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- GWYNETH HENDERSON:** In this week's 'University Report' from Tanzania an evaluation of their biggest adult education campaign to date, but first the return of a familiar voice! As you know Cosmo Pieterse left 'University Report' last September to take up an appointment at the University of Ohio in America in African literature - well he's back - unfortunately only temporarily - but long enough for me to drag him in. I don't think I'm alone in getting very muddled in the distinction in America between Black Studies or Afro-American Studies and African Studies - so I asked Cosmo first what in fact is their relationship?
- COSMO PIETERSE:** In the first instance perhaps one should define Black Studies as Afro-American Studies. In other words, the study of the language, the literature, the culture generally of the black American, of the man who was called the Negro at one stage, and is now called the black American or the Afro-American. On the other hand there is African Studies which I suppose had its biggest development during the early 60's, after the time of the Independence of many African countries. The Black Studies Programmes generally include quite a number of white Americans. At Atens for instance, Ohio University where I was, for six months now, one had probably about two thirds of the students in Black Studies, certainly at least half of the students are white American students. So that it is not an exclusive type of programme, it is a type of programme that says there is a black experience that has to be seen as a particular, a peculiar kind of experience, and that other Americans should share where they can, but certainly black American students have the right to be instructed upon, to be taught about. Generally it is one that is in the charge of, that is guided by black Americans. At Ohio University for instance the Dean of Black Studies is a black American, and I think all the Faculty there, that is staff teachers, instructors are black Americans, or in the case of one person who is the visiting lecturer, an Africa. Now this, to some extent, also shows the link between African Studies and Black Studies. Ther African lecturer is from Nigeria and he was hired by, as I was hired by, the African Study Centre, but he was shared between the music department - the African Study Centre itself has no department, it is only an administrative department, it is a programme rather than a teaching department. So between music and Black Studies he spent his time, and this is something that I think one finds generally, that African Studies does

wherever it can share interests with, share programmes with, Black Studies and with other relative departments. I think it is mainly from the point of view of the Black Studies Institute and it is something that African studies are generally sympathetic to. There should be a vital, a real living link between Black Studies and African Studies and it should be a viable one where programmes can be undertaken together, where perhaps also instruction can be shared.

GWYNETH HENDERSON:

You're painting a rather glamerous picture of the way people do in fact see this link between African/Afro-American Studies. In fact one hears so much, or perhaps I should say, one hears so many stories from Africa of the inability of people who have worked on black studies programmes, are themselves black, from America, going to Africa and finding that they cannot, and do not, fit in. Is this a subject that is thought about?

COSMO PIETERSE:

Very much so. I cannot remember the precise date of the publication of a magazine called 'Black World', it used to be negro diagest where a very searing article was published from Africa written by a black American who lives in Africa, I think in West Africa, probably in Ghana, who took to task, and very severely so, black Americans who came with all kinds of attitudes, the attitude of 'We are a developed country, we know how things should be, we will bring about eradical change, a revolutionary change in a matter of twenty-four hours'. It dealt with attitudes, the kind of big man super black attitude, super-man is very often now in some areas, in the black American experience, almost equated with the black who has got all the outstanding attributes. I think much of the fricton has been caused in the past because of a rosy glamerous picture that has been painted. The mother country, as Africa is very often known, and then the experience of coming to Africa and finding that things are not the ideal, or the idealic situation that one has had from, especially say, the negritude type of writing. No, there has been a much more realistic assessment to, and much more I think, because of this greater realism, much more involvement with the African situation. I was lucky enough to have met somebody who worked in Dar-es-Salaam for about, I think, a year, and then in a number of African countries going Norther for about six months, and from him ones gets the impression that there is this feeling now that Africa is part of a whole scheme. Generally the scheme is used, is described as the 'near-colonial experience', and this near-colonia is something that people are very much aware of and its mainly in this kind of direction that this new link between black experience and the African experience is seen.

GWYNETH HENDERSON: Cosmo Pieterse who has unfortunately flown back to Ohio University already. And now Wakati Wa Furaha - a Time for Rejoicing in Tanzania - this was, as you'll probably remember, the name the Institute of Adult Education at the University of Dar-es-Salaam gave to their biggest adult education campaign to date. Called 'A Time for Rejoicing' because the campaign coincided with the tenth anniversary of Tanzania's Independence and was based on Tanzania's history, past and present. The campaign used several different tactics - ten radio programmes, a text book, a group study guide and group leader manuals. Well all this Hugh Barrett told us six months ago and now he talks to two of his colleagues in the Institute about the results of their efforts - Isa Nkondo a resident tutor in Dar and Budd Hall a Research Fellow who's been working specifically on an evaluation of the campaign. As I said the basis of the campaign - radio programmes and group study. Now we know that group study is much more effective if each group is well lead - so to begin their discussion Hugh Barrett asked Bud Hall how effective he felt the training of group leaders had been.

BUD HALL: We are quite interested in the evaluation in finding out whether or not the material which we presented was understood very clearly. Of course when you are running a two stage training programme, that is where you train a small number, who in turn train a larger number, you are very interested in making sure that the material is very clearly understood, so that there is no slippage between the first stage training and the second stage training. We did find that there was some difficulty in understanding the use and co-ordination of the radio programmes with the books with some study guides which had been prepared for the groups.

HUGH BARRETT: Yes. Isa, you took part in both stages of this training with both groups of trainers and actually of group leaders. Can you pinpoint where the difficulties came in training?

ISA NKONDO: The major difficulty was in the first stage - how to use the text book, how to use the study guides in connection with the radio programmes.

HUGH BARRETT: It's interesting then that the most difficulties seem to be in the first stage where the participants were of presumably better, higher educational background than in the second stage. Can you say something about the numbers of people, what was the target number of people to be trained as group leaders?

BUD HALL: We had hoped that we would get somewhere between one thousand and two thousand study group leaders. We think that we trained somewhere between one thousand six hundred and two thousand four hundred study group leaders. Not all of whom, incidentally, had groups of their own.

- GWYNETH HENDERSON: Well it would seem that Bud Hall is being rather vague about figures still - but of course distance and communication in a country the size of Tanzania makes the collection of information a long process. But then all the study group material, text books and so on had to be distributed in the first place and this too must have been a problem. With this in mind Hugh Barrett asked Isa Nkondo how distribution had been done.
- ISA NKONDO: Distribution of study material is the most complicated part I should think of the campaign. First of all it was very difficult to know how many groups we are going to have. Secondly we were short of funds to buy enough material for all the groups. Anyway we intended to supply thirty text books for each district hoping that there would be about thirty groups from each district. This was really a very very small number of groups and in certain districts there were more than thirty groups, and secondly only the group leader had the chance of seeing the text book, the rest of the members of the group didn't have a chance of seeing it.
- HUGH BARRETT: Am I right in thinking that in one sense that didn't matter too much because the text book was designed to be read aloud in groups.
- ISA NKONDO: Yes, this was one of the advantages. The organisers from the beginning saw this problem and they tried to prepare the text book in a way that it could be read aloud to the rest of the members of the group. The radio programmes were not prepared in a way that they could be self-sufficient, but the text book and the study guide was prepared in a way that it could run a study group without a radio.
- HUGH BARRETT: Wouldn't the case be really that provided that you've got a well trained study group leader, then the very smallest amount of material for that group would enable the group to function quite effectively.
- ISA NKONDO: Yes. the success of the group depends on the group leader.
- GWYNETH HENDERSON: The success depends on the group leader - and of course on the availability of text book materials and of course on the availability of text book materials and of course too when you mount your campaign. In fact it seems the timing of this one clashed with Ramadan and that created problems - but what about the third ingredient, radio? It's often said that radio is the only really effective medium for getting through to the bulk of people in most African countries and yet, of course, radio has its problems. Like sets break down, you can't get batteries and other such infuriating happenings. So Hugh Barrett asked Budd Hall what is evaluation of the campaign had shown about the use of radio.

- BUD HALL: I think that this is one of the points which we were most concerned with at the beginning of the campaign, and that is granted that there are large number of radios in Tanzania, even in rural Tanzania, the question is just how many are there? And would it present the problem if, as in our case, we could not present radios to each group? Would that be a problem in running the campaign? We have found in asking *D.E.O's and in reading the reports from the groups, we have found that the lack of radio has not been a problem at all.
- ISA NKONDO: This is a very interesting question because during the first stage of war training the D.E.O's or the organisers at the high level thought that this would be a major problem - batteries and radio, but it was very interesting to find out that at the end it wasn't really a major problem
- HUGH BARRETT: Well what conclusions is the Institute drawing from this evaluation in general?
- BUD HALL: I think that one of the aspects of the evaluation which we are most pleased with, we're quite interested in finding out some information about the participants themselves because Tanzania, and particularly the Institute of Adult Education, is interested in reaching the people, it's interested in reaching masses of people in the rural areas who are of course farmers, and we have now found out that three out of every four of them were farmers.
- HUGH BARRETT: What about sex? One suspects that women are rather backward in coming forward to take part in adult education, is this true?
- BUD HALL: Well, we have the ratio of about two males to every female in this particular campaign.
- HUGH BARRETT: Would that be good Isa?
- ISA NKONDO: Yes, that is excellent. And another interesting thing discovered in this campaign was the method of group study, it was really very interesting to find out that even the ordinary people manage to count the literate and illiterate who are sitting together discussing, and it was interesting to see that some of the discussions were very lively, and I think the Institute discovered that this was one of the best methods of teaching adults in Tanzania.
- HUGH BARRETT: Is it the Institutes intention to go on with this?
- ISA NKONDO: Yes, I think so. We are not sure what will happen next year but plans are on the way to have another national campaign, and more interesting people or members of groups have asked this type of adult education to be a permanent feature in Tanzania. I have got piles and piles of letters in question to this.

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