assistentialism prevents self-change and, because it does not involve the actors in a protagonistic and participatory way - it presupposes the existence of a knowledge superior to that which directs the social context of the place - it does not make people and societies develop, but leaves them perpetually dependent (2004, p. 57). Therefore, local rural development has to be sponsored and supported by people and societies in their own environment and context. What concepts can we give to such a local rural development? In the line of analysis of Cimadevilla (2004), some concepts can help us to formulate the idea of local rural development in Mozambique: “development is an unprecedented and irreversible process of social change, through which a region is established, an endogenous mechanism of cumulative and differentiated economic growth” (Beltrão, 1965, p. 115). From the definition of Beltrão (1965), which agrees with the analysis of Cimadevilla (2004), we show irreversibility and social change.

Mozambique and local rural development

Developing people's capacities, considering local synergies, involving endogenous forces and freedoms, is the local rural development that Mozambique needs. It is not the one proposed by the WB, the IMF, the Non-Governmental Organizations (NGOs), much less by PARPA. The first is based on GDP per capita, identified in terms of dollars (Acquisition Power Parity). In other words, it is determined by income and abundance of wealth, however, that wealth is not evenly distributed among the population. The second form of development, based on collaboration/cooperation between North and South, in the form of small projects in the short term. Per capita GDP serves to satisfy basic needs.

Outlining development under the guidance of GDP is erroneous, because it is a very linear analysis based on head count indicators, which consists of counting and extracting poverty based on the relationship between the number of the poor and the total number of people in an area or community, without taking into account the deficit of the income of the poor in relation to other deprivations, freedom and the sensitivity of the distribution of income among the poor. This procedure imposes and makes people incapable of making other choices and things, that is, it forces people to close themselves as if they were in a "steel cage" (Weber, 2010, p. 152), thus creating a condition of imprisonment. Thus, "low income can be a major cause of illiteracy, poor health, hunger and malnutrition" (Sen, 2001, p. 25).

METHODOLOGICAL PROCEDURES

To achieve the objectives, the study used a mixed method approach, that is, the combination of qualitative (25 adult students interviewed, five students in 5 schools) and quantitative approaches (250 adult students submitted to the questionnaire, fifty students in each school) based on a representative and proportional casual sample from five districts in the province of Zambézia. We consider a population of 2500 adult students in Zambézia to reach a sample of 250 students. The statistical formula that allowed us to have a real "photograph" of the sample (Corbetta, 1999, pp. 322-323):

$$n = \frac{\lambda^2 \alpha / 2 \times p \times (1-p)}{L^2}$$

Where:

$\lambda^2 \alpha / 2$ = level of confidence or probability to 95%

p = parameter $p = 0,4$

L^2 = interval of confidence with a margin of error $\pm 6\%$ ($= \pm 0,06$)

$$n = \frac{(1,96)^2 \times (.4) \times [1-(.4)]}{(.06)^2} = \frac{(1,96)^2 \times (0,4) \times (1-0,4)}{(0,06)^2} = \frac{3,8416 \times (0,4) \times (0,6)}{0,0036}$$
$$n = \frac{0,921984}{0,0036} = 256,10 = 256$$

Theoretically, the sample obtained from the statistics is: 256 units of analysis. However, we do not need 256 units of analysis, only 250 cases. After the pilot study - done with a sample of 18 students - for the final determination of the sample, we decided to take 250 cases composed of students of both sexes, aged between 18-55 years of the universe given by the total number of schools of education adults in the provincial districts. We were in Alto-Molócuè, Ile, Milange, Namacurra (Macuse) and Nicoadala. We chose this sampling according to the cultural orientation and the languages spoken in the province. Our choice was representative for the entire province of Zambézia. Data were collected through interviews, institutional documents,

digital photographs and a questionnaire. The responses of the interviews made were analyzed using the NVivo instrument and the voices written in their narrative form throughout the text of this work, while the responses of the questionnaire submitted to the sample were analyzed using the Statistical Package for Social Sciences (SPSS) to finally test the research hypothesis.

DATA ANALYSIS AND RESULTS INTERPRETATION

It was our research aim, through the analysis of the collected data and interpretation of the results, to confirm or not the following general hypothesis of the investigation (H1): "The more adult education includes the elements of cultural identity, the more it contributes to the elimination of illiteracy and extreme poverty and favors local development in rural areas in Mozambique ". From the general hypothesis, together with the research questions, the variables under analysis and the results from these variables emerge. It is necessary to clarify that in the presentation of the data we do not take all the variables inserted in the questionnaire, only those that respond directly to the contents of the three areas: adult education, cultural identity and local development. Let's start with the questionnaire.

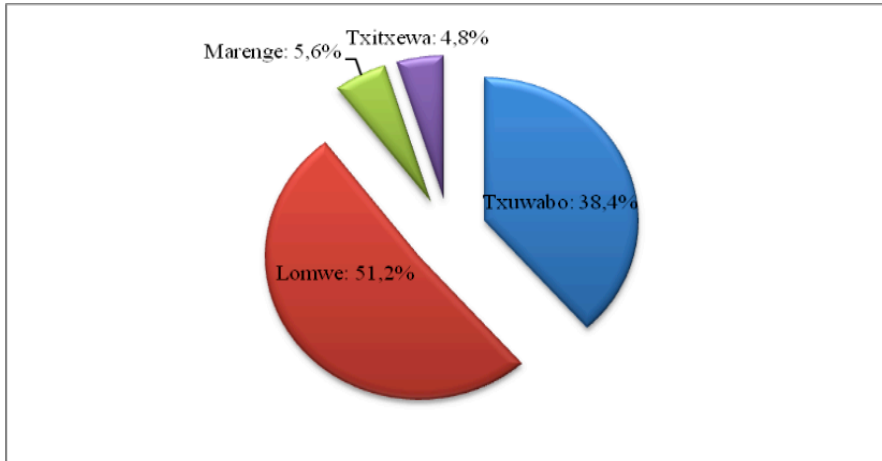
Frequency distribution of the variable school grade achieved.

TABLE 2: FREQUENCY OF SCHOOL GRADE ACHIEVED

1. School grade achieved					
		Frequency	Percentage	Valid Percentage	Cummulative Percentage
Valid	Primary school 1st Grade	171	68,4	68,4	68,4
	Primary school 2nd Grade	31	12,4	12,4	80,8
	Secondary School First Cycle	37	14,8	14,8	95,6
	Secondary School 2nd Cycle	11	4,4	4,4	100,0
	Total	250	100,0	100,0	

The variable school grade achieved allowed us to verify the level of education / instruction of adult education students. Numerically in table 2, we can see that the students who achieved 1st Grade are 171 (68.4% in the sample), the students who achieved 2nd Grade are 31 (12.4% in the sample), the students who completed the First Cycle of Secondary School is 37 (corresponds to 14.8% in the sample) and the students who completed the Second Cycle of Secondary School are 11 (4.4% in the sample).

PIE CHART SHOWING CULTURE OF ORIGIN AND MOTHER TONGUE PERCENTAGE



The graph shows in a very precise way the percentage of students that compose the sample by culture of origin and spoken language. Of particular note is that - in addition to Marengo and Txitxewa - Lomwe and Txuwabo cultures and languages predominate among students with 51.2% and 38.4% respectively.

TABLE 3: FREQUENCY OF PROFESSIONS BEFORE ADULT EDUCATION

2. Development of profession before Adult Education					
		Frequency	Percentage	Valid Percentage	Cummulative Percentage
Valid	Satisfied	3	1,2	1,2	1,2
	Not satisfied	247	98,8	98,8	100,0
	Total	250	100,0	100,0	

(Questionnaire data)

The professions variable (development indicator) allowed us to verify what impact it had on the concrete and real life of our sample before adult education. Professions were few and this variable created dissatisfaction. The development of professions before adult education was unsatisfactory. As noted in Table 3, where frequencies are reported - in absolute values and in percentages - 247 students responded that the development of professions before adult education brought dissatisfaction (98.8% of the sample). Only 3 students (1.2% of the sample) said that the same variable brought satisfaction. The number of students who declared dissatisfaction (247) is greater in relation to those who stated satisfaction (3) of the professions. It means that before adult education the variable professions brought dissatisfaction in the concrete life of our sample.

TABLE 4: FREQUENCY OF PROFESSIONS AFTER ADULT EDUCATION

3. Development of professions after Adult Education					
		Frequency	Percentage	Valid Percentage	Accumulated Percentage
Valid	Satisfied	245	98,0	98,0	98,0
	Not satisfied	5	2,0	2,0	100,0
	Total	250	100,0	100,0	

(Questionnaire data).

The professions variable (development indicator) allowed us to verify what impact it had on the real and concrete life of our sample after adult education. Professions increased and this variable brought satisfaction. The development of professions after adult education is satisfactory. As we can see in table 4, where frequencies are reported - in absolute values and in percentages - 245 students responded that the development of professions after adult education brought satisfaction (98% of the sample). Only five students (2% of the sample) said that the same variable brought dissatisfaction. The number of students who declared satisfaction (245) is greater in relation to those who declared dissatisfaction (5) in the professions. Therefore, after adult education, the profession variable brought satisfaction in the concrete life of our sample, with a change - improvement - between one moment and the other, that is, between before adult education and after adult education with regard to professions in the concrete and real life of the people. It goes from not only a small number to an increase in professions, but also to the satisfaction that these (professions) brought to people's lives.

The questionnaire applied to the sample was intended to verify the hypothesis formulated. Indeed, from the analysis of the responses obtained from the submitted questionnaire, we found that the level of knowledge, competence and literacy of students (men and women) increased. Based on the integration of the identity elements of their cultures in adult education and their concrete life experience, we found that not only did their satisfaction of needs - real, traditional and cultural - increase, but their awareness and knowledge also increased. The same awareness and knowledge increased both qualitatively and quantitatively, so that at the same time it spread to the various levels and spheres of participation in social, economic and cultural life in rural areas.

Finally, we found that due to gaining qualifications in the professions - farmer, teacher, nurse - after adult education, the levels of earnings, production and income increased and the living conditions of students improved. This fact is creating an increase in the levels of social position and a beginning of autonomy in our sample.

CONCLUSION

From the data and what we found through the empirical study, we conclude that adult education stimulates local development - in rural areas - taking into account that in order to achieve such an end, the involvement and integration of people is necessary, active participation and greater responsibility of the protagonists (men and women). Now, we can conclude that the more adult education increases, which includes the elements of cultural identity, the more it overcomes the illiteracy-extreme poverty relationship and opens up possibilities for local development in the

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rural areas of Mozambican society. We therefore respond positively to the central point of the investigation. It means that adult education reduces illiteracy, overcomes people's misery and creates autonomy in people. Even because dependency is unsustainable and, statically, prevents freedom. Autonomy, on the contrary, is sustainable and dynamic.

Adult education is needed, not limited to training, but as the acquisition of knowledge and practical means with which to face the real and concrete situations of the people in education, agriculture, health, other requirements and actions to respond to the needs of life. An education that is not only formal - in the concrete circumstances of the population of Zambezia, formal education is not enough, it does not cover everyone, nor the needs of the people and much less is enough - but also should be open to informality and non-formality to meet the needs of the population, the students' daily lives. It should be an education circumscribed responsibly in the cultural dimension, in the economic outline and in the political vision of its people. At this point, the promotion of schools and adult education centers - where aspects of cultural identity are integrated - in rural areas in Mozambique, on the one hand, can be a socially efficient contribution to the integration of people marginalized by illiteracy and on the other hand, it can not only be an effective instrument for the rescue of the people severely affected by poverty, but also for the beginning of their development. Therefore, in this way, we verify the general investigation hypothesis (H1), which we stated in this study.

In adult education, the teaching and learning of the teacher and the student will have to be facilitated based on elements of cultural identity: the language and the language of the place where the act is performed.

For Mozambican rural areas, local development is necessary, based on people's capacities and which, freeing them from global economic instruments, enables and guarantees their quality of life. Therefore, development needs freedom of choice as a criterion for development itself (Sen, 2001, pp. 30-289). It should be a form of development that contributes to the social integration and cohesion of the place and increases the capacity to be able to earn a living for yourself (endogeneity), confidence in your own strengths (self-care), awareness raising (such as health awareness) and the exercise of professions (as competence performance).

For further studies, we propose to check locally to what extent and how, after adult education, social integration, the role of local communities and people can bring about rural development. Likewise, it is necessary to verify to what extent and how the conscious and responsible participation of the local community in the initiatives (choices) contrasts with the forms of assistance and dependence on foreign economic incentives and, at the same time, can bring local development.

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