THE EXPERIENCE OF ADULT LITERACY IN NORTHERN NIGERIA: THE CASE FOR A NEW MODEL IN KADUNA STATE

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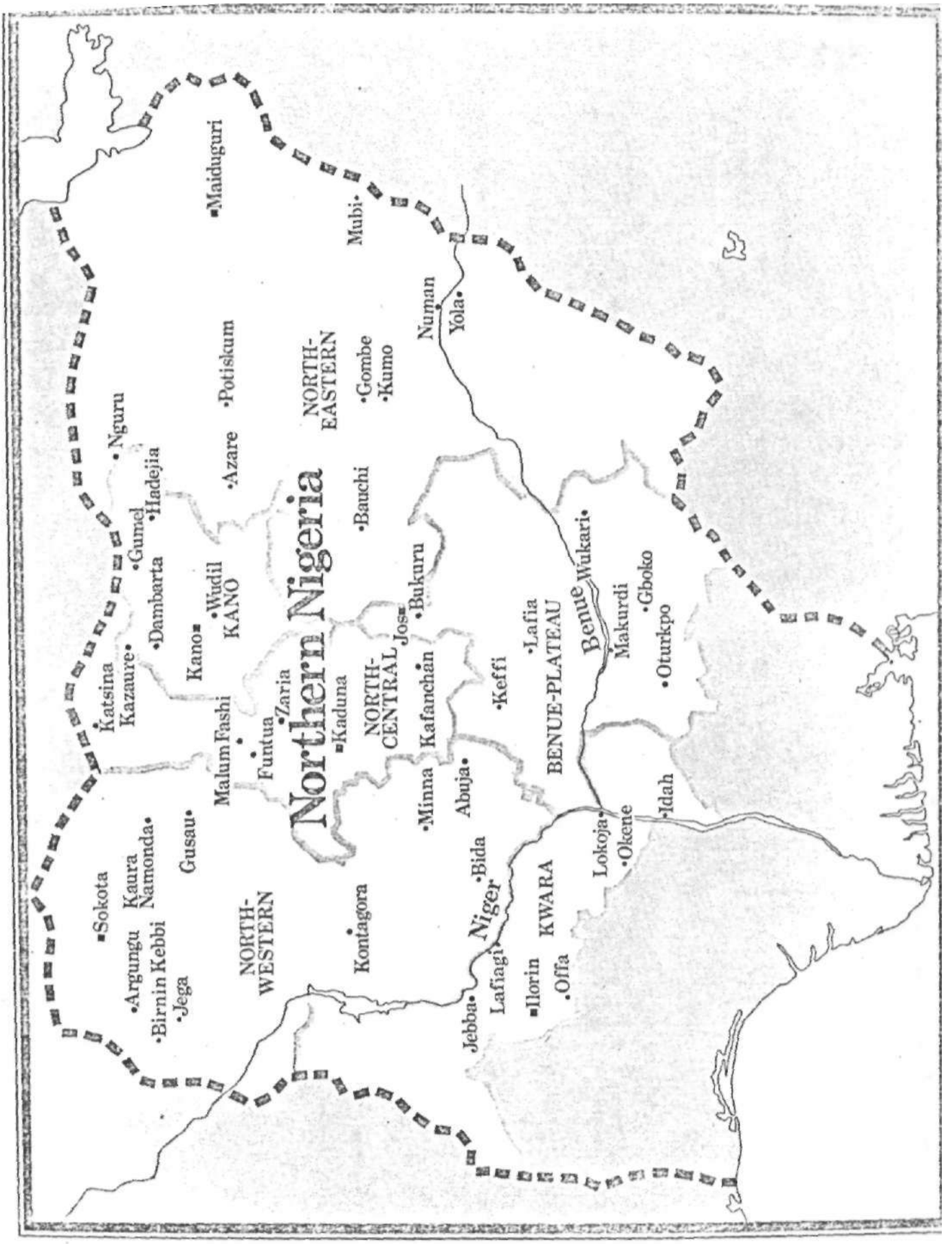


FIGURE 1. LOCATIVE MAP OF NORTHERN NIGERIA

Source: Anthony Kirk-Green & Pauline Ryan, Faces North: Some Peoples of Nigeria, Pikin Publications Ltd., 1975.

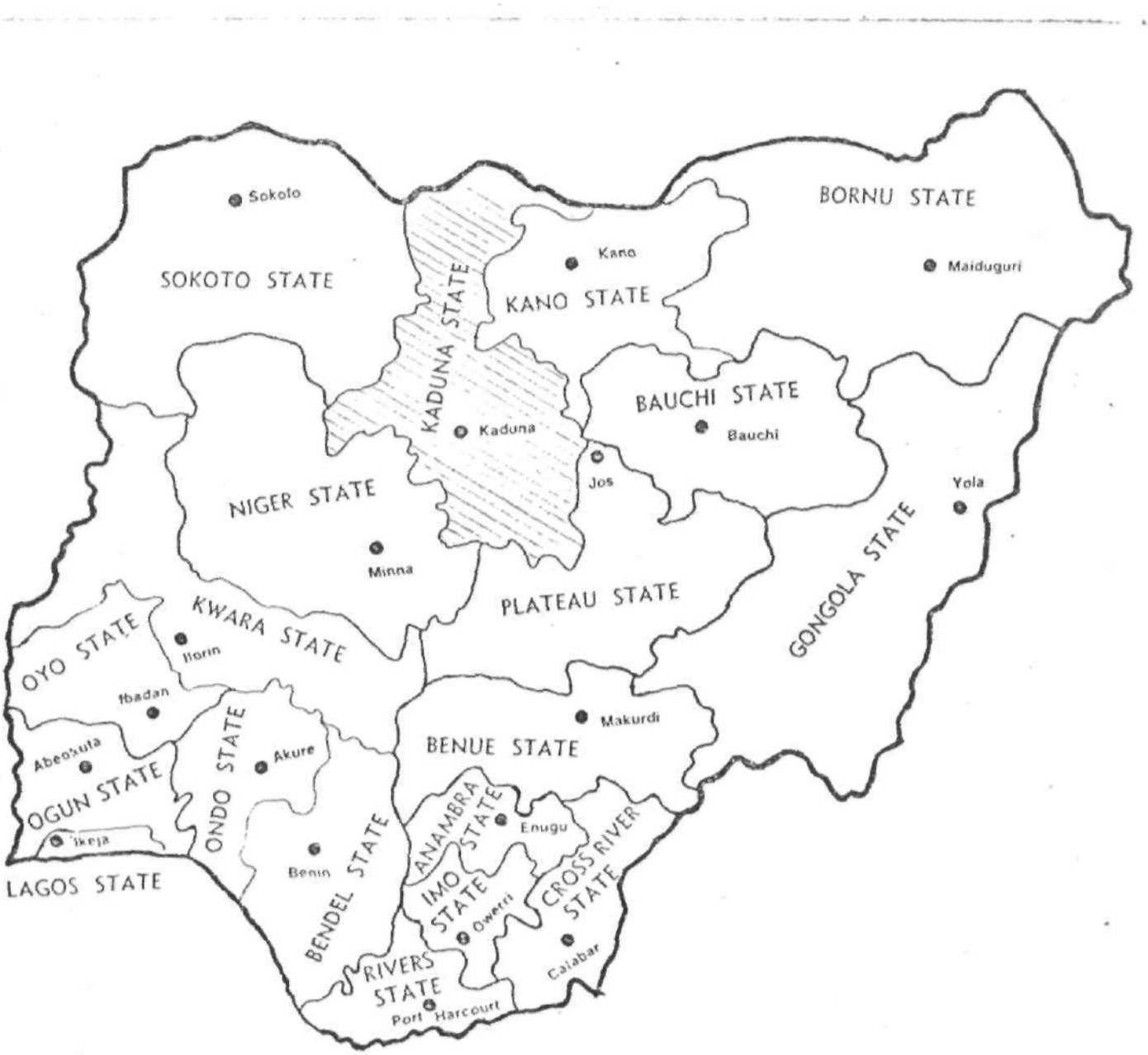


FIGURE 2: NIGERIA: THE 19 STATE STRUCTURE SHOWING KADUNA STATE (shaded)

Source: The Nigeria High Commission Office, Edinburgh.

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ABSTRACT

One of the most essential factors in a country's progress is the development of its human resources. This factor is wanting in Nigeria in which the majority of the population is illiterate. In view of the importance of adult literacy in national development, the thesis tries to suggest a multi-media strategy of teaching adult literacy by television, and this is in addition to the existing literacy classes.

The background interest to this study is described briefly in Chapter One. This is followed in Chapters Three and Four by the backgrounds to the geography and adult literacy in Northern Nigeria. In Chapter Four an attempt is made to look critically at the adult literacy approaches in Kaduna State. Chapter Five, which is devoted mainly to the recommendation of television as an additional media for adult literacy, discusses: the organisation of the television literacy classes; and the importance of the multi-media approach in adult literacy. The concept of the new literacy and the importance of relevance, participation and cooperation in adult literacy are also discussed. The chapter also examines the importance and the distribution of television community viewing centres in Kaduna State.

The thesis concludes by stressing, in Chapter Six, the importance of relating the programmes of adult literacy to the problems or interests of the learners. It also points to the fact that the major burden of responsibility for adult literacy education in Nigeria rests squarely on the shoulders of the Federal and State Governments.

CHAPTER ONE

GENERAL INTRODUCTION

A. BACKGROUND TO INTEREST IN THE STUDY

Illiteracy is a world problem. It goes hand in hand with poverty, disease and backwardness. It is the twin sister of underdevelopment which is characteristic of the Third World. Nigeria is a Third World country; 70% of its population is illiterate; and about 80% live in predominantly rural settlements.[1] This rural population is essentially backward and underdeveloped. The concept of development in Nigeria had concerned itself primarily with the construction of dams, roads, industries, gigantic edifices, etc., without taking the human element into serious consideration. Besides, these developments had been concentrated mainly in the urban areas where only 20% of the population live. Thus the better roads, improved transportation, clean water, better drainage, better health services, better schools and television etc., all of which are enjoyed by the urban minority, scarcely reach the rural majority. Paradoxically, however, it is the rural population that grows enough food to feed the urban population: it is the rural population that provides all the cash crops for foreign exchange: it is the rural population that nurtures the cultural heritage.

Adults in any nation are the instruments of change. But education in Nigeria has not only neglected the rural communities, it has also neglected the adult population. In other words, the educational needs of the adult population are the most neglected of Nigeria's national resources; adult education is second rate education compared to that of formal schooling. Nowadays, however, the

dialectics of education for sound development suggest that no effective progress can be made if the majority of a country's population - particularly the majority of the adult population - remains illiterate. Frederick Harbison rightly argues:

> The progress of a nation depends first and foremost on the progress of its people. Unless it develops their spirit and human potentialities, it cannot develop much else - materially, economically, politically or culturally. The basic problem of most of the underdeveloped countries is not a poverty of natural resources but the underdevelopment of their human resources. Hence their first task must be to build up their human capital .... that means improving the education, skills, and hopefulness, and thus the mental and physical health of their men, women and children. 2 (author's underlining)

In Northern Nigeria, where the incidence of illiteracy - in Western script - is more pronounced than Southern Nigeria, the war against illiteracy appears to have been a losing battle. As far back as the 1940s both the Government and voluntary agencies have been organising adult literacy programmes in Northern Nigeria, mainly through the medium of adult literacy classes. The literacy programmes, which have been based mainly on the teaching of reading, writing and basic arithmetic, have had a somewhat minimal effect on the overall development of the majority of the population. The lack of literacy has imposed constraints and difficulties in imparting knowledge and developing skills to the majority of the people.

Looked at from another angle, adult illiteracy is not only a contradiction to national development, it is also an antithesis to children's education. No matter how elaborately planned a formal education system is, if the parents of the children being educated within the system remain illiterate, the result must be but a perpetuation of the cycle of deprivation; a cycle in which there is

a continuous transmission of illiteracy, with all its problems, from generation to generation. Thus, to break this cycle, it is necessary to educate the adult men and women who, in turn, will educate their children.

However, the 1970s have introduced new hopes for the war against illiteracy. Both the Federal and State Governments of the Federal Republic of Nigeria (as will be shown later in this thesis) are making determined efforts to reactivate the war against illiteracy as a positive step to securing rapid and meaningful development of the country. Other voluntary agencies like the religious bodies and the NNCAE are encouraging the tackling of adult literacy as the starting point for national development. Professor E. Akande Tugbiyel, President of the NNCAE, in an article captioned "The Need for a Good Philosophy of Education", rightly emphasized:

> The war against illiteracy and ignorance must be fought from all known angles and with all available weapons and techniques we can devise. 3

It is in the light of this appeal, and particularly the positive response by the Nigerian Government to the eradication of illiteracy in the shortest possible time that television, in cooperation with the existing media - literacy classes, radio, and print - is being suggested as an additional instrument to help with the eradication of illiteracy in Kaduna State in particular and Northern Nigeria in general.

B. OBJECTIVE OF THE THESIS

The importance of adult literacy in national development appears to have been clearly realised by the Federal and State Governments in Nigeria. In order to hasten the promotion of adult literacy

education, this thesis suggests an additional instrument to complement the existing media for teaching - the television. The thesis also seeks to present a new concept of adult literacy - in Kaduna State - which in practice transcends the traditional literacy concerned as it was only with reading, writing and basic arithmetic as ends in themselves. In other words, not only does the new literacy involve the receiving of knowledge through the traditional paternalistic process of the current literacy practices, it extends far beyond this. As Paulo Freire suggests: "The adult literacy process must engage the learners in the constant problematizing of their existential experience."[4]

Since the new adult literacy involves the study of environmental aspects in relation to the betterment of individual and community life throughout the nation, the thesis commences with a geographical definition of Northern Nigeria in general and Kaduna State in particular. Only such geographical features directly relevant to the discussion of the television literacy programmes have been selected for definition - the historical and current importance of towns and cities, particularly rural towns: the functioning of these towns and cities as centres of diffusion of information and culture. The importance of the towns and cities to this discussion is their contribution to the distribution of television since television has a strong bias to the urban type of settlement. Also attempted is a survey of the major economic activities in Northern Nigeria.

In a discussion of Kaduna State the spatial distribution of the population is described as this is considered vital to any adult literacy programme but even more so when television is involved. Not only is the distribution of population noted but the communication

systems joining the urban and rural towns are studied as are the major economic trends together with their seasonal trends and the recent political development in Kaduna State - and Nigeria as a whole - the change to a system of Local Government.

Having mentioned some of the socio-cultural and socio-economic forces in Kaduna State, an examination of the social and economic effects of television on these forces is attempted. While the author believes that television is a powerful media of communication, he also nurses the fear that the same television, if not properly handled, could provoke socio-economic, socio-cultural and socio-psychological disasters engulfing viewers and the country as a whole. In other words, the television must only be used with caution. According to W.A. Belson's research work on the social effects of television:

> Some people fear that: TV would kill people's interests, dull their initiatives, make them lazy and inert, impair imaginative and creative activity and dull the corporate character of family life. 5

Edward Contreras rather feared that television as a medium was developed more as a commercial instrument and, indeed, commercial advertising is a feature of all but a handful of the world TV systems. In other words, the TV has stimulated the masses to 'unrealistic' material demands.[6]

These are but some of the many speculations about the negative social effects of television and, though more research is required to substantiate these fears, it may be safer to acknowledge the possible dangers.

Having looked at the environmental setting of Kaduna State, Chapter Three is devoted to the background of adult literacy in

Northern Nigeria. The problems which have beset adult literacy programmes since their inception in the 1940s are studied and the main finding from this study is that, to be successful, adult literacy in Nigeria - as in other countries of the world - must be encouraged by active government participation. The role of voluntary organisations like the Christian Missions - pioneers in adult literacy work in Nigeria - is also examined. Having traced the progress of adult literacy education from the 1940s to the early 1950s, during which period substantial advances were made because of the interest of Federal and Regional Governments as well as that of the LAs, the next stage up to the late 1960s is discussed. This is the time when adult literacy education remained static and scarcely went beyond the teaching of the three Rs. During the 1970s however there was a re-awakening of interest by the Federal and State Governments in the education of adults and, for the first time, experiments were carried out by various State Governments on the implementation of UNESCO functional literacy with considerable success. In 1971 the formation of the NNCAE, a body whose members are drawn from all adult literacy institutions in Nigeria - including interested individuals - took place. This body is responsible for evaluating the role adult education plays in meaningful national development and provides advice on issues concerning adult education in Nigeria to the various Governments. It is the NNCAE that has successfully influenced the Federal Government to become actively involved in adult education work. As has been seen earlier in this thesis, it becomes very evident that success in the adult literacy field is very dependent on enthusiastic and active support of the Nigerian Governments and this is particularly true when experimental use of an expensive media like

television is tried. Government support, and the support of all known interested institutions is vital to the success of such a venture.

Chapter Four takes a close look at adult literacy work in Kaduna State and it examines the approaches to adult literacy in the State. The strategies involved are discussed and the three main approaches are examined in detail. These are:

(a) Integrated adult literacy - This is typical of UNESCO's work - oriented functional literacy - an economy oriented literacy where the teaching of literacy is integrated or fused with the chosen economic activity to be mastered.

(b) Semi-integrated adult literacy - This is literacy taught alongside other human needs: it may be literacy with religious education; literacy with community development; or literacy with the teaching of home-craft. Post-literacy, where either English or Arithmetic is taught to enhance job opportunity or promotion, may be included in this section. In each case, the literacy taught is not integrated with the chosen field of interest.

(c) Non-integrated adult literacy - This is the mass literacy approach and the most common practice of adult literacy in Kaduna State and Northern Nigeria. In this strategy only literacy is taught with scanty or no follow-up materials. The approach is considered to be a multi-functional one since individuals are left to channel their use of literacy according to their varied needs and interests.

On completion of a critical examination of these three strategies, non-integrated literacy is considered to be the most rational approach

for television. This is perhaps where the lack of literacy is felt most and television, if properly and effectively used, will never be short of literacy students.

To achieve an effective mass television literacy programme, the administrative machinery must be sound and the chapter goes on to take a critical look at the adult literacy administration under the now obsolete LA particularly noting the inherent weak points which ultimately led to the retrogression of adult literacy in Kaduna State. Thereafter there follows a study of the new administration together with the new LG system which promise well provided that detrimental factors such as bureaucratic procrastination in vertical communication, fiscal inadequacies and working in isolation from other governmental and non-governmental bodies, are not carried forward from the old system. Television broadcasting, especially when it is a mass approach must be backed up with efficient communication channels, adequate funds and co-operation, if it is to succeed.

The chapter also discusses the dimensions of adult literacy in Kaduna State and the roles played by the State Government, the ABU and the Christian Missions are touched on briefly. A detailed account of the experimental television literacy programme of Kaduna and Kano States is followed by the conclusion of the chapter where the case for the use of television for mass literacy is argued. There is little doubt that the use of television in this way has been strongly influenced by the fact that media such as television, radio and the printed word have been successfully used in many countries for the mass diffusion of ideas leading to the required national development. Ignacy Waniewicz observed:

> There is convincing evidence from projects in many parts of the world that the mass media can be effectively applied to the development of resources to meet basic, economic, social, educational and cultural needs. Experience to date is sufficient proof, and the urgency of extending the scale and effectiveness of adult education is so great that the evidence should be placed on the massive application of known media of communication to the priority task of all countries. 7

Later on in this chapter mention is made of one or two countries that have successfully used the mass media - television - in adult literacy education.

Chapter Five discusses three main models for the organization of the TV adult literacy programme. The chapter opens by introducing the policies of the Kaduna State Government on rural electrification, ruralization of the TV media and the encouragement of adult literacy education and enlightenment throughout the State.

The first model discusses the rationale of expansion of the television viewing centre: the greater the number of viewers the lower the unit cost of the programme production. Moreover, if the viewing centre is used as a multi-functional community centre this further reduces the cost of the literacy programme. Therefore, to cope with a large number of students, the need for a more effective organisational strategy than the current one is suggested. Some of the essential new elements considered in this new approach stress the importance of adequate training for literacy staff; co-operation from local to international level; and serious government commitment to adequate financial support. Motivational elements of relevance to the learner and what is being taught; clarity of communication; reliability of the subjects being taught and promptness of communication throughout the bureaucracy, are also discussed.

Model two, entitled 'The Multi-Media Approach', discusses the importance of the combination of media in broadcasting in the pursuit of social change. The new literacy therefore views adult literacy as not just a presentation of the content of that which is to be taught but also as a process of experimental problematization leading eventually to the desired social change in the community. In this way programme producers and script writers cease to be the only sources of knowledge. They are, through dialogue, capable of being educated by the educatee. The importance of participation in programme production by all - the educated, educatee, and the community - is discussed. The importance of timing of literacy programmes is stressed and suggestions are made for those times which are considered most effective. Video technology to encourage community discussion is examined and its use recommended.

The third model deals with the distribution of the TV viewing centres. An attempt is made to see the viewing centres as community centres and not just places for viewing television programmes in the evenings only. Factors influencing the selection of towns for the location of viewing centres and the difficulties encountered in finding convenient sites are discussed.

C. PRESENT STATUS OF THE LITERATURE

Apart from the experimental television literacy programmes discussed in Chapter Four, the idea of teaching adult literacy is a new venture to the whole of Nigeria but, as mentioned earlier, the idea is not new in the world scene.

Italy, for example, is perhaps one of the pioneer countries in the successful use of television to combat illiteracy.[8] The literacy programme,

'It's Never Too Late', aimed at teaching literacy and giving fundamental education. By 1950, illiteracy in Italy had been reduced to two million and it was at this two million illiterates that the television literacy programme was aimed. Most of them lived in small towns scattered throughout Southern Italy and they were to be reached by television. Thus, six years later, there were 15,000 adults receiving instruction in about 1,000 viewing centres. There were two levels of instruction: the beginners' course and the advanced course, each meeting three times a week. Examination pass rates of 75% to 84% have been recorded and, in later years, research has shown a viewing audience of one and a half million.[9]

The Ivory Coast is another country that has successfully used television in the war against illiteracy. Recognising the impossibility of tackling illiteracy using the traditional methods of teaching (i.e. literacy classes), the Ivory Coast introduced the use of television in 1960.[10] The first programme, in Abidjan, the capital of the country, was an experimental one and its success led to the extension of the project to the rural areas. In fact, what had initially started of as an experimental programme became an accepted strategy for literacy teaching in the Ivory Coast. Total enrolment for the literacy programme is not known but, in Abidjan alone in 1966, there were 720 adults receiving television lessons in 23 viewing groups; in 1964/65 407 had finished the beginners' course and 350 had registered for the second course.[11]

Other countries such as the United Arab Republic, Kenya, Brazil, Mexico and Guatemala, have employed television to teach adult literacy.[12]

Despite the fact that many countries use television to teach adult literacy the author found it very difficult to gain access to what he considered to be the most relevant literature on the subject. Thus, apart from the Ivory Coast project, the literature studied was in fact obtained from the more developed countries in Europe and the United States of America. The more relevant literature from less developed countries was obtainable only printed in either Spanish or French and efforts to obtain examples from the English-speaking countries in this category met with little encouragement. Thus research into relevant literature is necessarily limited.

D. METHODOLOGY

The methods of approach involved the reading of relevant literature, interviews and discussions. A large part of the literature read came from libraries within Edinburgh: the Department of Educational Studies and Centre for African Studies as well as the main University Library, University of Edinburgh, and the National Library. During a research trip to Nigeria in the months of March and April the author also visited the A.B.U. libraries, the Kashim Ibrahim and the John Kennedy libraries.

Owing to the paucity of relevant reading material for research, it was found necessary to rely, to a large extent, on interviews and discussions with appropriate persons within the fields of adult education and television broadcasting.

In Britain several visits were made including a visit to the Craigmillar Festival Society Exhibition in East Market Street, Edinburgh,[13] and to the Dunfermline College of Physical Education.[14] The purpose of these two visits was to gain some insight into the operation of the portable VTR and to discuss its role in education.

Contact was also made with James Boyle of the BBC's Further Education Section to find out about the organisation of Britain's adult literacy programme, 'On the Move'. This led to another visit to Glasgow for further discussion with Mrs. K.Z. Grieve of the Scottish Referral Centre on the general organisation of the television adult literacy referral programmes.[15]

Perhaps one of the most important trips made for research was that to Nigeria during the months of March and April 1977. As the thesis was being written at a period of administrative change - the transition from the defunct LA administration to that of the new LGs - it became necessary to travel to Nigeria to find out how the changes were likely to affect adult literacy administration and, among the information gathered, were the following points:

1. The current Kaduna State Government policies on:
   a. Adult literacy in Kaduna State.
   b. The administration of TV viewing centres in the State.
   c. Rural electrification.
   d. The structure of the LG system and how it affects adult literacy organisation.
2. Kano and Plateau States adult education sections were visited to find out their current adult literacy programmes and plans for the future. Problems of adult literacy in these states were also discussed.
3. Visits to the ABUs, AERLS and Centre for Adult Education and Extension Services Unit were aimed at finding out how they would fit in with their current public enlightenment and adult education programmes especially with regard to the rural communities, and their present problems and plans for future rural-oriented

programmes.

4. Visits to the Baptist Convention Mission and the CMS - both in Zaria - were aimed at getting some idea of the strategies employed in their adult literacy programmes. The role of the ECWA adult literacy programme was read about in files in the Adult Education Section, Kaduna State.

5. Discussions at the NTV Kaduna were entered into with the object of finding out the policies of the TV station as regards adult educational programmes, particularly adult literacy; to finding out its role in the TV literacy programme subsequent to the take over of the viewing centres by the Kaduna State Government.

E. ASSUMPTIONS

On the basis of previous studies, several assumptions have been made for the purpose of writing this thesis:

1. That the fullest meaning of adult literacy for national development had been narrowly conceived in the past in Kaduna State and in Nigeria as a whole but that now it is gradually being realised in its entirety as a pre-condition for meaningful national development.

2. That the method of teaching adult literacy through the traditional adult literacy classes has achieved neither the desired success in the speedy eradication of illiteracy nor in the channelling of literacy for national development.

3. Consequent to the realization of points 1 and 2 above, that the Federal and State Governments would step up their support for adult education, particularly adult literacy work by employing every available means - literacy classes, television, radio, etc. -

to eradicate illiteracy as a necessary pre-condition for meaningful national development.

4. That the Kaduna State Government policy on rural electrification and the ruralization of television viewing would also take into account the important role of television in literacy education.

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14. Visit to Dunfermline College of Physical Education, Edinburgh, on 14th January 1977. Discussion with Michael Lindsay and John R. Clapperton on how to operate the VTR, its technical advantages and disadvantages and its role in education.

15. Discussion with Mrs K.Z. Grieve in her office at 96 Woodside Terrace Lane, Glasgow, G3 7XP, Scotland, on 21st January 1977. Discussion also with James Boyle at the BBC office, 57 Melville Street, Edinburgh, Scotland, on 21st January 1977.

CHAPTER TWO

BRIEF GEOGRAPHY OF NORTHERN NIGERIA

A. INTRODUCTION

At first sight it might seem strange that a whole chapter is devoted to the geography of Northern Nigeria in an examination of adult literacy. The reason for such devotion is not far fetched as it is imperative to understand the social and natural environmental problems in order to appreciate, and be able to relate these environmental problems to literacy programmes. Traditionally adult literacy programmes, which had been looked upon as ends in themselves, had scarcely related literacy to the learners' social and environmental problems. In the new literacy, which will be discussed in Chapter Five, an attempt will be made to try and relate literacy to the solution of some of man's environmental problems. Modern concepts in literacy education suggest that literacy education, to be useful, must be related to man's social environment - political, economic, social and cultural - and man's natural environment - savannah land or forest, dry or humid zone, etc.[1]

Thus, in view of the importance of the environment to literacy education, the chapter attempts a brief definition of the physical geography of Northern Nigeria and its major economic activities. This is followed by a short discussion of the existence of pre-colonial and colonial settlements in Northern Nigeria: this discussion is considered necessary because, if the use of television in rural areas is to be suggested, then some knowledge of population and settlement distribution may be considered necessary.

The spatial distribution of population in Kaduna State is attempted. This is then followed by a description of the major

economic activities in the State. The current political development in Kaduna State is mentioned briefly and the chapter concludes by discussing some possible problems which might arise should television be employed as a medium of communication in literacy education.

B. NORTHERN NIGERIA

1. The Land

The Federal Republic of Nigeria has an area of about 913,075 sq.Km., and over 600,000 sq.Km. of this lie in the Northern Region of Nigeria. The north is a vast plain lying completely in the tropics. These plains, which are generally less than 609.5m above sea level,[3] have two distinct plateaus which rise above their general level: the Jos Plateau which rises to an average height of 1,219m[4] and the Mandara Plateau which rises from the Adamawa Mountains, running northwards to the lowlands of Lake Chad. Northern Nigeria is banded to the west by Dahomey, to the east by the Republic of Cameroon and to the north by the Federal Republic of Niger.

Two important rivers provide a cheap and extensive network of internal waterways and communication: these are the Niger and its tributary the Benue. The two rivers join at Lokoja, then flow southwards - as the Niger - into Southern Nigeria, which finally empties its waters into the Atlantic Ocean. A lake of an area of 778 sq.Km. has been created on the River Niger by the construction of the Kainji hydro-electric dam some 110 Km. north of the Jebba.[5]

The second great drainage system of Nigeria is that which flows north and eastward from the Jos Plateau into the Yobe

river and which eventually empties its waters into Lake Chad.

The 1963 population count put Nigeria's population at 55,670,055 million and nearly 30 million of this population live in the Northern Region.[6] A brief description of the environment of the Northern Region follows together with a more detailed discussion of the geography of Kaduna State which has a population of about 4,000,000 inhabitants.[7]

2. Climate and Weather

The North lies entirely in the tropics and experiences two major seasons: the wet and dry seasons. The former commences about April and rounds up about September while the latter starts around October and ends in March. Two major seasonal winds are associated with these two seasons: the south-west winds, or the south-west monsoons, which blow from the sea and are rainbearing, and the north-east trades which blow across the Sahara into Nigeria and the effect of which is felt greatest in the Northern Region during the dry season. Since the north-east trades blow across the Sahara they are usually dry, dessicating and dusty and the dust which accompanies these winds is called the harmattan.

A distinctive characteristic of the climate of Northern Nigeria is the periodic occurrence of this harmattan dust haze from late December to March when, at places like Kano, visibility may be reduced to less than 500m for up to 48 hours.[8] This climatic condition contrasts markedly with the southern region of Nigeria where the harmattan is rarely experienced. An important feature of the harmattan is that, though temperatures

are comparatively cooler in the dry season than other months of the year, the air becomes extremely dry, especially in the Sahel Region - furniture made from poorly seasoned wood tends to crack and warp; books and papers are subjected to curling and the fine dust particles find their way into every conceivable article of household furniture and equipment. The harmattan season is followed by a period of intense insolation about April and after this period the rains are expected.

The beginning of the rains is characterised by very strong winds capable of tearing off branches of trees and causing considerable damage to roofs and houses. These early rains are usually preceded by dust storms and a red sky may denote the approach of such a storm which tend to be more pronounced further north in the latitudes of Sokato, Kano, Zaria and Maiduguri.

The average precipitation for Nigeria as a whole is approximately 127 cm but the further north one gets the lower the rainfall and by the time one gets as far inland as Sokoto, Katsina or Maiduguri, this amount has fallen to a mere 50.8 cm.[9] This area of very low rainfall is the Sahel Region of Nigeria and meteorological observations show that, since 1968, the rainfall of Sahel has been falling gradually every year,[10] with consequent considerable crop failure.

In an attempt to alleviate this rainfall deficiency, the Federal Government has introduced ground water schemes in the Sahel Region and over 17,000 wells and more than 200 boreholes have been dug or bored - this is in sharp contrast to Southern Nigeria which has a total of only 5,000 boreholes and open wells.[11]

The hottest period of the year in the Northern Region is during the month of April and the coolest during December and January. Temperature and humidity are significant to human life in that they can sometimes make life very uncomfortable. During April maximum daily temperatures are reached at around 2.00 p.m. the time when most farming activities in the vicinity of Zaria, Kano, Katsina and Maiduguri are kept to a minimum. This heat becomes even more uncomfortable with increased relative humidity. During the cold months (December and January) temperatures can be so low that the early morning and nights can become very cold and chilly. In Chapter Five the writer attempts to relate the organization of adult literacy to some of these climatic elements.

3. Agriculture

Over 70% of Nigeria's population is engaged in agriculture.[12] During 1971 and 1972 the agricultural sector provided 41% of the Gross Domestic Product (GDP).[13] Agriculture has played, and will continue to play, an important role in the economic development of Nigeria and it will continue to provide employment for a large proportion of the population. Also, with the growth in population of Nigeria at a rate of 2.8 - 3.0% per annum,[14] there is a need for better staple foods and better animal products in order to provide more food. It is also anticipated that agriculture will provide most of the raw materials for local industries as well as for exports.

In Northern Nigeria, the major cash crops are groundnut, cotton, tobacco, beniseed, ginger and some cocoa from Kwara State.

Most of the groundnuts come from the Kano area while most of the cotton and tobacco come from Zaria. Subsistence crops, such as guinea corn, millet, rice and yams, thrive well in most parts of the north. Root crops, such as yams, caesava and potatoes, tend to favour the southern parts of the Northern Region, or the riverine areas of the drier north. Vegetables thrive well in most places but the Jos Plateau, with its cool climate, tends to favour the cultivation of vegetables more than other parts of Nigeria.

Agriculture faces a number of problems in the north. The majority of the farmers are illiterate (though more in the Roman than Arabic script). This illiteracy among farmers acts as a constraint to the adoption of new farming skills; it is a deterrent to sound development. Other problems posed by soil erosion, soil poverty in predominantly lateritic crusts; beetles, weaver birds and the ball worm which attack root crops and cottons respectively.

The lack of adequate transportation is another problem. There is a shortage of transport facilities joining the rural with the urban centres. Most roads plying the rural areas are seasonal and become impassible during the wet season. All-season roads tend to link the major urban areas and capitals of the States. Poverty is yet another problem - most farmers are unable to afford ploughs, tractors, or any such simple machinery that would ease their farming operations. Perhaps one of the worst problems that militates against mechanization is the land tenure system which results in the progressive division of farm land into smaller units which are shared among members of the family.

This means then that plots may become so small that it might be problematic to use even the simplest farming machinery to work the land.

While the Federal Government and the State Governments are presently employing various ways and means to tackle some of these problems, there is an important role for adult education to play in making the farmers functionally literate in the adoption of new farming techniques, health and nutrition habits, and in the transmission of any knowledge that would lead to a better life.

4. Livestock

The north is the livestock rearing region of Nigeria. The national cattle herd totals 8.5 million of which 90% comes from the north.[15] The cattle owners are primarily the nomadic Fulanis who, like the farmers, are illiterate and look after their cattle in the traditional way. A characteristic attitude of these nomads is their continual mobility in search of pasture. This migration tends to correspond with the two seasons: basically they move northwards during the wet season and then southwards during the dry. They live in temporary grass huts which can easily be built or pulled down for onward migration.

During their wanderings the Fulanis maintain contact with the towns or urban centres. In these towns they sell their milk products or some of their livestock and also buy foodstuffs and other wares. Such contacts with towns and urban centres are of interest as, since television favours urban settlements, it follows that some of the Fulanis are in touch with the focal points of communication. However, to communicate effectively with the Fulanis

it is necessary to have an indication of their whereabouts at particular times of the day and seasons.

Since it appears that urban centres and especially rural towns are going to play an important role in communications with the rural communities, it is necessary to describe their general structure, definition and role as centres for the distribution of goods and services as well as nuclei of communication.

5. Northern Nigeria: Cities and Towns

There are many tribes in Northern Nigeria. The list below shows only four of the major tribes and their populations according to the 1963 census:[16]

Hausa	11,652,745
Fulani	4,784,366
Kanuri	2,259,091
Tiv	1,393,649

On the Jos Plateau are smaller tribes like the Birom, Sura, Angas and Jarawa only to mention a few - all speaking different languages and dialects. But the language commonly spoken in the whole of the north is Hausa, the language of the Hausa tribe which inhabits a large part of the lowland area (earlier on in the chapter described as the Hausa Plain). The Hausa community lived a rural life but they also had developed a system of cities and towns before the colonial era.

(a) Pre-Colonial Settlements

During the medieval period there were extensive trade links between the Sudan Zone of West Africa and Europe. This trade passed through the ports of North Africa. Gold was the most important trade commodity from the Sudan but, in addition, there were slaves,

ivory, ebony, hides and skins (the famed 'Moroccan' leather being derived from the area around Sokoto) and these goods were exchanged for salt (from the Sahara) and a range of European goods such as silver, copper, glass beads and clothing of various types. This medieval trade gave rise to cities which in Nigeria are called Birni. These birni settlements served as entrepôts of trade with North Africa and they were also used as centres for the replenishment of provisions for caravan journeys across the Sahara. Cities like Katsina, Kano and Kukawa, developed as a result of this trade and, as a consequence of the prolific trade in the Sudan Region, empires rose and fell - each trying to control it. As far back as the ninth century A.D., Ghana, Mali, Songhai, have built empires on the Sudan at different times. In the 11th century the Songhai Empire was scattered by a Moroccan invasion led by El Mansur. This fall of the Songhai Empire gave rise to the growth of the Hausa State of Northern Nigeria.

Thus, during the 14th century, the Sefawa dynasty was establishing the Kanem Empire in the area of Bornu.[17] Koramic law was extended throughout the empire and mosques were built in a number of places. At about the same time as the rise of the Kanem Empire, Hausa States were also rising into power - Gobir, Zaria, Kano, Katsina, Rano and Daura - and each performed a specific function with regard to the general security of the States. Daura was the spiritual centre; Zaria prided itself as a slave market centre; and Katsina and Kano were trading states. Kano, for example, was an important industrial city manufacturing leather goods, cloth and iron tools. According to Allan Frishman, during the 16th century Kano

city prospered from trade with Bornu, Gwanja, North Africa Nupe and its hinterland.[18] Kano - as described by Leo Africanus in the 16th century - was a city whose "inhabitants are rich merchants ..."[19]

During the 19th century, a nomadic invasion, led by Usman dan Fodio, over-ran and conquered the Hausa States. This invasion resulted in the destruction of books, records, houses, institutions and even some towns. It also led to the founding of new towns such as Gwandu, Gombe and Sokoto which became the administrative headquarters of the Fulani hegemony. Despite this invasion the Havea cities continued with their international and especially inter-regional trade. There was regional specialization in the manufacture of trade goods: Kano specialised in manufacturing textiles and leather goods, Katsina exported hides, skins and dried meat and Bornu, to the north-east - not one of the Hausa States - specialised in the export of rock salt mined from the shores of Lake Chad.

This international and inter-regional trade attracted different ethnic groups which constituted the city community. In the city of Kano, for example, there were Arab and Berber merchants; there were the Agadesawa (people from Agades) and Fulani - each group occupying separate quarters within the city. The city communities performed diverse occupations. Included in these were the Mallams (Hausa teachers), merchants, craftsmen, brokers, farmers, blacksmiths, hunters, musicians and butchers. Thus, by the 19th century, Northern Nigerian cities were cosmopolitan, each being a seat of political authority and a centre of economic exchange and therefore controlling an extensive area of territory. Within the spheres of influence of these cities were found lower gradations of settlements

like the Gari (town); and yet smaller ones like Kauve (village) and Unguwa (hamlet or isolated compound). In other words, a hierarchy of settlements had developed, the largest being the Birni, then Gari, Kauve and, finally, Unguwa, in that order.

Certain physical features characterise these cities. First there is the presence of the city wall, with several doors or gates leading into the cities. Then there is the palace of the city head, the Emir or Chief, covering an extensive area within the city, and it is usually walled. This palace is the central focus of the city and close to the palace is the central mosque. There is also a central market which consists of sheds lined up in rows. Close to these three structures are the city community settlements which are characterised by narrow streets. Thus, according to Akin Majogunje,

> .... palace, mosque and central market which occupied central positions in most Hausa cities emphasized the administrative, social and economic importance of the urban centres for the surrounding rural areas. 20

These cities and towns, apart from serving the functions of trade and crafts, also served as mechanisms of cultural diffusion and social etiquette among the common people. The mosque was the centre of much of this cultural diffusion while the mallams were active agents of literacy and Islamic education.

The southern half of the northern region is characterised by the virtual absence of pre-colonial cities. Most of the towns in this region were established during the colonial period, for example, Kaduna, Jos Kafanchan and Makurdi. In such new towns roads are better laid down geometrically than the narrow streets of the old Hausa cities. Some of these new towns have become administrative as well as commercial centres.

(b) Colonial and Post-Colonial Settlements

The advent of new towns during the colonial era has given rise to new structural outlooks of the traditional Hausa cities. In many city peripheries are to be found commercial centres which had been started by expatriates. These are modern shopping centres - the central business districts. Again, outside the city wall in places like Zaria, is to be found a community of Hausa settlers. These are people who have left the city wall to take advantage further afield of the new economic opportunities in new businesses. A typical example of such a community is Tudun Wada in Zaria.

Another class of immigrants into the towns are the non-Hausas who have come from all over Nigeria either to seek employment in a modern industrial establishment or to engage in some private business. Such a heterogeneous conglomeration of immigrants usually resides in areas - still outside the city walls - called Sabon Gari (New Town). In the Sabon Gari settlements, shops, residential houses, schools, churches, cinemas, houses and hotels are some of the characteristic features, and, with their wide streets, such settlements are usually better planned than the city.

Finally, there is the residential area of the high-income group - the Government Residential Area (GRA). Its wide roads, ornamental trees, gardens, lawns, facilities for horse racing, polo and golf, make it the most attractive and best planned part of the urban area. It is the imprint of colonial legacy. Thus today, when reference is made to an urban area or a city, particularly in Hausaland, reference is being made to a complex coalescence of several urban units; the walled city, Tudun Wada, the modern shopping centre, the Sabon Gari and the GRA; and, in bigger urban areas like Kano and Kaduna, also

included are the industrial estates. However, further reference to the structure of urban towns will be made when discussing the siting of television viewing centres in Chapter Five.

6. Definition of Urban and Rural Settlements

The categorisation of settlements - whether according to their size or function - into urban or rural may not be an easy problem to tackle, but recent studies tend to link urban settlements with economic development. However, Hoselitz,[21] in his studies, while accepting the view in part, pointed out that not all urban settlements portray, within their regions, aspects of economic development. Some urban centres, according to him, perform an opposite parasitic effect over their regions. Trewartha and Zelinsky, in their studies of population concentration in Africa, tend to suggest that a settlement of up to 5,000 inhabitants might be used to define an urban settlement; and they argue that Nigeria, whose population is about 20% that of Tropical Africa, would have nearly 35% of the urban population.[22] Cities (urban centres), according to Mabogunje,

> are essentially points of articulation of an economic system and that the efficient functioning is circumcised by the actual characteristic of the economic system, that is its productive capacity, its transport system and technology, and the general level of the income of the populace. 23

Yet one is not certain what level of technology or income or productive capacity or transport system a settlement must acquire before it is recognised as an urban centre. According to the Nigerian context, an urban settlement appears to be one whose major population is engaged in non-farming activities; and, according to the 1963 census, towns with a population of up to 20,000 or more aspired to

the urban status, while other settlements with less than this figure, and whose major population was engaged in farming activities, were regarded as rural.[24] Accepting this definition of urban status, Table I shows the degree of urbanization in the former six Northern States:

TABLE I[25]

PROPORTION OF EACH STATE POPULATION LIVING IN URBAN CENTRES WITH POPULATION OF 20,000 OR MORE PEOPLE, 1963

State	Total Pop. 1963	No. Urban	Population/ % State Pop.
North-Western	5,733,295	481,648	8.4
North-Central	4,098,306	505,602	12.3
Kano	5,774,840	343,685	6.0
North-Eastern	7,793,444	839,968	10.8
Benue-Plateau	4,009,407	378,013	9.4
Kwara	2,399,366	473,397	19.7

Apart from Kwara State - an extension of the Yoruba urbanization culture into the North - it is shown that in all the other states a much greater proportion of their population (up to about 90%) is rural.

Studies conducted by Akin L. Mabogunje showed that urban centres - and especially rural towns - play a significant role in farming activities. Table II gives some information about the degree of involvement of rural towns in agriculture.

TABLE II[26]

NIGERIAN TOWNS: PERCENTAGE OF AGRICULTURAL POPULATION

NATIONAL:	Male: 42.7%	Female: 32.1%

REGIONS	NORTHERN		EASTERN		WESTERN	
	Male	Female	Male	Female	Male	Female
Regional Averages	47.1	24.0	37.4	46.6	36.9	37.7
Towns with Pop. over 80,000	8.3	11.7	-	-	21.5	22.2
40-80,000	17.6	3.6	2.0	2.2	30.9	26.8
20-40,000	28.6	10.0	41.3	49.6	32.6	33.3
10-20,000	34.1	8.2	38.7	48.7	36.7	37.2
5-10,000	40.6	14.1	38.8	46.4	39.5	37.3

The general observation is that as the towns get smaller the more active their populations become in farming activities. The men in particular appear more active than the women. When the northern region is compared with the other two regions it can be seen that the men in this region participate most in agricultural activities. Conversely, the women in the north participate least when compared with the women of the other regions. This may be explained by the institution of purdah to which most of the Muslim women are subjected. Opportunities for contact with the outside world for women under purdah are limited. Though they may visit friends and relatives in the evening, during the day they may only be visited by other women and children. This makes it difficult to organize a face-to-face adult literacy programme for such women.

The transistor radio, which is a cheap media, found in many rural areas in Nigeria, can provide a good alternative, if individual households can afford to buy a set. Television, on the other hand, is an expensive media for communication, especially in rural communities. Nevertheless, it might be more advantageous to the country if planners and executors of adult functional literacy could be persuaded to concentrate this media in the areas where the people are most functional agriculturally thereby reversing the present trend of concentrating television media in urban centres.

As seen in Chapter One, there are regional differences in literacy, the North having the lowest literacy rate. This comparatively low degree of literacy in the Northern States would justify the need for extensive programmes of adult literacy in the region. The employment of other media (print, radio, television and literacy classes) has already been described in Chapter One and the role of television as a complementary media of adult literacy in respect of Kaduna State will be examined in Chapter Five.

C. KADUNA STATE

1. Introduction

Kaduna State extends from the railway junction of Kafanchan in the south to Katsina in the north (Fig. 3). Kaduna, once the capital of the entire Northern Region, is now the capital of Kaduna State. The state comprises the former Katsina and Zaria provinces, and covers an area of approximately 70,210 sq.Km. within which is contained much of the heart of Hausaland. A population of about 4,098,305 live

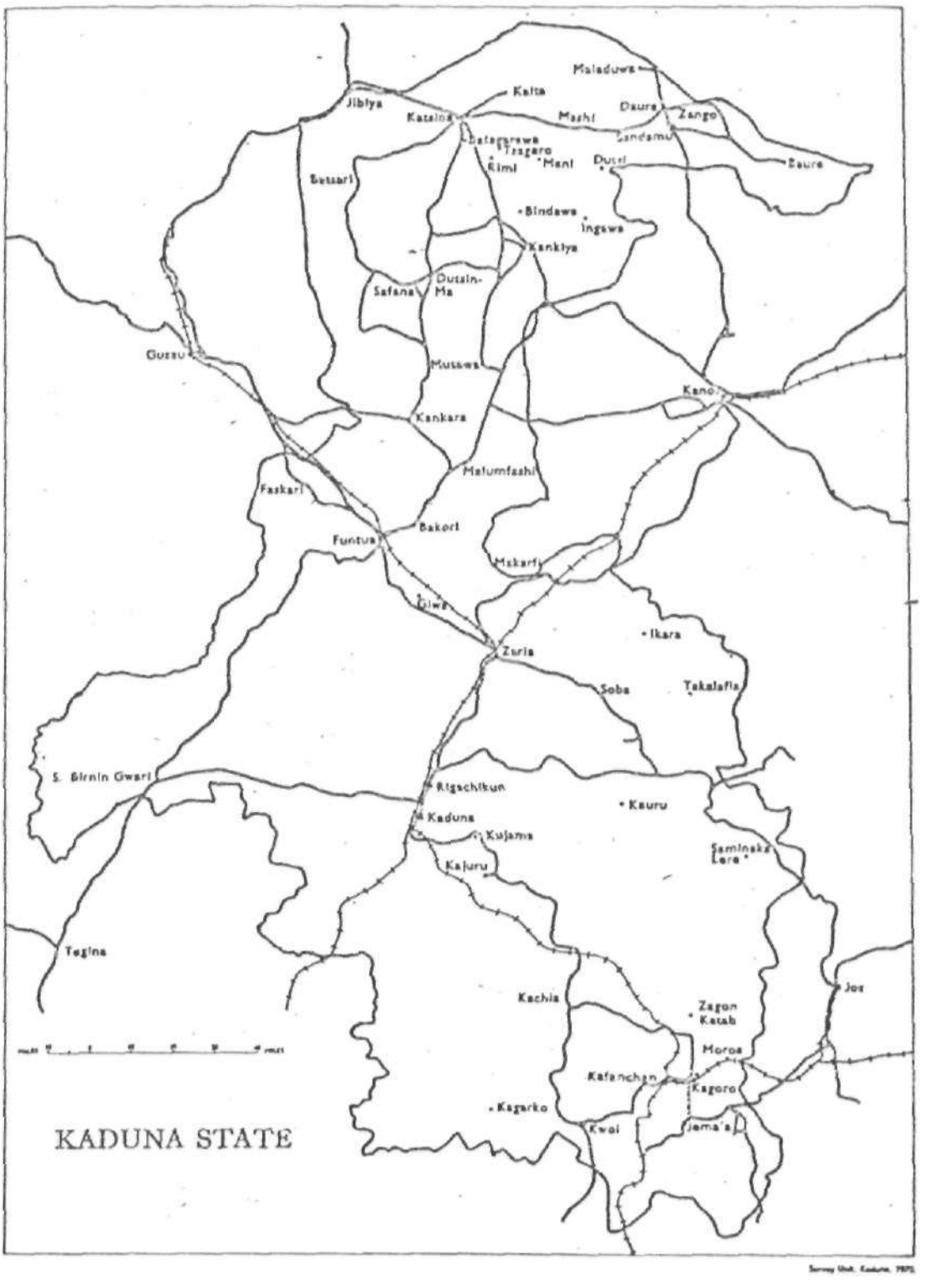


FIGURE 3: MAP OF KADUNA STATE

Source: Kaduna State Telephone Directory April-October, 1976.

in it.[27]

The major tribes occupying the northern half of the state are the Hausa, Fulani and the Maguzawa (the aboriginal Hausa-speaking communities of Hausaland). To the south of the state are to be found numerous tribes such as the Gwari, Kagoro, Kaje, Jaba and Kurama, only to mention a few. Thus the northern half of the state is predominantly Muslim while the southern half, which is inhabited by non-Muslim tribes and which has had significant missionary influence, is predominantly Christian. But one of the strongest unifying factors in the state is the Hausa language which is the lingua franca of all the tribes.

2. Spatial Distribution of Population

From the area and population of Kaduna State given above, the population density for the whole state is estimated at about 58 persons per square kilometre. But population is rarely evenly distributed over the landscape; certain factors have tended to concentrate the population in certain areas and deplete it in others. W.D. Norman, in the study of Zaria's rural economy with special reference to agriculture, noted two areas to the north of Zaria with varying population densities. Dan Mahawayi had a population density of 81 per sq. mile (31 per sq.Km.), Doka with 396 per sq.mile (154 per sq.Km.) and Hanwa with 709 per sq.mile (276 per sq.Km.).[28] Some factors have been presented by Jeremiah A. Gana to explain the inequity of this population distribution in the Zaria region, an explanation that can be applied to the rest of the state.[29] In his study, he observed that, around Anchau, Giwa and Igabi districts, their low population

densities are related to the low agricultural prosperities of these areas. Also, there is an increasing location of settlements along the major Zaria-Kaduna road as well as a further concentration of such gari-settlements as Igabi, Zangon Aya and Gadan Gayan. More of these settlements are to be found along the Zaria-Kano road. (Fig.4)

Further north, in Katsina Province, these factors operate in a similar way. There appears to be a greater concentration of gari-settlements to the east and south of the province, where there are more road networks, than to the west and the extreme north towards the boundary with the Republic of Niger.

Thus the northern half of the state lying between Zaria and Katsina is a land of cities and towns. Zaria, as already seen, is an ancient pre-colonial city, dating as far back as the 16th century.[30] Today Zaria is an educational centre with numerous schools and colleges. The Ahmadu Bello University, one of the largest Universities in Africa, south of the Sahara, is situated in Zaria. It is the administrative centre of the former Zaria Province. Katsina, like Zaria, is an old pre-colonial city as well. It has a large number of post primary institutions and has long been associated with higher education; the first high institution in the former Northern Region - the former's Katsina College - was situated here and the remains of the college still stand.[31] Daura and Funtua are other administrative towns within the former Katsina Province. All these cities and towns enjoy modern amenities like schools and colleges, hospitals, water supply, and electricity. They also enjoy good communication links with Kaduna, once the capital of the entire Northern Region but now the capital of the Kaduna State.

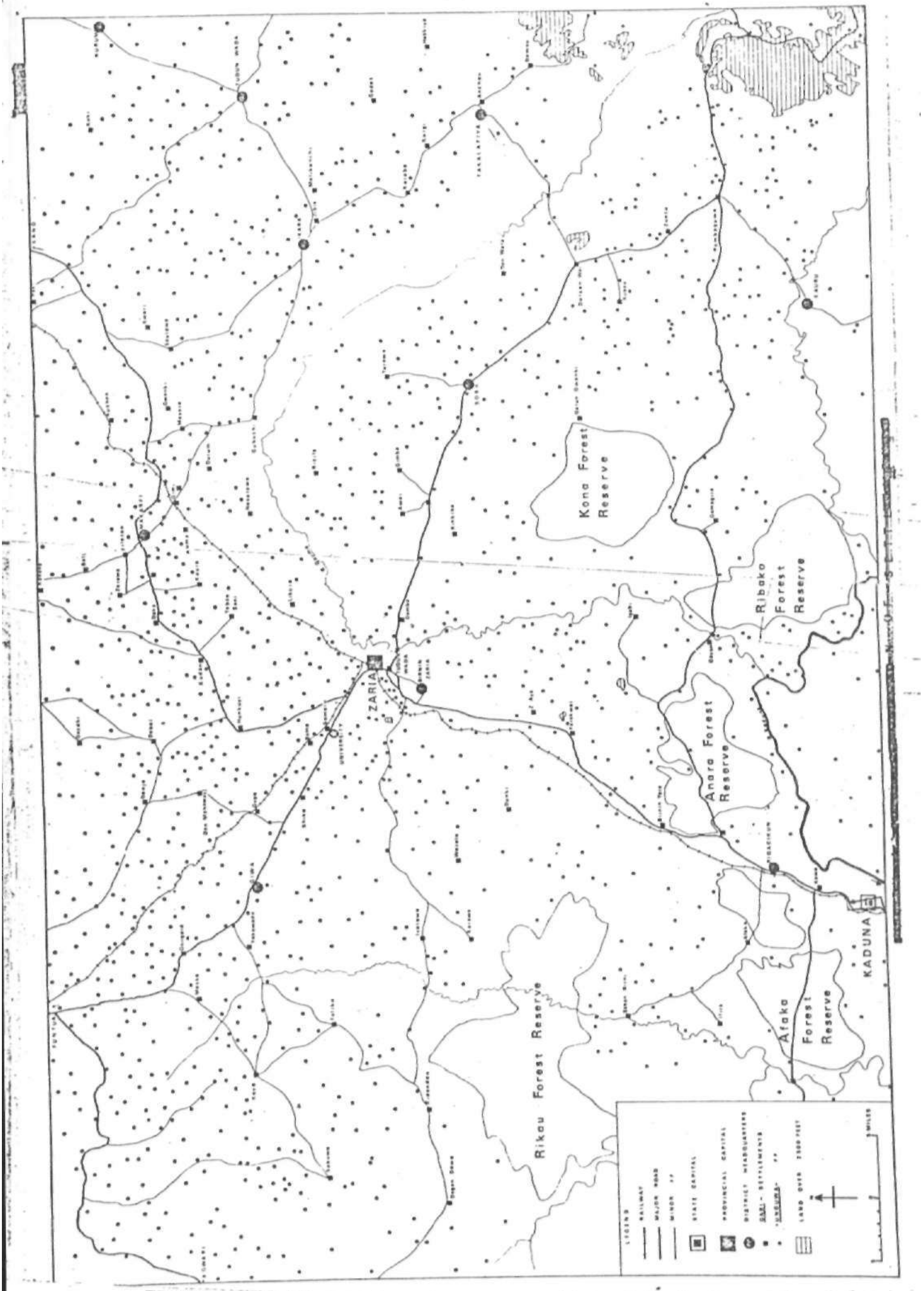


FIGURE 4: ZARIA AREA: LOCATION OF SETTLEMENTS (Source: Uupublished Ph.D thesis, Jeremiah A. Gana, Market Centres in Zaria Division, Aberdeen University, 1973.

The southern half of the state, which is usually referred to as Southern Zaria, contrasts markedly with the northern half. In addition to its predominantly non-Muslim community, it is a region which shows a virtual absence of pre-colonial birni and gari type of settlement. It also shows a much lower distribution of rural towns than the northern half of the state. Few studies of population distribution in Southern Zaria have been done but Jerome Woodford,[32] in his observations, suggested that Southern Zaria could be divided into two zones according to population distribution: an eastern relatively densely populated area of small, or very small, tribal groups; and a western lightly populated zone of larger tribes more widely spread. Almost all the prominent towns existing in these two zones were established during the colonial era, including Kaduna the capital of the state. Thus, apart from Kaduna which is an urban centre, all the other towns have the status of rural towns.

Kaduna, the capital of Kaduna State, has a population of 149,910 (1963). Until 1956, Kaduna was just a district within Zaria Province. It was in the same year that it was raised to the status of a capital territory, capital of the former Northern Region of Nigeria. As a consequence of its historical status, Kaduna enjoys a number of modern amenities like schools, colleges, hospitals, water supply, electricity, industrialization and telecommunication and transportation links with the rest of the North. There are two broadcasting services in Kaduna: the Nigerian Broadcasting Corporation (NBC) radio station and the Broadcasting Company of Northern Nigeria (BCNN) Ltd., which operates

a radio station and the Nigerian Television (NTV) station, which covers both Kaduna and Kano States. The role of mass media in adult literacy will be discussed in Chapter Four.

Kafanchan is another new town established during the colonial period. Prior to the establishment of the railway junction, Kafanchan comprised scattered clusters of huts owned by the Kaje and Kafanchan people. Today it is the administrative headquarters of Jeme'a Federation - a federation comprising Kafanchan, Jaba and Moroa districts. It, too, like other towns to the north of the state, enjoys modern amenities like schools, colleges, hospitals, water and postal services. It serves a community that is predominantly agricultural. It is linked to other important towns such as Kwoi, Zonkwa and Kagoro with good all season roads. These towns have had considerable Christian missionary influence and have become nuclei of Christian activities within this region.

Saminaka, to the north of Kafanchan, is on the junction of the Zaria-Jos and the new Kano-Kafanchan roads. It is a fast growing town situated in a rich cotton producing area. It has a few schools, a college, a hospital, and water and electricity supplies.

3. Economic Activities

The principal economic activity in Kaduna State is agriculture although animal husbandry, which is the major economic activity of the nomadic Fulanic, also features strongly in the economy. The farmers engage in the cultivation of both subsistence and cash crops. Guinea corn, millets, yams and sweet potatoes are the main subsistence crops while the main cash crops are cotton, tobacco, groundnut

and ginger; and there is regional specialization in their cultivation. Soba District, for example, is one of the most important cotton growing areas, not only in Kaduna State but also in the whole of the north, and the town of Soba is the largest cotton market by value of purchase in the whole of the North.[33] It is no wonder then that, since 1952, the district has tended to show a dramatic increase in population. In that year the district recorded a population of only 59,389 inhabitants but, by 1963, the population had reached 88,445 and, by 1970, it had shot up to 134,821.[34]

Southern Zaria, around Kafanchan, with a precipitation of between 134-183 cm[35] - a rainfall much higher than Katsina area - is also one of the most productive areas. Cotton and groundnut are grown as cash crops. Ginger, too, which comes from the vicinity of Kwoi, is another important cash crop. Saminaka is another cotton growing area.

Three important points deserve attention as regards the agricultural activities in Kaduna State: firstly, most farmers still farm in the traditional way and the garma (large hoe) and the fartanya (small hoe) are still the main farming implements - operated manually. Secondly, most farmers are not within reach of modern transportation systems necessitating the conveyance of farm produce to markets by man and animal transport. Thirdly, the seasonal peak in farming activities comes in the period between May and August, at which time there is as a result a great demand for labour. According to D.W. Norman,[36] about 50% of the total man-hour input on the family farm occurs during this period; and at the same time an increase in man-hour output during this same period

is achieved in three ways. Firstly, family members work harder. They put in more days per month and longer hours per day working during this busy season than at other times of the year. Secondly, family members sacrifice off-farm occupations for work on the family farm during this period. Also, during the same period, male adults contribute up to 89 per cent of the family labour input on the family farm. Thirdly, during May to August, non-family labour is greatest, but the average input of the non-family labour is relatively low because there is no landless labouring class and hence the potential labourers are usually very busy on their own farms.

Knowledge of the peak working time of the year will no doubt help adult education workers in their planning strategies. The decisions necessary are likely to include the type, length and nature of production of the programme most capable of persuading a busy farmer, tired from work on his farm, to view. The busy season is also the wet season and it can be anticipated that the rains will prevent some viewers from coming to watch some of the programmes. Therefore climatic factors are likely to have some bearing on the planning of adult literacy programmes so yet another planning strategy is called for.

Any discussion of the economic activities in Kaduna State would be incomplete if no mention was made of the role of the nomadic Fulanis. There are three categories of the Fulanis: the <u>settled</u> Fulanis, the <u>semi-nomadic</u> and the <u>nomadic</u>. The <u>settled</u> Fulanis - that is those Fulanis who own small herds of cattle and at the same time practise some agriculture - do not wander around. The second group - the <u>semi-nomadic</u> Fulanis - also own some cattle

and do some farming. They have fixed habitats where they remain throughout the year except for a few months in the dry season when they move in search of pasture. Then there are the nomadic Fulanis, the Bororo as they are usually called, and it is with this third mobile category that this thesis is concerned.

The Bororo own over 50 herds of cattle per household with accompanying flocks of sheep and goats.[37] These nomads wander southwards and northwards in search of pasture. Their movements are dictated by the two seasons. During the wet season they move northwards to Sokoto, Kaduna, Kano and Plateau States but, in the dry season, they move southwards. (Fig. 5). The important aspect about these migrations is that Southern Zaria appears to be the convergence zone for the Bororo dry season grazing. In other words, in the dry season the population in Southern Zaria rises as a result of this southward movement of the Bororo. It may be argued here that the dry season could be a good time to communicate by television with the Fulanis in Southern Zaria - remembering too that they are always in touch with the towns in their wanderings. Under the same climatic factor, it could also be argued that it would be better to communicate with the Bororo during the wet season when they are in the Zaria-Katsina region, again through their continuous contacts with urban and rural towns.

As mentioned above, Zaria region tends to act as a thoroughfare for these Fulani migrations. Several factors account for this. It is the nodal point for cattle trade, both by rail and by hoof, and this trade is attracted to the region by (a) the ample supply of crop residue in the heavily cultivated surroundings just at the end of the harvests about November; (b)the presence of

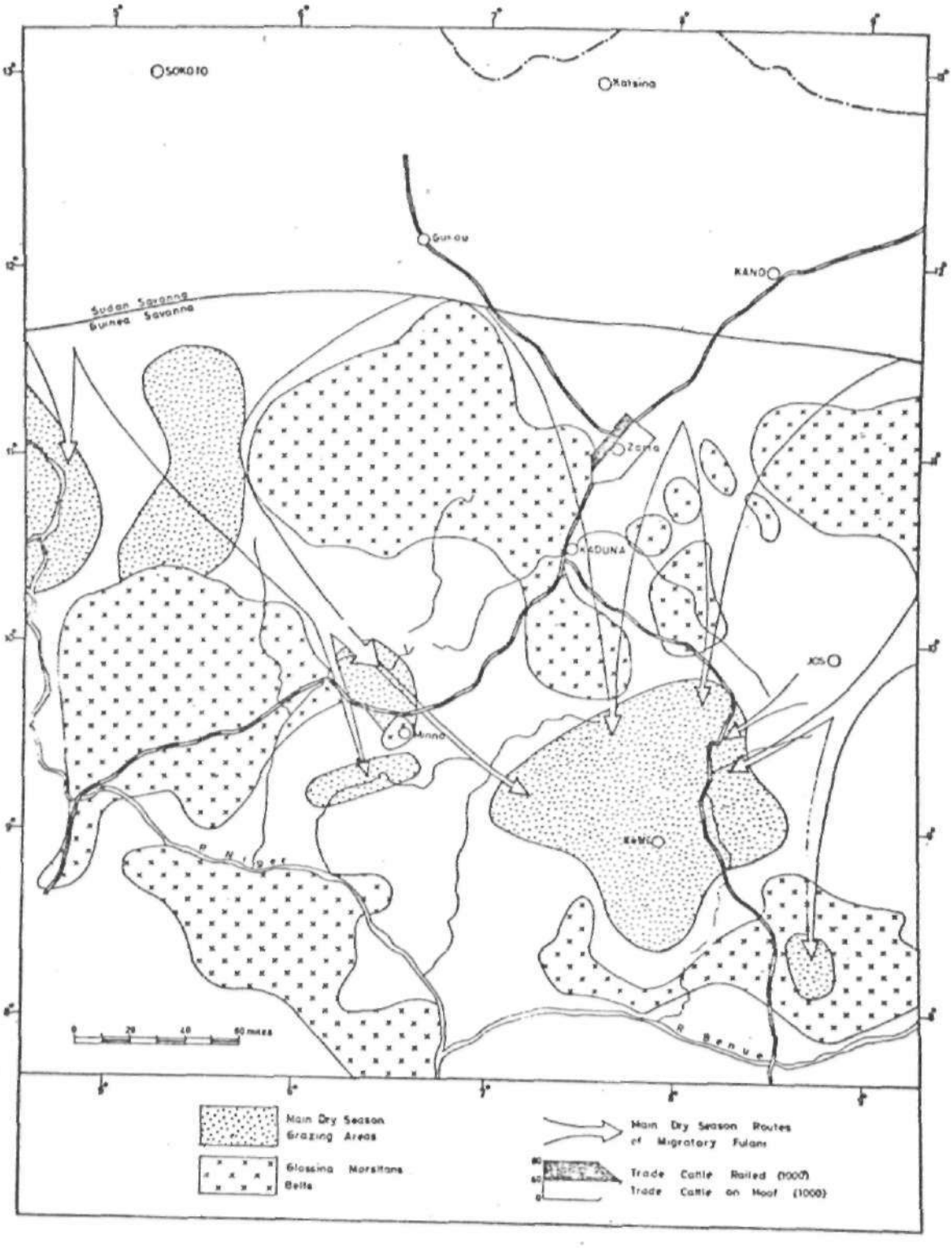


FIGURE 5: ZARIA AREA AND CATTLE MOVEMENTS

(Source: Zaria and Its Regions, A.B.U., Zaria)

surface water for the cattle; (c) the healthiness of the cleared land and (d) the availability of a large urban population. All these factors make some of the Fulani groups prolong their stay in Zaria and return to it in the future. Mention has been made of the importance of urban and rural centres to the Fulanis. The markets are not only places where people buy and sell, but also places where information of all sorts is exchanged.

Rural towns do not attract only the Fulanis; they attract other surrounding rural communities as well. Each one of these towns holds a periodic market day called Kasuwa, and most of the big urban centres like Kaduna and Zaria have daily markets due to their high volume of trade. Indeed, some of the rural towns have market days twice weekly, some weekly, and others again may have 4 or 3 day markets. The significant feature of this study of the urban and rural settlements is that they act as nuclei of innovation, transformation and information to other rural areas over which they - the urban-rural settlements - exert strong influence. Thus, according to Jeremiah A. Gana,

> Urban centres play an important role in the transformation and integration of a geographic area into an interdependent spatial system. Clearly this integrative mechanism is, of necessity, a developmental or dynamic process 38

In other words, these markets form fundamentally focal points for the farming population, cattle rearers and traders. They are the convergence points of rural traffic. Their multi-functional services include - apart from farming - such other activities as weaving, dyeing, local carpentry, blacksmithing, embroidery and trading. Thus, with the growing new transport routes, new markets

have sprung up in places like Shika, Samaru, Giwa, Sabon, Gari and Pambeguwa.[39]

Such towns can also be seen to act as nodes of communication - centres for the exchange of ideas. Thus, in a typical Northern Nigerian Kasuwa - usually held in the open during the day - groups of people, both men and women, can be seen under the shade of trees, houses, in friends' market stalls, and in friends' zaure, (entrance hut) all absorbed in some discussion of one thing or another. They are discussing matters that touch their very lives. It is also at these markets that public announcements by the sarkin kasuwa (Market Chief) are made. It is thus clear that the towns and their markets are more than just places for making profits; they are nodes of information diffusion.

4. Current Political Development in Kaduna State

Prior to 1967, the present Kaduna State was administered separately under two provinces: the old Katsina and Zaria Provinces. In 1967, following the creation of 12 new states in Nigeria,[40] the two Provinces were joined together to become, first, the North-Central State, and later on, the Kaduna State. On 1st October 1976, following the Local Government Edict, 1976, the following new administrative areas were created in Kaduna State:

TABLE III: LOCAL GOVERNMENTS: KADUNA STATE[41]

Name of Local Government	Area	Capital
1. Katsina	Jibia, Kaita, Rimi, Katsina Batagarawa, Tsagero	Katsina
2. Dutsin-Ma	Safana, Dutsin-Ma, Batsari	Dutsin-Ma
3. Funtua	Bakori, Funtua, Faskari	Funtua
4. Mani	Bindawa, Mani, Dutsi, Mashi	Mani
5. Kankia	Ingawa, Kankia, Musawa	Kankia
6. Malumfashi	Malumfashi, Kankara	Malumfashi
7. Daura	Baure, Zango, Mai'aduwa, Sandamu, Daura	Daura
8. Zaria	Zaria City, Sabon, Gari, Giwa, Soba, Igabi	Zaria
9. Kachia	Kachia, Chikum, Zangon Katab, Kajuru, Kagarko	Kachia
10. Saminaka	Lere, Kauru, Chawai	Saminaka
11. Ikara	Ikara, Makarfi, Kubau	Ikara
12. Jema'a	Maroa, Kagoro, Kwoi, Godogodo, Kagoma, Ninzam, Ayu, Gwantu, Kafanchan	Kafanchan
13. Birnin Gwari	Birnin Gwari	Birnin Gwari
14. Kaduna	Doka, Tudun Wada, Kawo, Gabasawa, Makera	Kaduna

The objective in creating the new Local Governments is to encourage the people to participate actively in governmental affairs and consequently in the overall development of their own communities. For example, according to the Edict, every Local Government shall establish an Education Committee which will look after the educational needs of its own area. Therefore these Local Governments can be viewed as potential geo-political divisions for the effective administration of adult literacy programmes. Thus, in the new literacy to be discussed in Chapter Five, each Local Government will be able to channel literacy education towards meeting its unique developmental needs.

D. CONCLUSION

This chapter has attempted to bring out a number of geographical elements some of which would be considered in the examination of television as a complement to the existing media - literacy classes, radio and print - in adult literacy. While television is undoubtedly a powerful media of communication, it may be necessary to consider some of its possible disadvantages.

To begin with, television is both expensive and delicate to handle. Exposure to excessive temperatures, humidity and dust might lead to the gradual deterioration of the equipment and rural communities might not be aware of these dangers. Because of the fragility of television, it is sometimes necessary to seek sets that have been tropicalised to minimise the climatic hazards.

Rural areas in Kaduna State - and Northern Nigeria - are rarely supplied with electricity which is essential to television viewing. Even where electric generators are in operation (or

being experimented with as at Kaduna and Kano States) there are the problems of distances from servicing centres and the difficulties of conveying fuel from the supply depot to the viewing centre to overcome. Besides, some centres may be less accessible than others, or the choice of site for installing the viewing equipment might not be conducive to viewing by the general public, particularly where buildings are used which were not originally designed for television viewing. Thus, in view of the aforementioned problems, the Indian Instructional Television Experiment outlined several pre-conditions which must be fulfilled by a rural centre before television viewing facilities are installed. Basically the pre-conditions are accessibility, availability of electricity and suitability of the venue for television viewing.[42]

In Kaduna State - particularly in the rural areas - there are very few rural towns which have buildings which serve as community centres. The village school, mosque and church are public buildings but it is open to question if permission will be granted to allow them to be used as community centres which could house television. If there are reading rooms at all, the buildings are usually too small and essentially inconducive to television viewing since this was not a consideration during their original construction.

Culturally there are two groups of people where difficulties in communication by television may occur: women practising the institution of purdah and the nomadic Fulanis. Women in purdah rarely come out during the day and it is doubtful if they consider themselves free to enter public viewing centres for literacy education even although the programmes are screened in the evening.

There would be difficulty, too, in communicating with the Fulanis who, although they are in regular contact with the urban areas by day, return to their own homes in the bush by late afternoon. Chapter Five, having regard to the diurnal mobility of the Fulanis and other rural dwellers, raises the issue of a day TV literacy programme to accommodate such people as these who would have returned to their homes by evening when television programmes in Kaduna are usually screened. Figure 6 shows a typical TV programme schedule of the NTV Kaduna.

Another problem likely to be encountered in synchronizing the times of the TV literacy programmes with most suitable times for the viewers is the varied needs of the mass audience. This is a particularly difficult problem when trying to accommodate the rural farmers who have such a tight farming schedule that in all probability they will neglect any non-farming activity in favour of their farming responsibilities. Furthermore, traders, craftsmen, etc. are likely to have a different schedule again thereby adding more problems to programme planning designed to meet the demands of a mass audience.

As far as the author can determine, there has been no research into the socio-economic and socio-cultural effect of television on the community in Nigeria. However, it may be worthwhile to speculate on one or two aspects of community life which may or may not be adversely affected by television.

TV viewing in Kaduna State closes at 11.30 p.m. (Fig. 6) If rural communities, particularly farmers, were able to view TV up to 11.30 p.m., would this affect their farming activities the

FIGURE 6:

NIGERIAN TELEVISION KADUNA
PROGRAMME SCHEDULE — FOURTH QUARTER
OCT. TO DEC. 1976

(Source: Nigerian Television, Kaduna)

TIME	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
4.00		9.00—SCHOOLS BROADCASTS 12.30 4.30—SESAME STREET 5.30	5.00—ELECTRIC COMPANY 5.30	9.00—SCHOOLS BROADCASTS 12.30 4.30—SESAME STREET 5.30	5.00—ELECTRIC COMPANY 5.30	9.00—SCHOOLS BROADCASTS 12.30 4.30—SESAME STREET 5.30	
5.00	NEWS IN BRIEF						* WEEKEND SPORTS
5.30	SECRETS OF THE SEA	NEWS IN BRIEF		NEWS IN BRIEF		NEWS IN BRIEF	
6.00		CHOOSING A CAREER	YAKI DA JAHILCI	LAFIYA UWAR JIKI	YAKI DA JAHILCI	HELLO CHILDREN	* WEEKEND SPORTS
6.15	CHRISTIAN HALF HOUR	NOMA YANKE TALAUCHI		YOUTH FORUM	SPORTS ROUNDUP		
6.30			YARA MANYAN GOBE			SCHOOLS' DEBATE	SCHOOLS' CHALLENGE
6.45	* SONGS OF OUR LAND	CHILDREN'S TIME			NIGERIAN DANCES		
7.00				MID-WEEK SPORTS			
7.30	LITTLE HOUSE ON THE PRAIRIE	ENCYCLOPAEDIA OF WILDLIFE	PLAYHOUSE		QUIZTIME	FOCUS ON KANO STATE	SATURDAY SPOT
7.45		PRESS REVIEW					
8.00	LABARUN DUNIYA	LABARUN DUNIYA		LABARUN DUNIYA		LABARUN DUNIYA	
8.15	AS YOU SEE US	ASSALAMU ALAIKUM MATA	MAKADIN MAKO			ISLAM CALLING	SAMANJA MAZAN FAMA
8.30	WORLD SCENE	* INTERVIEW	* OUR TOWN	* DRAMA	KULIYA MANTA SABO	* BACK TO THE LAND	DISCUSSION
9.00							
9.30							
10.00	NEWSREVIEW	KUKAN KURCIYA	FEMININE TOUCH	DUNIYA INA LABARI	MEETING POINT	BON EXCHANGE	VIEWPOINT
10.30	KULIYA MANTA SABO		SPOTLIGHT		BON EXCHANGE		
11.00		GUNSMOKE	THE ROCKIES	MID-WEEK MOVIES	SPACE 1999	FBI	WEEKEND MOVIES
11.30	BON EXCHANGE						
	LATE NIGHT NEWS		LATE NIGHT NEWS		LATE NIGHT NEWS.		

KEY

LOCAL PROGRAMMES | NETWORK PROGRAMMES | FOREIGN PROGRAMMES | NEWS | EDUCATIONAL T.V.

DESIGN BY
NTVK GRAPHIC UNIT

following day? Taking into account the fact that most of the rural communities in Nigeria start work much earlier in the morning and finish much later in the evening than their counterparts in the private and public sectors, one wonders if too much TV viewing would deny them sufficient rest to enable them to carry out their onerous duties on the farms. In other words, if too much viewing of television had an adverse affect on the work output of the viewers, it follows that too much television would become an antithesis to rural socio-economic progress - the ultimate goal of the TV literacy programmes.

Rural communities already have cultural functions and entertainments, some of which are of great educational value. They range from story-telling, music, dancing and games and many of the rural people have great pride in propagating these aspects of rural education. Television is likely to detract the attention of rural communities from these activities. W.A. Belson's research work on the social effect of television in Britain, suggests that the television could have both a positive and a negative effect. He found that television has led to poor attendances at local sports and functions, a fall in cinema attendances and interference with homework.[43] He also reported that some publicans are said to have complained that the television was killing their trade, some people preferring to drink at home - watching television - than go to the public houses. From these findings one could equally argue that television could have an adverse effect on some of the small businesses carried on in public places in the rural towns: local brewers, musicians and actors, for example, might lose some of their

customers to the attractions of television. Some other negative effects of television might include: less visiting of friends and the danger of passive listening. On the other hand, some people think that television offers positive social advantages such as the broadening of people's outlook through the introduction of new ideas and concepts; keeping people up to date with current affairs; and thereby encouraging viewers to learn how to improve their thinking.[44]

The Experience of North Lochs (Scotland)

An example is now cited of the effect of television on a typical rural community in the Hebrides in northern Scotland. The experience was gained as a result of the author's interview with Jean Patricia McIntosh, wife of a medical doctor in the Hebrides.[45] Jean and her husband have both lived in North Lochs for many years. This area has a population of about 1500 inhabitants living in about five villages. The villages are crofting communities. A croft is a tiny one-family farm with few buildings, a few sheep and sometimes a boat or two for some fishing. Women in these crofts keep a cow or two for milking, and sew, knit and care for the family. It is a typical rural community.

About 12 years ago, television was introduced to North Lochs but it was limited to a very few rich people, mainly the administrators. It was not until about two years ago - when three TV channels were being received - that television can be said to have reached the grassroot population proper, and, initially, there were negative social repercussions. Perhaps the most severe example was the adverse effect on the annual agricultural show, once the most important

annual event on the islanders' calendar. Prior to the spread of television in North Lochs, all villagers would contribute to the show; men, women and children proudly participating in whatever way they could. The women, for example, brought along to the show: knitting, sewing and baking of all sorts. The show was of a very high standard, varied and competitive, with a high entry in the competitions. Jean was one of those in charge of the recording of all exhibits entered for the competitions. Many prizes and cups were awarded to the winners of the keenly fought contests. In all it was a singular annual event and the community's enjoyment of it was further enhanced by the accompanying music and dancing.

However, as television became more and more popular within the community of North Lochs, more and more people lost interest in the agricultural show. It became so difficult to get people to participate that organisers had to go around begging members of the community to contribute exhibits to the show. Eventually, as a result of this dying interest, it was decided by the authorities to hold biennial instead of annual shows. In the end, however, agricultural shows came to a virtual stop altogether. Many other areas of the Hebrides - with the notable exception of Carloway on the west coast of the Isle of Lews - have also ceased to hold agricultural shows.

The virtual cessation of the holding of these agricultural shows was not due to the introduction of any commercial or industrial developmental programme in North Lochs - indeed there has never been any large scale development in the Hebrides. The only explanation that can be offered is that television has impaired the crofters' creativity by making them passive thinkers. People in the communities no longer have time to get together to discuss, plan and take

part in the economic and rural life of their areas - no time to prepare exhibits for the agricultural shows or to enjoy the accompanying music and dancing. The time previously spent in doing all these things is now spent watching television.

Though the above was experienced in a European environment, which is socially and culturally essentially different from Kaduna State, it is however worth looking at the effects in the Nigerian context. Since the television is fast becoming a universal media, its adverse effects on viewers may well become universal too.

Another issue raised by television is the possibility of its adverse effect on children's education. Added to the poor educational standards of rural schools in Northern Nigeria, too much television viewing would result in further educational deprivation of the pupils by diverting them from their homework, particularly from reading.

Research carried out in the United States of America by Wilbur Schramm suggests that children choose to view programmes which entertain rather than educate but there is no conclusive evidence to show that the performance of children from homes with television is poorer than that of children from homes without television.[46] However, even although television does not have any apparent adverse effect on the education of school children in the United States, it does not necessarily follow this would be the case in Nigeria where most of the children come from illiterate backgrounds which discourage rather than encourage learning. In the United States the situation is mostly just the reverse of that in Nigeria. In other words, excessive television viewing could well have an adverse effect on children's education especially when the programmes viewed do not

have much bearing on their school learning.

Perhaps one of the most controversial issues is whether or not television leads to the degeneration of moral standards, particularly among the youth. Studies by W.A. Belson show that, while some people believe that television does lead to the lowering of moral standards amoung youth, others argue there has not been any conclusive evidence to show that moral degeneration has increased with television.

These discussions on the social, economic and cultural effects of television viewing are by no means exhaustive. However, as most of the research has been conducted in either the United States or Europe, it is difficult to predict with any certainty if the findings in these countries are likely to apply also to Kaduna State. The introduction of television to Kaduna State should therefore be cautiously handled lest it only becomes apparent when it is too late that the known disadvantages are exerting influence in other adverse ways.

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    Jean P. McIntosh, English by birth, went to live in the Hebrides when she was about 30. She is the wife of a medical doctor working in North Lochs. Jean has been in North Lochs both before and after the advent of television in that locality, and she and her husband have been keen observers of television's effects on the socio-cultural and economic transformation of the North Lochs community.

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CHAPTER THREE

BACKGROUND TO ADULT LITERACY IN NORTHERN NIGERIA

A. INTRODUCTION

In Chapter Two a number of geographical factors were discussed and these will be further discussed in Chapter Five. The climatic factor has also been studied and, in an examination of the range of agricultural activities carried out in the various regions of Northern Nigeria - Kaduna State in particular - the significance of this factor to planning of adult literacy was noted. Agriculture is the primary economic activity of the inhabitants of Kaduna State and farming activities are programmed on a daily, monthly and yearly basis and it follows therefore that adequate knowledge of these schedules is vital to successful planning of adult literacy programmes to ensure that maximum audiences are reached. The discussion on rural and urban settlements was with the objective of, firstly, understanding the socio-economic role of towns in their spheres of influence; and, secondly, understanding their structural role in the light of distribution, accessibility and administration. It is intended, in Chapter Five, to examine the locative and siting factors of television viewing centres and it is hoped that the points already looked at will help to clarify the study. Chapter Two concludes by discussing some of the possible socio-economic problems which television can engender if precautionary measures are not taken and, in Chapter Five suggestions for counter-strategies to minimize these dangers are made.

This chapter is devoted to a brief historical background of adult literacy in Northern Nigeria, and this will inevitably lead

to a discussion on the introduction of adult functional literacy in the Northern States of Nigeria in the 1970s. Traditional literacy, as taught by the government and the Christian missions, has not however been displaced by the new functional literacy. It is, today, the literacy still predominantly taught while functional literacy is being introduced gradually both by the government and some of the missions with some measure of success.

In this historical survey, an attempt is made to demonstrate that active government participation in promoting adult literacy is an essential prerequisite for the success of any literacy programme. It was seen that, when the colonial government took an active part in adult literacy between 1946 and 1952, there was an awakening of public interest in literacy work. However, as soon as government participation became dormant - from 1953 to the mid 1970s - public enthusiasm and thus the effectiveness of the literacy campaign waned.

It will also be seen that the success of a literacy programme is not only dependent on the cooperation of and contributions by intranational organisations but also on international cooperation. Perhaps if UNESCO had not sent to Nigeria an adviser on mass education as early as the 1940s, the trend of literacy education in Northern Nigeria might have taken an altogether different course, and the realization of the importance of literacy to national development might have been delayed. Consequently, functional literacy - an idea of UNESCO - might not have taken root in the early 1970s.

Thus the chapter discusses the role of government, Christian missionaries and individual initiatives and looks at the possibility

of exploiting their achievements in organising television programmes for adult literacy classes. This information will be relevant to a discussion in Chapter Five on the introduction of television as a supplement to existing media in adult literacy in Kaduna State. At this stage it would perhaps be helpful to define exactly what is meant by functional literacy as opposed to the traditional mass literacy.

According to UNESCO,

> The idea of functional literacy is to achieve an economic objective, to test and demonstrate the economic and social returns of literacy and more generally, to study the mutual relations and influences which exist or may be established or strengthened between literacy training - particularly among the working class - and development. 1
> (author's underlining)

At the UNESCO World Conference of Ministers of Education on the Eradication of Illiteracy, held in Tehran in 1965, an attempt was made to give a definition of functional literacy, a definition which points more towards the fulfilment of economic needs than other non-economic ones.

> .... Functional literacy should be regarded as a way of preparing man for a social, civic and economic role that goes far beyond the limits of rudimentary literacy training consisting merely in the teaching of reading and writing. The very process of learning to read and write should be made an opportunity for acquiring information that can immediately be used to improve living standards; reading and writing should lead, not only to elementary general knowledge, but to training for work, increased productivity and greater participation in civil life and a better understanding of the surrounding world..... 2

However, UNESCO, having critically examined the progress and setbacks of the experimental functional literacy programmes in 11 selected countries, came to the conclusion that this economy-centric definition was a narrow spectrum of the total functional literacy

needs for a sound and effective overall development. Functional literacy was redefined by UNESCO's expert team on evaluation of the experimental literacy projects:

> Functional literacy must be extended to include all its dimensions: political, economic, social and cultural. Just as development is not only economic growth, so literacy - and education more generally - must aim above all to arouse in the individual a critical awareness of social reality and to enable him or her to understand, master and transform his or her destiny. 3

For the purpose of this thesis, therefore, the latter concept of functional literacy is adopted as it tries to meet the needs of development in its totality.

Northern Nigeria's experience of functional literacy tended to follow the first of the UNESCO definitions and it was directed primarily at economic development. Though Northern Nigeria's literacy experience is still primarily traditional,[4] it will be interesting to follow her transition from traditional to functional literacy, bearing in mind that the functional concept is intended as merely an addition to the existing traditional mass literacy. Firstly, the role played by the government in this situation is examined.

B. GOVERNMENT POLICY

1. Colonial Period

Nigeria's initial experience in adult literacy was in traditional mass literacy education. During the early years of colonial rule, the colonial government was more interested in primary, rather than adult, education. There was little change until 1935 when an Advisory Committee on Native Education throughout the British Colonies emphasized that adult

education, in addition to formal education, should be given attention.[5] Thus, apart from the brief period between 1946 and 1952 when the colonial government took some serious steps to encourage adult literacy work, the Federal Government had traditionally remained indifferent to the cause of adult literacy and it was not until the 1970s that it began to play an active part in promoting adult literacy.

However, the colonial government did take some positive steps in 1946 to promote adult literacy. In its Ten Year Development Plan (1946-56) the colonial government earmarked £55 million for the Plan for the British Colonies. Out of this sum, £5 million went on general technical education and on mass literacy programmes in all the colonies, and it was from this amount that £152,350 - 63% of the educational estimates - was earmarked for the Hausa Literature Bureau which later became the Publishing Corporation known as the Gaskiya Corporation.[6] This Corporation supported the adult literacy campaign which commenced in the same year - 1946.

In 1952, His Honour, the Lieutenant Governor, appointed a committee called Yaki Da Jahilci[7] (War Against Ignorance) and directed that public enlightenment was to go simultaneously with the literacy campaign. The committee was instituted to consider:

> By what means .... the mass of the people throughout the Region can be assisted to appreciate the circumstances under which they live today and the way by which it is the desire and policy of government to improve their way of life, and to teach them politically, socially and economically to meet further challenges. 8

Reading material was published covering a wide variety of topics ranging from farming and forestry to the police, the citizen and the law. There were in all about 26 different Hausa titles;

410,000 copies were printed and 265,000 sold.[9] In 1946 there were 500 literacy classes with an enrolment of 12,500 students, but by 1957, there were 5,000 classes with about 125,000 enrolments.[10] The literacy campaign started out well due to the active work of the Yaki Da Jahilci Committee and also to the energetic work of one A.J. Carpenter, a UNESCO adviser who had been sent to Nigeria to help develop mass education and who held the post of Adult Education Adviser for the central government. He, however, concentrated most of his efforts in Northern Nigeria. In addition to efforts by the government to speed up adult literacy, the commercial and industrial organisations instituted on-the-job training for their personnel and also opened adult literacy evening classes. The statistics in Tables III, IV and V show the progress of the literacy campaign in Northern Nigeria from 1946 to 1964.

If Northern Nigeria's population figures for 1950-53 (17 million) and 1963 (29 million)[11] are compared with the total number of people that were awarded literacy certificates during the same period, the proportion of literates to illiterates is relatively small. The success of the campaign, however, lies in the soundness of its organisation. The Central Government had within the Ministry of Education the post of Adult Education Advisor who was responsible for the coordination of literacy campaigns throughout the three Regions (North, West and East). In the North was the Regional Adult Education Officer. There was also an Adult Education Organiser who distributed the required literature, demonstrated methods of instruction and reported to the Native Authority (NA). In the village was the Village Adult Education Committee which was responsible for providing meeting places for literacy classes,

TABLE IV: LITERACY OF POPULATION OF 7 YEARS AND OVER IN NORTHERN NIGERIA BY PROVINCE, 1952 CENSUS

Province	Thousands				Percentages			
	Total Pop. 7 years of age & over.	Standard of Education and Literacy			Total Pop. 7 years of age & over.	Standard of Education and Literacy		
		Literate in Roman script	Literate in Arabic script			Literate in Roman script		Literate in Arabic script
		Elementary IV or Higher.	Others	(Ajami		Elementary IV or Higher.	Others	(Ajami)
N. Nigeria	12,162	113	135	658	100.0	0.9	1.0	5.4
Adamawa	485	5	12	37	100.0	1.0	2.5	7.6
Bauchi	1,041	8	10	81	100.0	0.8	0.9	7.8
Benue (b)	1,056	9	10	11	100.0	0.8	0.9	1.0
Bornu (b)	1,051	5	5	23	100.0	0.5	0.5	2.2
Ilorin	381	11	9	9	100.0	2.9	2.4	2.4
Kabba	482	9	13	8	100.0	1.9	2.7	1.7
Kano	2,485	13	10	201	100.0	0.5	0.4	8.1
Katsina	1,089	6	11	52	100.0	0.5	1.0	4.8
Niger	524	5	11	21	100.0	1.0	1.9	4.0
Plateau (c)	637	15	18	14	100.0	2.4	2.8	2.2
Sardauna	459	1	1	2	100.0	0.2	0.2	0.4
Sokoto	1,901	9	11	137	100.0	0.5	0.6	7.2
Zaria (d)	571	17	15	62	100.0	3.0	2.6	8.6

Notes (a) Exluding 4.9 thousand of non-Africans, (b) Excluding part of U.N. Trust Territory transferred in 1961 into the new Sardauna province, (c) Including Jama'a Emirate (d) Including the present Kaduna Capital Territory and excluding Jama'a Emirate.

Source: Nigeria, Northern. Statistical Year Book 1965.

TABLE V: ENROLMENT [redacted] IN ADULT LITERACY CLASSES BY PROVINCE
1946/47 - 1964

Province	1946	1950	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964
N. Nigeria	5102	21298	145720	232919	414370	411793	348232	361127	357393	321307	338519	400015	470387	510765
Adamawa (b)	-	-	19713	33079	42448	26875	28730	31899	48856	7944	8286	13881	29848	33323
Bauchi	-	655	1793	23750	41825	61750	52849	52076	32552	36454	50194	61908	64804	73759
Benue (b)	-	3232	5150	9237	25720	27810	18050	24904	17159	22959	14256	18527	30406	25659
Bornu (b)	-	-	10903	18093	42568	35402	40193	30086	36641	26383	27813	32562	48014	51130
Ilorin	-	548	7958	6920	29975	22755	22514	19810	29785	27942	28814	23361	32020	33095
Kabba	-	-	16323	6843	17964	17107	13775	14260	12923	9422	16906	19261	26169	26743
Kano	-	407	6400	21250	45125	25249	38320	33557	34003	56738	45950	51363	55642	49164
Katsina	5102	10674	16870	22061	37175	44393	29844	40432	43145	40570	33475	41558	40195	35050
Niger	-	4425	14752	30047	37490	42054	15721	27363	14243	20739	17471	29286	37580	45745
Plateau	-	439	8726	9163	23544	25070	9509	11159	11429	8655	16460	21634	24827	22817
Sardauna (b)	-	-	-	-	-	-	-	-	-	-	14845	17486	15803	18737
Sokoto	-	864	20092	32126	42426	48040	49250	36581	47011	39490	37327	38885	26566	54715
Zaria	-	-	17040	20350	28087	35288	29477	29000	29646	24011	26522	30303	38513	40828

Notes: (a) Year beginning 1st April. (b) Till 1960/61 the territory of the present Sardauna Province included in Adamawa.

Source: Adapted from Statistical Year Book, 1965, 1966.

TABLE VI: CERTIFICATES GIVEN IN ADULT LITERACY CLASSES BY PROVINCE 1946/47-1964.

Province	1946	1950	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964
N.Nigeria	937	7203	33400	50626	91166	63113	75131	107120	80290	72715	90633	136600	122396	117895
Adamawa (b)	-	-	4284	8182	10853	7333	10599	12256	4689	2902	1716	4784	8371	9256
Bauchi	-	188	644	1026	6491	5208	9262	11555	8287	9756	15164	18765	15886	15977
Benue (b)	-	3467	1975	2049	5272	5406	4338	6330	3550	4266	5781	10513	8957	6720
Bornu (b)	-	-	988	2079	7361	4106	4215	5143	7556	3794	7227	11102	13634	12406
Ilorin	-	106	1037	1552	3183	1910	1937	3446	7631	5334	4355	7533	7891	6515
Kabba	-	-	3100	1184	3973	1978	2607	6937	2192	1832	4383	5887	2639	4370
Kano	-	36	1700	4303	8549	6618	9803	10064	7732	12983	12726	16371	11082	13258
Katsina	937	2050	5886	7317	12892	9129	9408	18028	14080	11395	11943	16985	11352	9708
Niger	-	1054	1754	3919	7919	4712	3372	9284	3674	4516	4282	8157	8303	9816
Plateau	-	39	2576	1354	5772	3798	2346	4601	2457	2332	4950	8057	5754	3810
Jardaura(b)	-	-	-	-	-	-	-	-	-	-	3206	6481	4607	4551
Sokoto	-	263	7034	12192	12406	7819	8855	8246	8023	6029	7529	8787	11748	11647
Zaria	-	-	2422	5469	6492	5096	8389	11230	10419	7576	7371	13178	12172	9861

Notes: (a) Year beginning 1st April. (b) Till 1960/61 the teritory of the present Sardauna Province included in Adamawa, Benue and Bornu Provinces.

Source: Adapted from Statistical Year Book, 1965, 1966.

planning schedules of meeting times, collecting instructions, supervising the attendance of students and organising the collection of fees. The NA provided finance, supervision and equipment but was reimbursed by the Regional Government. Thus the funding of the literacy campaign was shared between the Regional Government, the N.A. and the local community, each contributing one third of the cost.

Until 1953, the organisation of the adult literacy campaign demonstrated appreciable aspects of cooperation and participation. The Central, Regional and Local Governments and UNESCO were all involved; the Yaki da Jahilci Committee was composed of men of high standing from different departments of the government machinery; and the village committee, as well as the commercial and industrial companies, played their own part. When, however, the UNESCO adviser retired in 1953, the post of Adult Education Adviser disappeared from the Central Government estimates; contact between the Regional and Central Governments ceased to exist; the enthusiasm with which the campaign had taken off declined; and, since that time, the North (and Nigeria as a whole) has never enjoyed direct involvement in adult literacy by the Central Government - that is, until very recently - the mid 1970s. Further reference will be made to the importance of cooperation and participation in adult literacy later on in Chapter Five.

2. Post Colonial Period

As early as the 1940s, Ibadan University, the first University in Nigeria, was also the first to start adult education extension services in the North (as well as the other two Regions - Western

and Eastern). The University's Department of Extra-Mural Studies had several aims for its extension work: first, to give an intelligent lead to public opinions on topical questions and then to improve the key administration of the professional group; contribute to the growth of a healthy and productive economy; generate national culture and its appreciation by the Nigerian intelligentsia; and stimulate more interest in other parts of the world as well as Africa.[12] The success of this gigantic programme was hampered by a number of factors: the Northern Region was rather too large to be covered by a handful of staff. The few roads in existence at that time - and these were mostly seasonal - provided links mainly with the Provincial headquarters; and Ibadan University itself, where the extension work was directed, was too far away from most parts of the North. In the 1960s, however, the Ahmadu Bello University, Zaria, in the Northern Region, was established and took up some of the responsibility for adult education in the North and this, with especial regard to ABU's involvement with radio and television in adult education work in Northern Nigeria, will be fully discussed in Chapter Four.

3. Towards a New Concept of Adult Literacy

So far in the thesis, discussions on adult literacy campaigns have centred primarily on traditional literacy with, perhaps, some small element of functionality. But it was not until after 1965 that 'functional' literacy proper, according to the UNESCO concept, can be said to have been experimented upon for the first time. The UNESCO-sponsored World Conference of Ministers of Education on the Eradication of Illiteracy which met in Tehran in 1965, had as

its objective: to find the way in which national plans for the eradication of illiteracy could more effectively contribute to socio-economic progress.[13] One of the outcomes of the conference was the projection of the idea of functional literacy in Nigeria. The idea was experimented upon for the first time among tobacco farmers in Oyo North by the Institute of African Adult Education, University of Ibadan, between 1966 and 1968,[14] and the result reported as:

> There was a remarkable change in the attitudes and skills of the experimental group and members of the group produced better quality tobacco, realised higher income, and were able to read and write. 15

The success of this experiment triggered off a series of similar experiments in the North. In 1970, the North Western State organised a functional literacy programme for some tobacco farmers.[16] The North-Eastern State organised a series of functional literacy programmes covering wheat, cotton, rice, coffee, sugar cane and grandunt cultivation; there were similar programmes for cattle and poultry, fishery, home-craft and child care.[17] Kwara State, too, followed suit with a variety of functional literacy programmes.

Kano State's functional literacy programme is centred on dry season farming.[18] The success of this project was due to the cooperation of several public bodies: the Kano River Project Department took charge of dam construction and irrigation control; the Agriculture and Livestock Development Agency (ALDA) prepared technical matter for inclusion in primers and also gave technical help; the Department of Adult Education produced the primers in the Hausa language and also selected and trained the instructors.[19] Some of the problems faced were: low attendance in July due to

the heavy rains; classes composed of students with a wide differential in age and intelligence; and frequent absenteeism of the extension workers. Notwithstanding these difficulties, after the first ten lessons, half of the students attending regularly could read; writing was more difficult.

The Ministry of Education in the Plateau State, in conjunction with the Federal Ministry of Education, has plans for a functional literacy programme for women,[20] and, in the Kaduna State, the Adult Education Section, backed by the expert advice of the University of Ibadan,[21] has finalised the arrangements for its work-oriented functional literacy programme to be based on Kyautata Noman Tumatir[22] (improving Tomato Cultivation). This project will be fully discussed in Chapter Four in a consideration of the various strategies of adult literacy in the state.

4. Estimates: A Reflection of Government Involvement

Earlier on some reference was made to the indifference of the Central Government towards adult education in Nigeria. This indifferent attitude was reflected in the estimates for the Second National Development Plan (1970-74). The figures below give the estimates of the Federal and State Governments for the various educational sectors:

TABLE VII: GOVERNMENT EXPENDITURE ON EDUCATION: 1970-74[23]
(in Million Naira)

	Primary Education	Secondary Education	Technical Education	Teacher Training	Adult Education	University
FEDERAL	₦ 13	?	₦ 3.6	₦ 4	₦ 0	₦ 51
STATES	₦ 55	₦ 56.8	₦26.4	₦26.4	₦ 1.46	₦ 28

According to this Plan all the state governments earmarked only ₦ 0.73 mill. for adult literacy, out of a total of ₦ 194.06 mill. estimated for education. In other words, less than 1% of the educational fund was directed towards adult literacy programmes for the period of the Plan. The consequence of this minimal expenditure on adult education was an acute shortage of the manpower necessary to carry out the adult literacy work effectively.

One of the big achievements in the field of adult education in the post-colonial period was the formation, in 1971, of the Nigerian National Council for Adult Education (NNCAE) whose objectives were: to strengthen adult education in all its aspects; to provide a means of communication for those interested in adult education; to stimulate training programmes and development of needed literature; to plan and conduct adult education conferences, seminars, workshops and symposia periodically, and to publish an adult education journal to disseminate information and research throughout Nigeria and abroad.[24] It was this body that had a profound influence on the Federal and State Governments to take a more positive attitude to the development of adult education work in Nigeria. In one of his proposals to the Nigerian Government, the Hon. Chief, A.Y. Eke stated:

> My .... proposal is that all Nigerian Governments and agencies should make a concerted effort and approach in the field of adult education .... the time is ripe for us to have a closer look at the appropriate role to be played henceforth by the Federal Ministry of Education 25

At the NNCAE's Conference in 1973, an assignment was given to a Task Force to prepare progressive proposals for a National Adult

Education Programme for inclusion in the Third National Development Plan (1975-80). These proposals were received by the Federal Ministry of Education, Federal Ministry of Economic Development and Reconstruction, relevant State Ministries, UNESCO and other international bodies.[26]

Consequent to NNCAE's Task Force to the Federal Government, the Federal Government is taking bold steps to involve itself - once again - in adult education work. During the Third National Development Plan it will expand existing adult functional literacy programmes as well as institute new ones which will be designed to register the required impact.[27] During the Plan period it will allocate ₦ 6.95 mill. for Adult Education and out of this amount, ₦ 1 mill. will be spent on establishing a Centre for Adult Education Development. The centre will run Correspondence and Adult Education Courses, conduct research into various aspects of adult education and articulate further programmes for the greater operational effectiveness of adult literacy.[28] The balance of ₦ 5.958 mill. will be shared by the various State Governments for executing their adult education projects.

A mention of some of the policy issues to be carried out by both the Federal and State Governments will give a greater understanding of the determined role of the governments in adult education. Adult education will now become the responsibility of the Ministry of Education, both at State and Federal level.[29]

Five objectives of adult education are stipulated:

1. To provide functional literacy education for adults who have never had the advantage of any formal education.

2. To provide functional and remedial education for those young people who prematurely dropped out of the formal school system.

3. To provide further education for different categories of completer of the formal education system in order to improve their basic knowledge and skills.

4. To provide in-service, on-the-job vocational and professional training for different categories of workers and professionals in order to improve their skills.

5. To give the adult citizens of the country necessary aesthetic, cultural and civic education for public enlightenment. 30

In order to eliminate mass illiteracy within the shortest possible time, according to the policy, an intensive nation-wide mass literacy campaign will be launched as a matter of priority and a new all-out effort on adult literacy programmes throughout the country. The mass literacy campaign will be planned with a limited duration of ten years during which all available resources will be mobilised towards the achievement of the total eradication of illiteracy.[31] (Author's emphasis)

In order to encourage individuals to see literacy as a means of self-improvement, the government will draw up a list of occupations which require literacy for their efficient performance and the government will arrange facilities to make it possible for illiterate workers in those jobs to attain, through functional literacy programmes, the minimum qualification of literacy necessary for improved performance in their jobs.[32]

According to the Federal Government policy, all mass literacy programmes will be adapted in each case to local cultural and sociological conditions and each will also contain basic civic instruction aimed at generating qualities of good citizenship and active involvement by all in the national development process. This policy will be implemented by the Mass Literacy Board working

in close cooperation with the Ministries of Education, the National Commission for the Development of Adult Education and the Universities' Adult/Continuing Education Departments.[33] A Mass Literacy Campaign will be handled by Mass Literacy Committees based in the States, working in cooperation with the Ministries of Education. The State Ministries of Education, on the other hand, will be responsible for regulating all adult evening classes in order to check the proliferation of evening classes of dubious standards.[34]

From the above policy statements it would seem that adult literacy in Nigeria has reached a turning point for the better. With support in terms of funds and human resources from the governments and non-governmental bodies, adult literacy should assume a more progressive role than it ever has in the past. However, one or two observations should be made here. It is not certain what the Federal Government means by 'Functional Literacy' in the policy statement. Whether it means the UNESCO concept of functional literacy which only limits itself to purely economic oriented literacy is not clear. In addition, it is not certain either whether the methodology of the literacy programme is to be of the UNESCO type, a method by which the literacy teaching is integrated with the particular, selected, economic activity in mind. On the other hand, it is not certain whether the word 'functional' here is used in the belief that literacy education, apart from manifesting itself as economic functionality, has other non-economic parameters of functionality. This consideration of literacy in terms of its broadest utility is perhaps the most rational approach

and this is the most current view held by UNESCO towards adult literacy. This new UNESCO concept is fully studied in Chapter Four and is a concept to which the author is inclined to subscribe.

An important factor to be borne in mind is that, with so much to be invested in adult literacy, the final responsibility of teaching it at grassroot level should not be left to inexperienced uneducated literacy teachers or organisers. Perhaps one of the reasons why literacy education in Nigeria has experienced serious retrogression has been the tradition of leaving this last stage and yet most important task to those least academically and professionally equipped for the job. Institutions of higher learning, like Universities, should not just give advice on adult literacy but should also organise adult literacy classes for its illiterate workers and, where possible, for the community in general. The move by the A.B.U. Centre for Adult Education and Extension Services to help organise adult literacy classes in the A.B.U. is, perhaps, a step in the right direction.[35]

Another question that one might ask at this juncture concerns the place and role of the missions and the NNCAE which are responsible for the co-ordination of all adult education activities in the country. It will be interesting to see how these bodies fit into the new governmental policy structure. In Chapter Five some suggestions as to their future role are offered but it is noteworthy that most of the aforementioned policies had not yet been implemented at the time of writing this thesis.

C. MISSIONARY EFFORTS

Since the beginning of the century, there have been many Christian missionary organisations operating in Northern Nigeria.

The Sudan Interior Mission (SIM) now ECWA; the Sudan United Mission (SUM) now TEKAS; the Catholic Mission, the Church Missionary Society (CMS); and the Baptist Mission Convention, are only a few of them. Each of the missions has tended to operate independent of the others and it is difficult to know exactly what each mission is doing in the field of adult literacy. As a result of this limited information, it should not be assumed that the missions not mentioned were inactive in literacy work in the Northern States.

The Christian Missions were the first to start literacy work in Southern Nigeria in 1840, almost a century before the colonial government entered the scene of adult literacy in the North.[36] Adults were taught to read and write and to master the skill of simple calculations. The objective of this education was to enable people to read the Bible and convert them to Christianity.

> .... These converts and their offspring should read for themselves the Gospel news and interpret it to the yet unconverted 37

In the North, the work of the Christian Missions was concentrated mainly in the Middle Belt Zone[38] where Christianity encountered less opposition than in the rest of the Muslim North. The method of teaching adult literacy was essentially traditional, mechanical and rather narrow in outlook since its chief concern was the salvation of souls in preparation for the life that was to come. Pope Pius XI (Pontificate February 6, 1922 to February 10, 1939),[39] announcing the aim of the Catholic Mission in Nigeria, stated that:

> It is therefore an extremely important matter to make no mistake in the question of education, as important in fact, as it is to make no mistake in regard to man's final destiny for it is to this that the entire work of education is directed. 40

In other words, their literacy objective - though narrow - was functional as far as religion was concerned.

Nowadays many Christian Missions in the North are becoming aware of the importance of adult literacy not only for the salvation of souls but also for the betterment of man's material life. In Plateau, for example, the Faith and Farm which is controlled by the Council of the Plateau Church of Christ in the Sudan runs community oriented training programmes in both Plateau and the former North-Eastern State.[41] The objectives of the Faith and Farm are: meeting rural people's needs as they are found; catering for the spiritual needs of men and women; promoting greater agricultural productivity through improved farming methods; promoting methods of disease control; stressing the need for respect for their parents and elders to youth; and meeting the need to be literate functionally. In order to achieve these goals, the Faith and Farm runs apprentice schemes, short literacy courses and, with the help of bulletins, newsletters and posters, broadcasts information to the rural communities. The Faith and Farm engages experienced trained farmers to teach others. Evangelists teach the literacy education and they also help with the distribution, to the remotest villages, of the necessary material for the programme.

In Zaria the Church Missionary Society (CMS) renders a similar service to the rural communities in Kaduna State. Poultry keeping, horticulture, brick and tile making are taught to both Christians and non-Christians. These subjects are taught as additions to literacy.[42] The Baptist Convention Mission in Zaria has produced literacy materials for Christian education as well as for teaching hygiene, crafts and horticulture.[43]

Nowadays there tends to be an awareness of the importance of cooperation, not only between the Christian Missionary bodies, but also between the Christian Missions and the governmental authorities. The Faith and Farm project, for example, utilises government and A.B.U. resources when necessary. Meetings, conferences and workshops, at which both missions and non-mission bodies participate, are organised. It is important to note, too, that the Missions have partially adopted the new concept of functional literacy, though their ultimate objective - the saving of souls - still remains the same. Some of the missionary organisations around Kaduna, such as the Catholic, Baptist and ECWA, have access to radio and television air time but the allocated time is usually devoted to preaching and the singing of hymns. Access to media is, however, a subject of discussion in the next chapter.

D. INDIVIDUAL INITIATIVE

Due to the seeming lack of research in this field, such scanty information as has been gathered has been from interviews, personal experience and the limited literature available. One of the earliest recorded individual initiatives in promoting adult literacy dates back to 1932 when the Madaki of Kano held literacy classes for his friends.[44] After the launching of the literacy campaign in 1946, the Yaki Da Jahilci Handbook reported that:

> The desire to become literate was widespread and in many places people did not wait for an official scheme, but made their own arrangements .... Sometimes individuals seek their own teachers, sometimes groups of associates form classes and sometimes public spirited literates persuade their illiterate neighbours to come to be taught. 45

Another dimension of individual initiative is the willingness

of some individuals to give part of their own compound (usually the Zaure) to be used as classrooms in places where the NA have no such provision. In one of the outskirts of Zaria City, for example, the zaure of one, Alhaji Umaru Dan Inna, is being used for adult literacy teaching every evening. In addition to the literacy lessons, discussions are held on various topics on health or agriculture and use is made of current literature acquired from either the government or the ABU. This group, however, lacks expert advice on both methodology of literacy teaching and on the subject matter. Alhaji Dan Inna supplies all the necessary teaching materials by himself - the blackboard, forms for sitting on, books and pencils and lighting. All that is left for the members of the community from his neighbourhood to do is to come along and participate. His attempt to employ a teacher to start an English class for beginners failed as this teacher was transferred out of the neighbourhood. Alhaji Dan Inna stated that there were many others like him, both in Zaria City and in the rural areas, who were organising classes on their own.[46]

Perhaps another aspect of individual initiative can be seen through the willingness of village and district heads, elders, parents and guardians, to permit some of their adult members to attend the literacy classes. Without their cooperation the adult literacy campaign would not have achieved its present success.[47]

There are two points now worthy of consideration. Firstly, there is - perhaps - a potential source of individual initiative as yet untapped by the government and mission bodies, a potential which can be exploited for the promotion of adult literacy. Secondly, though some of these individuals still employ traditional teaching methods, they have the enthusiasm to encourage literacy

work and, since they have the desire to learn and to teach, it would seem that with a little bit of training - or orientation - they can be put on the right paths to teach adult literacy.

E. CONCLUSION

This chapter has attempted to give a brief background to Adult Literacy in Northern Nigeria. An attempt has also been made to survey the growing dimensions of adult literacy from what has already been described as traditional (in the Roman script) to functional and the various attempts to link literacy education with socio-economic activities like agriculture and health. This latter approach is typical of Mission literacy education, and a detailed study of this and the other dimensions in adult literacy is undertaken in Chapter Four.

Having surveyed the development of adult literacy from colonial to post-colonial times, it became evident that no adult literacy programme could be successful without the serious participation of the governments. The number of adults gaining access to adult literacy classes and the number awarded literacy certificates are so infinitesimal that one could argue that the number of illiterates in Northern Nigeria is increasing rather than decreasing.

Examples of serious government involvement leading to successful progress in the eradication of illiteracy are not far fetched. Russia, towards the end of the 19th century (1897)[48] had a literate population of only 22.3%. Twenty three years later this literacy percentage had risen to 31.99% and, today, Russia boasts a literacy of 98% of the total population.[49] How did it happen that within about 50 years Russia was able to reach a literacy rate of 98%?

The answer is simple: determination by the government and the realisation of the important role of adult literacy in the overall socio-economic and political and cultural development of the entire nation. When Lenin (1870-1924), founder and leader of the Bolshevik Party, took power in 1917 and became leader of the Soviet State from the October Revolution, he made many reforms.[50] One of these was a determined attempt to eradicate illiteracy. He determined:

> We must do away entirely with illiteracy and semi-illiteracy. We must see to it that every factory and every electric power station shall become a centre of enlightenment .... An illiterate person cannot build a communist state. An illiterate person is outside the sphere of politics. The first thing we must be taught is the alphabet. 51

Tanzania is another country that may be cited as an example of government dedication in the fight against illiteracy. Tanzania in 1967 had a population of 13 million.[52] Out of this population, seven million made up the adult male and female population of 15 years and above.[53] The adult population had a 75% illiteracy rate; the incidence of illiteracy among men alone was 80% while that of the women - the educators of the nation - was 90%.[54] The TANU Government realised the detriment of illiteracy to development and one of the principal aims and objectives of TANU is:

> To see that the Government mobilizes all resources of this country /Tanzania/ towards the elimination of poverty, ignorance and disease. 55

President Julius Nyerere, Leader of the TANU Government, while introducing Tanzania's First Five Year Development Plan, 1964-1969, rightly observed:

> First we must educate the adults. Our children will not have an impact on our development for five, ten or even twenty years. The attitudes of the adults on the other hand have an impact now. 56

From the two statements quoted above, it would seem that the governments in Nigeria cannot continue to treat adult literacy as of less importance than formal education. However, the moves by the Federal and State Governments - discussed above - are in the right direction. They are progressive moves towards real change in adult literacy. These changes, however, should not be left to stultify along the bureaucratic chain; they must be felt at the grassroot level where the need for the eradication of illiteracy is felt most.

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CHAPTER FOUR

APPROACHES TO ADULT LITERACY IN KADUNA STATE

A. INTRODUCTION

Adult literacy in Kaduna State is an evolutionary process. It started from a humble beginning and developed into an increasingly complex system. Adult literacy is not uni-operational nor is it directed towards a single objective. Rather, it has diverse aims and objectives and this has culminated in the employment of several strategies in order to meet them. These strategies involve a number of goals which can be categorised from the polarity of high intensity approach on the one hand to a very general, non-specific polarity on the other. The table below illustrates this polarity of operation:

TABLE VII: DIMENSIONS OF ADULT LITERACY STRATEGIES

In Terms of:	
FUNCTIONALITY	From very work-oriented to general work-oriented
INTENSITY	From one-aim curriculum-centred to a scattered provision meeting diverse aims
SPECIFICITY	From very specific learning outcome to very general learning outcome
SELECTIVITY	From defined and restricted audience to open-access audience
PARTICIPATION	From client-determined programme to teacher-dictated programme
ECONOMIC MOTIVATION	From strong economic motivation to general improvement
INTEGRATION	From fully integrated, with providing agencies, to unintegrated, single-agency provision

Thus, within the spectrum of diverse operative aims, may be found the three parameters of adult literacy in Kaduna State, viz.: Integrated, Semi-Integrated, and Non-Integrated, and a brief discussion of each of them follows.

1. Integrated Literacy

This approach is the most recent in Kaduna and Northern Nigeria and is characteristic of the UNESCO work-oriented functional literacy programme. The author has tried to avoid the use of the term "functional" as applied to literacy since it seems to him that every aspect of literacy has some degree of functionality anyway. The UNESCO approach therefore tries to combine literacy with a particular kind of work like farming of various crops, animal husbandry, fishing or some specific technical, commercial or political education. Thus the approach to this kind of literacy is selective in the sense that it concerns only a particular group of people, performing a particular economic activity which must respond to the needs, interests and concerns of the selected group. Therefore, the ideal literacy learner is the man (or woman) whose lack of certain knowledge or skills keeps him/her from advancing in one or more areas, e.g., economic, vocational, social or political. As a result the learning programme provides the specific practical and theoretical training necessary to overcome this constraint. The learner himself is involved - participatorily - in designing the programme by identifying and imposing his/her needs. In other words, whatever accrues from the programme, the learner can put into immediate use, thereby reinforcing both skill (through practice) and motivation (through satisfaction). One or two examples of this

work-oriented adult literacy follow.

In the former North-Eastern State of Nigeria, for example, adult literacy has been successfully combined with specific identifiable needs of the diverse North-Eastern State communities. Prior to the commencement of the programme, the Department of Adult Education, in conjunction with the Ministry of Agriculture, invited the Department of Adult Education of Ibadan University to help in feasibility studies which tried to identify the specific needs of various economic regions. This was followed by the preparation of literacy materials which combined literacy teaching with wheat and cotton cultivation. Instructors who were to teach this new kind of literacy were given a short but intensive course. When the experiment on wheat and cotton cultivation proved successful further regions of promising economic activity were identified and literacy materials linked with activities such as cattle rearing, grandunt farming, small-scale industries, fishing, homecraft and child care, were prepared. Instructors were trained and classes were formed composed of illiterates actively participating in these varied and economic activities. The success of these programmes was due to several factors: there was a strong economic motivation associated with the programme; there was full integration of providing agencies like the Ministry of Agriculture, University of Ibadan and the Department of Adult Education; and, finally, the illiterates for whom the programmes were being planned played an active part in decision-making that affected their very lives.

Kano State Functional Literacy Project was based on teaching illiterates literacy skills fused with those of irrigation. The Adult Education section of the Ministry of Education, together with

some cooperating agencies, undertook pre-service studies, prepared primers and trained instructors. By July 1975, 11 different centres with about 25 students per class started the literacy instruction. The students were mainly farmers living in a region of low rainfall and therefore in the primers most of the key words and sentences that were to be taught and the simple arithmetical processes that were to be mastered radiated around the theme of dry season farming.

In Kaduna State the strategy towards this integrated adult literacy is most recent but its approach in no way differs from the two examples cited above. A more detailed account will follow later in the chapter when the various dimensions of adult literacy in Kaduna State are discussed.

The new approach to adult literacy therefore can be distinguished from others in a variety of ways: expert involvement in identifying socio-economic needs and priorities of the region is a necessary prerequisite; the curriculum is prepared by the adult education section, in conjunction with cooperating agencies,and is geared towards one specific objective though the integration of this objective with literacy is kept in mind; instructors are trained in accordance with a set syllabus for the programme; students are essentially active participants in the identified activity; the literacy primers concentrate on the specific problem and no other; and follow-up materials provide continuity in the selected socio-economic activity.

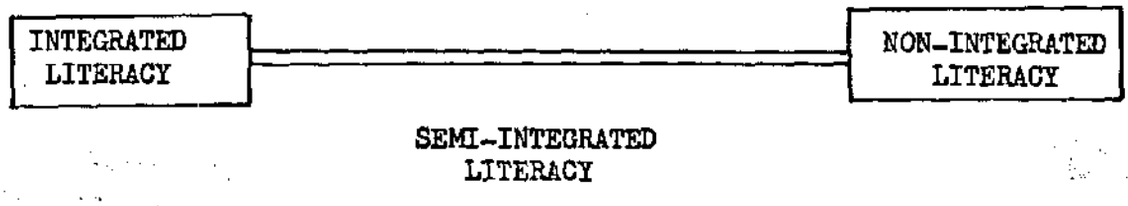
Before considering the parameters of other adult literacy types in Kaduna State, there are one or two points worth making on

integrated literacy so far. As the practice has been in Northern Nigeria, the literacy instructors may not necessarily be farmers themselves and so may be incapable of leading effective discussion on topics outside their professional knowledge. Added to this, the training course afforded to instructors is so short, that it is impossible to turn lay teachers into professional farmers, fishermen and so on capable of directing other farmers. An inherent weakness of this strategy would therefore appear to be due to inadequate orientation of the literacy instructors.

2. Semi-Integrated Literacy

In Kaduna State, as well as most of Northern Nigeria, there is another dimension of adult literacy strategy which may be looked upon as a transition between integrated and non-integrated literacy, hence the title Semi-Integrated. It is hoped that the diagram below will help to illustrate the polarity of the three literacy types under discussion:

FIGURE 7: ADULT LITERACY POLARITY IN KADUNA STATE



Semi-integrated literacy has some element of selectivity, intensity, specificity, but certainly not to the same degree as integrated literacy. Nor is the literacy component synthesized with

the selected literacy programmes as in the case of integrated literacy. The type of literacy education organised by religious bodies such as the Christian Missions falls into the category of semi-integrated and the strategy there is religion-cum-literacy. However, religion, the ultimate goal, is taught separately from literacy but, once the learner has acquired some literacy skills, the only literature available to him to improve his skills is the Holy Bible and related printed matter. In this case one could acquire literacy skills without necessarily becoming a lifelong Christian. The religious needs of participants are determined, not by scientific or dialectical conviction, but by their emotions and sentiments.

The literacy teacher may be the same person giving the religious instruction. He may be the evangelist or pastor of the locality or just any person who has volunteered to help. Like the instructors in integrated literacy he may have had a short training in adult literacy but this is not always the case. If the instructor is not the evangelist or pastor of the church, his services are part-time and voluntary and, unlike the integrated literacy instructor, he may receive no pay for his literacy instruction. Thus absenteeism by instructors becomes inevitable and could ultimately lead to the disruption of the smooth running of the literacy programmes with consequent lowering of the participants' incentive to learn. Besides literacy education rarely touches the problems of their very material lives. In other words, the literacy has great relevancy limitation and consequently the participants' incentive is bound to wane.

Nowadays, however, due to the realisation of the fact that man's needs are varied and extend beyond the bounds of religion, it has become incumbent upon religious organisations to adopt a new strategy which involves literacy-cum-religion-cum community development. In this strategy, while literacy methods have greatly improved as a result of research work, there is not necessarily synchronization with literacy teaching. There has, however, been an increase in the production of primers covering a variety of subjects ranging from agriculture to hygiene and some form of simple trade. These primers may be used as follow-up material for the neo-literates who usually come from diverse working backgrounds and the primers therefore cater for the general public. This kind of literacy work is typical of that carried out by the Baptist Convention Mission, Zaria, where literacy is followed up with reading material covering a variety of topics from hygiene and farming to managing a good home. The Church Missionary Society in Wusasa, Zaria, in addition to teaching literacy, produces and distributes primers covering topics on horticulture and poultry and teaches skills in some of the local crafts such as tile and brick making.

These approaches are semi-integrated in the sense that whatever is taught - literacy, skills in agriculture, or crafts - tends to be religion-centred and the organisers and instructors are essentially members of the religious faith responsible for organising the programmes. Like integrated literacy, research work is beginning to play an important role in improving adult literacy teaching as is the case with the Baptist Convention Mission which

undertakes some research in its literacy programmes.

Under this category of literacy may be included the recent attempt made by Kaduna State Government - and other states in Northern Nigeria - to teach literacy-cum-home craft. This is considered semi-integrated in the sense that, though it is directed particularly at women and though the skills taught are women-centred, these skills are not interwoven with the literacy which is being taught at the same time. Thus hygiene, knitting, sewing or cooking are taught alongside with literacy but are always taught separately from literacy. Again, the method of teaching here is that of 'telling' rather than 'dialogue'.

3. Non-Integrated Literacy

This literacy strategy is perhaps the most prevalent in Kaduna State and the rest of Northern Nigeria and it is perhaps the oldest of the three strategies of adult literacy under consideration. It is characterised by the mushrooming of literacy classes all over the state. Classes may be held in school buildings, community centres, work places, churches, mosques, literacy centres, private houses and even sometimes in the open. The classes are usually held after office hours and most of them are run through self-help effort with the result that most of the literacy teachers have never had any training in adult literacy methods whatsoever. In most cases the literacy teachers, some of whom have graduated from similar literacy classes, have limited skills in the teaching of reading, writing and arithmetic and consequently cannot be expected to be efficient literacy teachers. Their method of teaching is therefore essentially mechanical, sometimes authoritarian and formalistic.

The words used in teaching literacy are usually unrelated to the actual lives of the people and, as a result, the participants' interest or incentive is usually very low. Teacher/student dialogue is ruled out and teaching material is often in short supply - hence the mechanical approach becomes unavoidable.

Non-integrated literacy, however, caters for a much wider audience than the integrated and semi-integrated already discussed. The basic aim of teaching this literacy is to impart skills in reading and writing, simple arithmetical problems, and writing of a simple letter. Most recently the arithmetical processes have included skills in weighing, linear distance, area, time and volume. Having mastered such skills, the learners are assumed to be able to function more effectively in their daily lives but, with the scarcity of follow-up material, it could be argued that the literacy certificate which is awarded to adult students after successfully sitting the literacy examination, is an end in itself. It can also be argued that a tendency to fall back into illiteracy cannot be ruled out since the literacy taught has no relevancy to any specific problem likely to be encountered in the people's daily lives. This means then that the use to which literacy is put is entirely left to individual decision. Some may use it to meet diverse local needs such as: reading instructions and agricultural labels; reading medical prescriptions; or to avoid being cheated when buying or selling. Some may apply their literacy to letter writing, increasing job opportunity; or to making contact with the outside world beyond their local communities; or to the understanding of how their government runs their country - perhaps

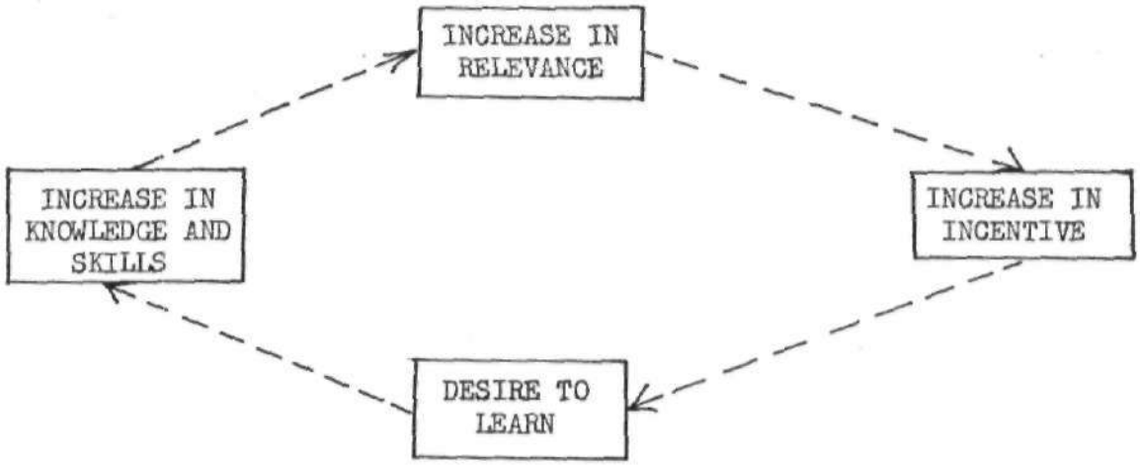
even to participating in governmental affairs. Others may acquire literacy to overcome a feeling of inferiority and inadequacy while others again may need it to read for pleasure. The goals of literacy are so diversified that the organisers themselves cannot assess with any certainty the goals which have been achieved by individuals in the community.

In non-integrated literacy an individual adult has complete freedom to choose how he wishes to use the literacy so acquired. While this freedom of choice may be a good thing, it can also prove detrimental especially in a situation where some adults, finding no guidance and not knowing how to use the literacy they have acquired, slip back into illiteracy. This represents a sheer waste of time and effort which could have been invested more beneficially in some farming activity. The result to an individual can be a loss of faith in the importance of literacy to him in a rapidly changing world. However, it can be argued that, since adults attend literacy classes of their own accord and for their own reasons, this motivation in itself is worthwhile and progressive.

What has been attempted in this chapter is the identification of the various strategies of adult literacy existing in Kaduna State, namely: integrated, semi-integrated and non-integrated. The discussion so far points to the fact that two words are fundamental to the success of literacy education - 'relevance' and 'incentive'. Effective participation by adults in any literacy activity will only take place when that activity is relevant to the solution of the problems encountered by people in their day-to-day lives. It is this relevance - as illustrated by the diagram below - which arouses

their incentive to learn.

FIGURE 8: ADULT LITERACY: RELEVANCE-INCENTIVE CYCLE RELATIONSHIP



Perhaps at this juncture it would be helpful to comment very briefly on the three types of literacy method to be found in Kaduna State to show which is most suitable for the purpose of this thesis.

Integrated literacy, as seen, is perhaps the most scientific in its approach and uses the services of as many professionally recognised agencies as possible. However, according to the findings of UNESCO, this concept of functional literacy has been found wanting because other essential aspects of human development - political, social and cultural - have been neglected. In the view of UNESCO:

> Just as development is not only economic growth, so literacy and education more generally - must aim above all to arouse in the individual a critical awareness of social reality, and to enable him or her to understand, master and transform his or her destiny. Limiting literacy to narrowly economic aims implies the risk of diminishing considerably the importance of the task and of preventing the mobilization of hearts and minds without which no sustained development is possible. 1

Besides, this kind of integrated literacy (UNESCO's work-oriented

functional literacy) is still at the experimental stage as far as both UNESCO and Kaduna State are concerned, and it is perhaps too early to consider the use of television - an expensive media of communication - especially when the results of the experimental programme in Kaduna State are not yet known. Another reason for arguing against the use of television at this stage is that the strategy is rather too selective dealing, as it does, with a handful of farmers engaged in tomato, cotton or tobacco cultivation. To assume that every viewer would become a tomato, tobacco or cotton grower simply by watching a programme on television would be an error of judgement. Quite apart from all this, the integrated literacy programme in Kaduna State - and in other States in Northern Nigeria - is being well supported in terms of both human and material resources. It would seem then that the programme is being sufficiently well looked after by the State Government not to need - as yet - the medium of television to promote its activities.

As regards semi-integrated literacy, there is no doubt that there is a strong element of audience selection here. The semi-integrated literacy programmes tend to be directed more towards those who have identified themselves with a religious faith. It has also been seen that, despite the progress made in the furthering of adult literacy, the element of selectivity tends to lead to the neglect of other aspects of development - political and cultural. Until very recently the literature provided for improving reading skills has been mainly religious books and pamphlets. Semi-integrated literacy may cater for a much wider audience than integrated literacy but again it is doubtful if it would be economically viable to use

television - which is public property - to produce religiously oriented literacy programmes for a minority audience.

As stated, the non-integrated literacy strategy is the most prevalent in Kaduna State, though paradoxically it is the least provided for in terms of human and material resources. This is the literacy which opens its doors to a mass audience. It experiences poor teaching conditions such as poor staffing, poor premises and poor quality of instruction with consequently poor output. In short this type of literacy epitomises the problems surrounding literacy education in Kaduna. In non-integrated literacy, there will never be a shortage of students unlike the other two literacies discussed earlier where it is possible to run short of students since there is a limit to the number of students who have an interest in tomato or cotton growing or who are members of a religious body.

It would seem to the author that the use of television for literacy would be most economically viable in the non-integrated literacy strategy. Dialectical arguments supporting this suggestion include the fact that, as has already been pointed out, in catering for a mass audience, non-integrated literacy is highly unlikely to be faced with a shortage of students. There is also the freedom of each individual student to channel literacy to his/her own needs or goals. It could also be argued that the cumulative effects of, or contributions by, all these diverse goals could ultimately result in national development.

The inadequate supply of literacy teachers, both in terms of quantity and quality, is characteristic of non-integrated literacy. Experience has also shown that the very high demand for literacy

has never been met. The intake to literacy classes rarely exceeds 16-20 adult students at a time in Kaduna State and, at the launching of the experimental Adult T.V. Literacy Programme in Kaduna and Kano States in October 1974, each class was restricted to a maximum number of 40 students. Yet reports received from centres such as Jaji Igabi Pambeguwa[2] and Yakawada[3] indicated that the number at first exceeded 40. Some adult students were quite prepared to provide all the necessary reading or writing materials for themselves if they were permitted to take part in the literacy lessons. As has already been noted in Chapter Three, it is in the non-integrated literacy approach that individuals have demonstrated their willingness to take the initiative and to teach illiterates within their neighbourhood without any government assistance and often even without the government's knowledge of such philanthropic work being carried out in the community. Frank C. Lauback, the well known expert in traditional literacy education, the world over, puts in a nutshell the plight of the illiterates in this quotation from his famous book, Thirty Years with the Silent Billion:

> You think it is a pity .... that the illiterate cannot read. But the real tragedy is that they have no voice in public affairs, they never vote, they are never represented in any conference, they are the silent victims, the forgotten men, driven like animals, mutely submitting in every age before and since the pyramids were built. It is a human weakness not to become aware of human weakness, not to become aware of suffering unless we hear a cry. The illiterate of the human race does not know how to make the cry reach us and we never dream how these millions suffer. 4

Herein lies the challenge for adult literacy in Kaduna and Northern Nigeria as a whole. For decades literacy classes have been in the war front against illiteracy and progress so far has not been very encouraging. Radio, television, film and the print media have

concentrated mainly on enlightenment programmes, the understanding of which has been severely limited by illiteracy, and in Chapter Five suggestions are made as to how best television can be used - as a supplement to the existing literacy strategies - in the fight to eradicate illiteracy in Kaduna State. At this point it is considered necessary to explain the workings of the administrative structure of Kaduna State and how it would affect the way in which the proposed television literacy programmes operate.

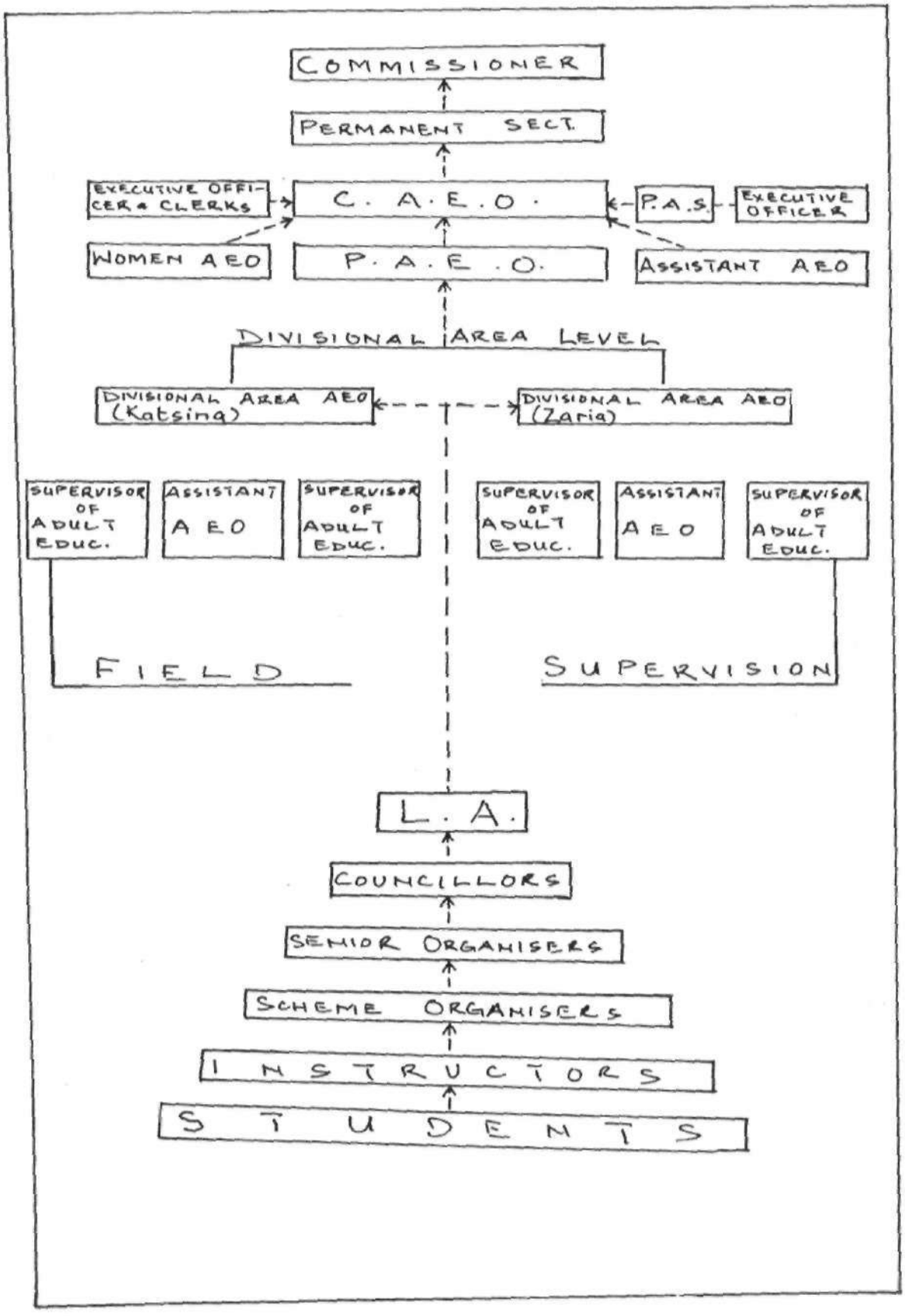
B. ADMINISTRATIVE STRUCTURE

The discussion that now follows is concentrated mainly on Kaduna State Government administrative structure as regards Adult Literacy. Particular attention will be paid to some of the weaknesses inherent in the system, e.g. weaknesses which have had adverse effects on literacy education. Two administrative structures will be considered - the defunct Local Authority (LA) and the new Local Government systems (LG) which have only recently come into being as a result of the Government Edict, 1976.[5]

Until recently, Adult Education in Nigeria had been shifted from one Ministry to the other; a possible indication that the authorities did not quite know what the specific goals of Adult Education should be. In Kaduna State, Adult Education had been under the Ministry for Social Development, however, owing to the recent Federal Government policies on education, it now comes under the Ministry of Education.

From the administrative structure, the policy-making body for adult literacy was the responsibility of the Commissioner (for the Ministry of Social Development), the Permanent Secretary, and the

FIGURE 9: KADUNA STATE: LITERACY PROGRAMMES. ORGANISATIONAL STRUCTURE IN THE DEFUNCT LA



Source: Adult Education Section, Ministry of Education, Kaduna State, Nigeria.

Chief Adult Education Officer (CAEO). Thus, apart from the CAEO, two members of the policy-making body knew very little about the philosophy and practice of adult education. Herein lies one of the reasons for the traditionally indifferent attitude of the Governments towards adult education.

The CAEO was responsible for the final assessment of grants to the local authorities (LA) for adult education work. He advised the LAs and evaluated the progress of adult education. However, he was handicapped by the lack of sufficient trained staff to carry out any scientific research in adult education. The CAEO was assisted by the Principal Adult Education Officer (PAEO) and the organisation of women's adult education programmes in the State was placed in the charge of the Adult Education Officer - Women (AEO).

The Divisional, or Provincial, Adult Education Officer (PAEO) usually a holder of a diploma in adult education, interprets government policies to the LAs, policies which are mainly rigid, inflexible and accepted in toto. With the help of his supervisors he tours the province regularly, organises lectures, seminars, and workshops for the LA adult literacy staff. The PAEO apart, every other staff member under him lacks adequate professional experience in the field of adult education.

The LA, a miniature replica of the State Government at local level, was headed by an Emir or Chief; and the miniature ministries in the LAs were headed by the Councillors, one of whom would be charged with the responsibility for organising adult literacy in the Division. Again, just as in the State Government structure, neither the Emir, Chief nor Councillor - all of whom were

the LA policy makers - knew much about adult education beyond the concept of adult literacy. Thus most of the LA staff handling the affairs of adult literacy had had practically no training in adult education.

The Senior Organiser, who is responsible to the Councillor, is in charge of Literacy Schemes[6]; under the Senior Organisers are Scheme Organisers. Finally there are the Instructors who teach the students. These instructors, upon whom the entire success or failure of the literacy programme depends, hold no formal qualifications for the job. They are untrained in adult literacy methods. They teach on a part-time basis with either very poor pay or none at all and, in consequence, there is a very high rate of absenteeism. These factors, militating against the instructors as they do, cause some of the instructors to falsify examination results to give the impression that their classes have done very well. Discovery by the authorities of such practices leads to outright nullification.

The adult student, on the other hand, is denied self expression. The words and sentences which he learns are lacking in the learner's experiential problematization, and he therefore perceives little relevance in what is being taught. The incentive to learn gradually wanes and absenteeism from literacy classes becomes inevitable.

1. <u>The Bureaucracy</u>

Governmental bureaucracy is another factor adversely affecting the organisation of adult literacy in Kaduna State. Under the former LAs, governmental policies followed an extremely long vertical line before they were implemented at grassroot level. These delays

tended to worsen as implementation worked its way down to local level where staff were inadequately trained in the job and where materials were in short supply. Thus it was not uncommon for items ranging from salaries to books and chalk to take weeks or months to reach their destination in the rural areas. It would seem therefore that the cause for procrastination in the mobility of information and materials is inherent in the administrative structure itself. Thus, unless the new LGs improve the effectiveness of communication within the new system, the weaknesses of the defunct LAs may well be carried forward causing administration stagnation.

2. Funds

This is perhaps one of the most crippling factors in regard to adult literacy in Kaduna State. During the 1976/77 financial year, for example, education had the highest combined recurrent and capital allocation of ₦ 64 mill. compared to other ministries.[7] Out of this amount only ₦ 97,640.00[8] was allocated to the service of adult literacy and post literary work in a state with a population of over four million. This amount catered for the literacy education of a mere 31,670 adult students.

During the current financial year, the year of the LGs inauguration, again a mere ₦ 88,808.00 was earmarked for adult literacy and post literacy education and this is expected to cater for the education of only 31,820 students.[9] Finance is of fundamental importance to adult literacy work but, from the above allocations, it would seem that unless the fiscal policies are greatly improved and better managed, the hope of eradicating illiteracy in Kaduna State

(and similar states in the North) will never be achieved in the near future. However, before a substantial sum of money is voted for the promotion of adult literacy work in the State, the policy makers must first of all come to grips with the place of adult literacy in the overall development of Nigeria.

3. Working in Isolation

Another grave problem facing the administration of adult literacy in Kaduna State in particular - and Northern Nigeria in general - is the age long tradition of working in isolation to other institutions or departments within the same governmental system. In his opening address to a conference of Chief Adult Education Officers in Northern Nigeria, the Chief Extension Co-ordinator of the CAEES, ABU, stressed the need for cooperation between the Centre and the State Ministries in tackling the problems of adult education.

> .... Hitherto, there has hardly been any link between the Centre for Adult Education and Extension Services and Adult Education Divisions of the States Ministries of Education. 10

This tendency to work independently of other organisations means that adult education will not come into contact with the most current concepts and practices in adult education. It is no wonder then that, in Nigeria as a whole, the concept of adult education - to most people - does not go beyond the concept of adult literacy. Consequently, adult education is handled in the same way or style as it was handled decades ago. Use is rarely made of the Kaduna Polytechnic or the ABU for research in adult education work in the state. However, thanks to the attempt being made by the NNCAE in

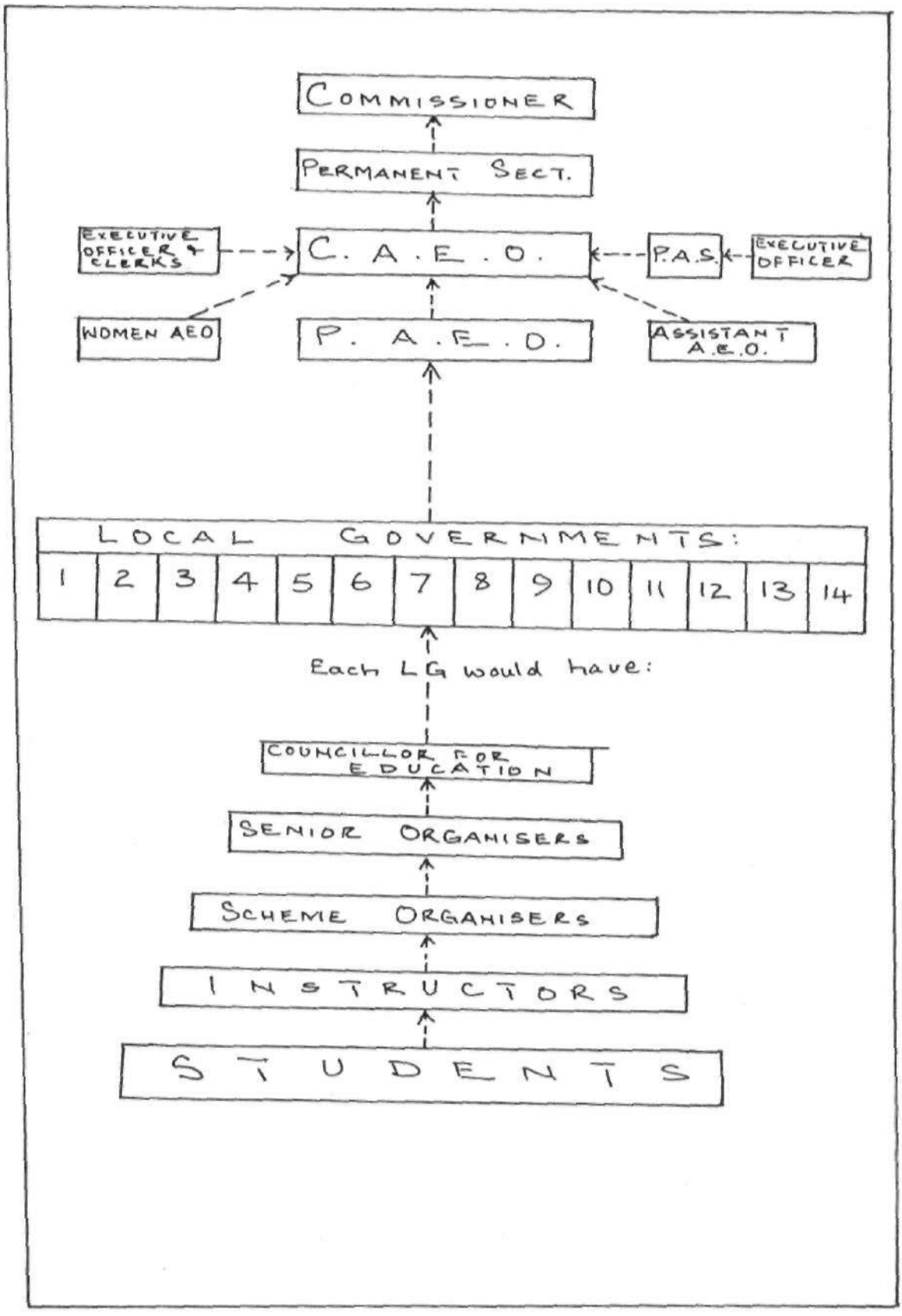
co-ordinating all adult education activities in the country should be recorded as well as to the CAEES, ABU, for their efforts to co-ordinate all adult education activities in Northern Nigeria.

4. Implications of the New Administrative Structure

The problems of adult education administration discussed above were prevalent during the defunct LA period of power. But, as has already been mentioned earlier, a new system (Fig.10) based on the new LG structure was promulgated on 1st October 1976. The concern of this section is an attempt to find out to what extent the new system will help to solve some of the problems already enumerated; or to what extent the new system might create more problems if due care is not taken.

The fundamental objective of the LG system is to bring the government nearer to the people. It is therefore expected that there will be greater participation by the community in governmental affairs. It is also expected that the problems hitherto neglected will now come into sharper focus, with the result that greater resources - financial, material and human - than before will be needed to tackle both the old and the current problems. Under the new system the LGs will be in charge of Adult Education and Social Services and it is anticipated that the State Government will give adquate grants to the LGs to enable them to execute their administrative responsibilities. Should this adequate provision of funds be forthcoming, it is hoped to provide adequate training facilities for more efficient manpower. Sufficient funds would also attract high quality human and material resources. Supervision of Adult Education by the Ministry of Education is also expected to improve.

FIGURE 10: KADUNA STATE: LITERACY PROGRAMMES, THE NEW ORGANISATIONAL STRUCTURE



Source: Adult Education Section, Ministry of Education, Kaduna State, Nigeria.

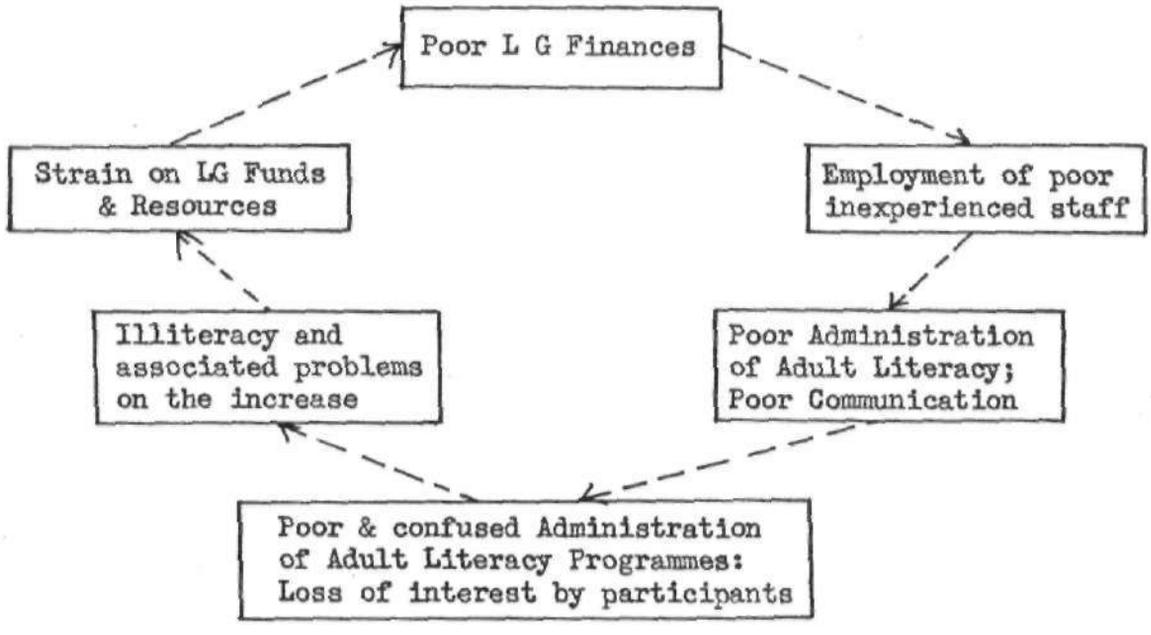
(It is interesting to note that already manpower of a high calibre is being attracted into the employment of the higher sectors of the LGs.)

But, from our discussions above, the problems that surround adult education are not confined to money and material; they also are related to concept, bureaucracy and lack of co-operation. Though the quality of the manpower drawn into the LGs shows marked improvement, if these employees retain their old concepts of adult education whereby literacy alone was involved, then progress in adult education work will indeed be very slow. Also, if bureaucracy does nothing to improve its communication channels with the grassroot communities, for whose benefit the adult education programmes are being planned, it is unlikely that these communities will pay serious heed to the administration and they will eventually lose interest in the adult education programmes thereby preventing their concept of adult education from going beyond the mastering of the three Rs. In order to progress further than the defunct LAs' Adult Education administration, the LGs would have to cooperate with intra-national and international organisations in adult education work. International organisations such as the International Institute for Adult Literacy Methods, which was established by UNESCO and the Government of Iran in 1968, would be only too pleased to advise any government on the best way of tackling some of its adult education problems. It is also likely that the Institute of Adult Education, Dar es Salaam, Tanzania, which is in contact with the University of Ibadan, would be prepared to share its experiences with interested institutions involved in adult education work.

It may be worth noting here that the factor of cooperation would appear to be receiving more serious recognition in the current

LG administration than it enjoyed in the past. An example of this can be seen in the efforts to bring the new administration into closer contact with the grassroot population - a move which can only result in a greater awareness of the government of the diverse socio-economic problems of the communities than ever before. The solutions to these problems would, of course, require substantial financial investment and skilful management of funds. The situation would also be helped by cooperation with other organisations to enable the government to keep abreast of current, workable methods in adult literacy organisation. Failure to recognise these factors of sufficient funding and cooperation could lead to a cycle of financial waste and a perpetual cycle of illiteracy as illustrated in the diagram below:

FIGURE 11: THE CYCLE OF CONTINUAL WASTE OF FUNDS AND RESOURCES IN ADULT LITERACY PROGRAMMES



It is rather too early to assess the current functioning of adult literacy following the new LG changes. However, one important challenge faces every LG in Kaduna State: this challenge is the eradication of illiteracy without which no meaningful progressive development can take place. With the attraction of high level manpower into the LG system, it appears that adult literacy henceforth could experience better management than ever before. It must be stressed, however, that this improved calibre of manpower can only be fully effective if they are aware of the vital place of adult literacy in the development of every LG; and take steps to ensure that every new progressive development in adult literacy manifests itself in practical terms.

C. DIMENSIONS OF ADULT LITERACY ACTIVITIES IN KADUNA STATE

In this section a brief comment is made on the role of adult literacy classes and the use of radio and television in adult education work in Kaduna State. There will, however, be a more critical assessment of the role of television in literacy work since this strategy is the subject of further discussion in Chapter Five.

1. Adult Literacy Classes

Comment has already been made about the proliferation of adult literacy classes, whether run by government or voluntary agencies like the Missions. It has also been noted that some of the methods used in teaching adult literacy are rather paternalistic, lacking in relevance and, consequently, lacking in the ability to motivate the participant to learn. Gaining a literacy certificate, which is the tradition of the non-integrated mass literacy, is not considered to be a strong enough incentive for adult literacy education. Today,

various strategies are being employed which have greater relevance to the learner's experience.

2. The Kaduna State Tomato Functional Literacy Project

This is the first approach towards the integrated literacy programme. It will be recalled from Chapter Three that the Adult Education section organised this project with the expert advice of the University of Ibadan, the Ministry of Agriculture and the AERLS of the ABU. The proposed number of literacy classes was 55 with an enrolment of 1,315 adult students.[11] Both the Adult Education Department and the Ministry of Agriculture were to be in charge of the training of instructors. The instructors, after a short training in the methods of adult functional literacy, were to be posted to specific tomato growing regions where they would hold functional literacy classes on tomato cultivation. The first primer used is entitled: Kyautata Noman Tumatir a Jihar Kaduna (Improving Tomato Cultivation in Kaduna State).[12] The primary objective of the primer is stipulated in the Foreword by Alhaji Abdurrahman Obayemi, the SAEO, Kaduna State:

> Wannan Littafi an tsara shi ne don jama'a su sami Koyon Karatu da rubutu da lissafi tare da Koyon wasu dabaru a game da inganta noman tumatir wanda zai jawo bunkasar tattalin arzikinsu da na kasa baki daya. 13

This quotation means that the primer aims at teaching reading, writing and arithmetic together with skills for the cultivation of tomatoes for the purpose of boosting the economy of the country as a whole.

The words and sentences to be taught in this primer have direct relevance to tomato cultivation.

However, one or two comments need to be made here. In the first place, nowhere does one read of these literacy groups forming

themselves into a kind of forum discussion group which, one would think, could be invaluable in a village level improvement programme. Again, supposing some points of discussion arose concerning problems which required technical or professional knowledge to find solutions, one wonders if the literacy instructors would be equipped sufficiently to deal with the situation. It is open to doubt whether or not the short training courses through which the instructors pass are intensive enough to impart sufficient knowledge to cope with group discussion topics or prepare them to lead these group discussions effectively.

Another point is that it is not certain whether these literacy teachers are employed on a part or full-time basis and whether they are former employees of the Local Government or newly engaged employees. In view of the traditional custom appertaining to the employment of literacy teachers by both the government and the voluntary agencies, it seems likely that they are part-time employees who are new to the service of the Local Government. Assuming this to be the case, the project will be faced with the problems which invariably accompany part-time staffing, for example, frequent absenteeism as was the case with Kano State Dry Farming literacy programme.

If the new literacy teachers were not originally employees of the Local Government, it is not certain whether their employment will be subject to the same conditions of service as those already in Local Government employment. Studies of Adult Functional Literacy in the former Benue-Plateau State by Anthony Bingel have shown that one of the reasons for the failure of the Langtang Women's Functional Literacy programme in 1969 was due to the inability of the LA to employ the newly trained instructors at the end of their training

course. In fact the LA was able to offer employment only to about one third of these new instructors.[14]

It is also doubtful if the effective change in literacy strategy has led to a corresponding change in the bureaucratic system. The bureaucracy, as noted earlier, has expanded considerably with, for example, the Chief Adult Education Officer assuming responsibility for 14 regional literacy programmes instead of the former two. This expansion underlines the need for improving the communication along the bureaucratic chain of command as failure to make the communication system more efficient must result in a slowing down of the progress of the literacy programmes.

UNESCO's critical assessment of the experimental World Literacy programme (1976) uncovered that one of the main problems which faced India's functional literacy programme was the constraint inherent in the governmental bureaucracy.[15] Necessary funds were moving very slowly from the national headquarters to the district elected to use them. Added to this hindrance were the delays suffered in the dispatch of essential materials and delays in decision-making on policy issues. Kaduna State cannot afford an inefficient bureaucracy particularly in its dealings with farmers whose work is in tune with the seasons and who would not be interested therefore in late deliveries of ideas and materials as this could well interfere with their own time schedules. Needless delays could thus eventually result in a loss of interest both by instructors and farmers.

3. The Missions' Strategy

It has been mentioned earlier that both the Government of Kaduna State and the Missions are trying to raise public interest in adult

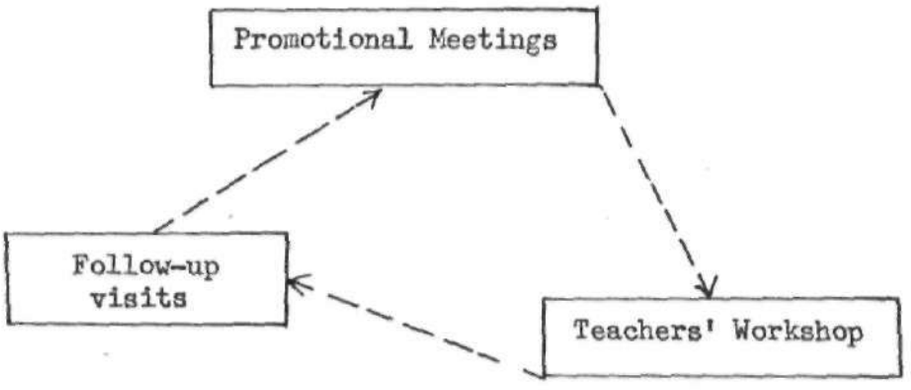
literacy education by increasing the relevance factor. In addition to non-selective, extensive mass literacy, the Missions are promoting selective, intensive literacy. For example, the aim of the adult literacy programme of the Baptist Convention Mission in Zaria is: "Helping adults become functional readers and thus claim their right to an 'abundant life'."[16] The book used for teaching literacy is called Karatu Don Kowa[17] (Reading for Everyone). In it the objectives of the literacy are further stipulated in depth:

> Matakin karatun ya zama da taimako ga dalibin Yaki Da Jahilci; ya iya karanta littattafai masu sauki har zuwa ga masu wuya. Sa'an nan kuma dalibin yana iya karuwa da maganar Allah, lissafi; rubutun wasika, kiwon lafiya da kuma sha'anin noma. 18

Translated into English the aim of the book is: To help adult illiterates read simple literature leading to more difficult ones; to help them read the word of God, do arithmetic, letter writing, follow simple rules of hygiene, and help them in agriculture.

Three main regular activities characterise the Baptist literacy work. Promotional Meetings are regularly held urging all Baptist churches to hear the need and challenge of literacy education for the churches and the larger community as a whole. There is also the Teachers' Literacy Workshop which is organised for all voluntary literacy teachers. The workshop trains the teachers in the organisation of adult literacy classes. Simple psychology is taught in addition to administration and methodology of reading, writing and arithmetic. Finally, there are the Follow-up Visits. Here, the Adult Literacy Organiser visits adult literacy classes and observes the work being done by the teachers he has trained. The literacy organisation operates in a cycle as shown below:

FIGURE 12: THE LITERACY CYCLE



Source: The Baptist Convention Mission, Zaria, Nigeria

As an encouragement to adults to reach further, they have created a kind of certificate ladder to correspond with the levels of the students' attainments in reading and comprehension of the literature provided. Passing the first literacy examination - this stage involves the ability to write a simple letter - results in the award of a certificate. On successful completion of stages two, three and four, red, blue and gold seals respectively, are appended to the certificate, denoting systematic progress in functional literacy with especial emphasis on the comprehension of the Bible. Literate adults are encouraged in the Frank C. Lauback method of each-one teach-one. There are a number of incentives incorporated in this literacy method. Those who pass the last and highest stage enjoy a number of advantages: some can be employed on a part-time basis to teach other adults; some can be employed in the lower grade of workers in the Mission establishment - wards and dispensary servants, messengers and labourers. They are also in a better position to acquire similar low class jobs in the locality such as local scribes for the Chief. Alternatively they can start

up small businesses of their own, say in the keeping of accounts.

However, the Baptist Convention's approach tends to be lacking in fulfilling certain literacy needs of the community as political and cultural education tends to be given little or no emphasis at all. The literacy classes are not discussion groups, hence the literacy method is essentially paternalistic.

D. RADIO

This discussion of the use made of radio may look like a diversion from the main theme on adult literacy. This is not so as the object of the discussion is to assess the weak and strong points in radio broadcasting and the way it is used in Kaduna State. It is thereafter the intention to suggest possible ways in which radio - and television - can create an incentive for the adult literacy work being carried on in the State and subsequently a continuum for learning. After examining the dynamic and potential role of both radio and television in Kaduna State in this chapter, the whole situation is further reviewed in Chapter Five.

1. Radio: Its Strong and Weak Points

It is widely acknowledged that in a country with scarce educational and financial resources, as well as a scattered rural population, one of the obvious methods of educating the rural people is by use of radio. Studies from countries like India, Tanzania, Togo and Niger show that the radio can become an effective media especially if listeners are organised into discussion groups called forums. The effectiveness is further demonstrated if the media is used in conjunction with other media like printed study material.

In Kaduna State there are four radio stations and it is perhaps the only state with so many radio stations in Northern Nigeria. The Nigerian Broadcasting Corporation (NBC) has one main station in Kaduna for the whole of the North. In addition, it has two local radio stations: one in Katsina and the other in Zaria. The primary service of the two local radio stations is to relay the NBC national news and related programmes. There is therefore very little effective local control and participation in programme development. The fourth radio station is that of the Broadcasting Company of Northern Nigeria (BCNN) which serves the whole of the North. It, too, is situated in Kaduna.

Before considering the use of radio in Adult Education in Kaduna State, it may be necessary to consider some of its strong and weak points.

Compared with television, the radio is certainly a cheaper medium. Because of its transistorisation, it is distributed over a much wider area than television, literacy classes or print. In other words, radio beats distance and, to some extent only, beats literacy barriers. Radio has an ease of delivery in the native language and, as a result of more and more people buying their own radios, listening is becoming more individualistic.

On the other hand, radio has a number of weak points. It uses only one human sense - the sense of hearing. Thus totally or partially deaf people are automatically cut off from its service. Television, however, caters for two senses (hearing and seeing) and it therefore caters for almost all categories of people. Blind people, being unable to see the pictures, can at least get something

from the commentary. Deaf and dumb people, being unable to hear, can at least watch, and are mostly able to interpret fairly accurately the messages being conveyed.

Radio cannot teach reading and writing as easily as television as it can only describe but not demonstrate visually. Good reception of radio is a variable factor depending on, e.g.: the power of the transmitter, the power of the receiver and weather conditions. Though the BCNN's radio station does not have the same problem with reception, that of the NBC station tends to weaken considerably with distance. The local radio stations at Zaria and Katsina have a reception radius of about 20 miles only. Most rural people can only afford cheap receivers which do not function effectively in turbulent weather conditions. Another adverse factor is that, to get the most use out of a radio, one needs to be literate in order to read the types and times of programmes being offered and also to find out on which meter band the programmes are being broadcast - and most rural people cannot read or write.

Radio, as has been already mentioned, encourages individualistic listening and tends to discourage group listening. It could be argued that any attempt to encourage group listening would be thwarted by radio's tendency to encourage individualisation. It was no wonder that one of the recurrent problems that faced India's well known radio Farm Forums was the fact that, as soon as some group members were rich enough to afford a radio set, they started to listen to their radios at home instead of attending the forum discussion sessions.

2. Current Uses of Radio in Kaduna State

a. Government and Missions

As far as is known, there is as yet very little use made of radio for adult education purposes by the Ministry of Education, Kaduna State. Nor has there been any attempt made by the defunct LA nor LG to make use of radio for adult education. The Missions have some access to radio broadcasting but their programmes are dominated by religion. Individuals tend to have an appreciable access to the medium which they use for cultural programmes like music and drama. Radio undoubtedly has a great potential for adult education service in Kaduna State but its use by the Government and Missions has been rather minimal. This may be due to the fact that radio, like television, entails professional skills in writing, production and presentation, skills which are as yet lacking in both the state and voluntary bodies.

b. Ahmadu Bello University

(i) Agricultural Extension and Research Liaison Service (AERLS)

The AERLS, which is a section within the Institute for Agricultural Research Samaru, ABU, Zaria, employs various means for reaching the farmers with modern ideas on farming practices. Some of these media include radio, television, print, films and slides, agricultural shows and the use of extension workers in the field.

(The discussion in this section will centre mainly on the uses made of radio and television by the AERLS in agricultural extension work.)

The AERLS broadcasts regular farm programmes on radio and television to farmers. For this purpose, a member of staff has been stationed permanently at the BCNN, Kaduna, for broadcasting on both media. Occasionally, too, there are other farm broadcasts over NBC, Kaduna. The radio programmes, through BCNN, during the year 1976/77, covered three main topics:

(i) Noma Yanke Talauchi (Farming, the killer of poverty). This was a thirty minute programme which was broadcast once a week with one repeat;

(ii) Filin Manoma (Farmers' forum) - a fifteen minute programme, broadcast three times a week with repeats;

(iii) Mu Koma Gona (Let's Go Back to the Farm) - another fifteen minute programme broadcast once a week with a repeat.[19]

During these programmes, farmers are interviewed and farmers' questions are also answered. The AERLS also cooperate with some of the State Ministries of Agriculture in the production of their radio farming programmes.

In the year 1977/78 a total of 52 television programmes will be broadcast from January 1977 to January 1978. These programmes will cover a range of topics like Youth Activities (in Farming), vegetable gardening, soil conservation, livestock management and general extension.[20] State Ministry officials and private farmers in Kano and Kaduna will be involved in the production of these television programmes.

However, one or two observations need to be made here. Firstly, the problems surrounding radio broadcasting to rural communities have already been discussed earlier and they are problems concerning the four radio broadcasts in Kaduna State. The AERLS receives farmers' letters containing questions and comments at the rate of about 300 letters per week.[21] Since radio listening is not being organised into listening groups (forums), one would assume that these letters come from individual literate farmers, of whom there is a very minute number in proportion to the number of farmers who are illiterate. In other words, the programmes serve the individual needs of the literate minority and do not encourage the discussion of community-felt needs. Thus community needs, which are usually discussed in farm forums are neglected.

In addition to these farm broadcasts, there are masses of supporting material, written mainly in English and Hausa. Thus the information contained in this material - valuable academic resources on farming practices - cannot reach the farmers direct and have to be interpreted by extension workers employed by ABU and the State Government. In practice, however, this is not feasible as extension workers are so few in number that it is impossible for them to cover such vast regions effectively. Besides, the difficulties of poor communication and transportation systems between the field worker and the headquarters necessitate a large part of a field worker's time being spent not only in travelling from village to headquarters but also from village to village. There is therefore a lengthy delay in the interpretation of the radio broadcast material by the field extension workers and also in the receiving of research results which are only of help to the farmers if they are up-to-date. The magnitude

of these problems - not to mention the traditional poor service conditions of extension workers - is sufficient to cause a lack of interest in extension work in the field. The situation is not helped by the shortage of extension materials due to lack of funds.

J.B. Igunnu comments on two reasons why many states in Northern Nigeria no longer produce the States Agricultural Newsletter regularly: ".... some of the reasons advanced were extension staff are not interested in writing articles; and insufficient funds for such a project."[22] It could be argued, however, that the failure of extension staff to write articles for the agricultural newsletters or any other articles is not due to disinterest. On the contrary, in view of their relatively small number in proportion to the vastness of the region and the size of population for which they are responsible, they simply do not have sufficient time.

Studies by Robert Chambers and Deryke Belshaw reveal that, due to the poor transportation system, extension workers may visit only ten farmers per week in Tanzania and only 20 per month in Kenya.[23] Difficulties with the extension workers themselves include absenteeism from duty, refusal to work in a given extension zone, concentration on more accessible areas and a tendency to favour the more wealthy farmers at the expense of the poor who need their help the most. The same study showed that extension workers in other countries felt that their conditions of service were poorer than those of their counterparts working in the Ministries. In addition to this they had other complaints including: their allowances were often delayed; working conditions were physically hard; and supervision was erratic, nonexistent, or poor. As noted earlier, these same problems face

extension workers in Kaduna State. Thus the last stage of the mass media of communication to rural farmers - the field extension workers - is very badly provided for and, in consequence, affects the quality and quantity of information directed at the target population - the farmers.

(ii) Centre for Adult Education and Extension Services (CAEES)

Since its creation in 1971, the CAEES has been expanding its adult education services in Kaduna and also the Northern States in general. Already three State Centres have been established in the former Benue-Plateau, Kwara and former North-East States. Among its varied adult education programmes are the radio and television programmes broadcast through RKTV and the occasional radio programmes through the NBC Kaduna and Zaria, and it is with these that this discussion is concerned. They are public enlightenment programmes which cover topics on health, business, Hausa poetry, language and history, and are broadcast mainly either in English or Hausa. Each programme series is accompanied by study material which is distributed, free of charge, to listeners on request. A programme schedule is likewise prepared and distributed.

However, in view of the fact that the majority of the rural audience are illiterate, it follows that they are limited to the 15 minute broadcasts as their inability to read prevents them from benefiting from the accompanying study material and lack of writing skill precludes any attempt to record any points of interest in the programme for later study. (This is not helped by the lack of organised listening groups.) Most of the feedback on the programmes is in the form of written questions and comments from only the

literate among the listeners representing a tiny minority of the rural population.

E. TELEVISION

1. Federal Government Policy

Television is perhaps the newest mass media component in Nigeria. The first television broadcasting started in Ibadan just before Independence (1960) while the BCNN commenced its television broadcasting in Kaduna in 1962.[24] Since then other stations have been established in Lagos, the Federal capital, and Enugu, in the former East Central State. With the exception of Lagos, the stations were regionally based and controlled. But recently the Federal Military Government has decided:

> .... in overall national interest and to effect savings to regulate and assume responsibility for television networks throughout the country and to change to colour TV. 25

So far there are 11 NTV stations in the country and it is estimated that there are only 300,000 television sets in circulation in Nigeria,[26] mainly serving a handful of the urban elite. It is expected that more stations will be built, especially in the newly created states which at present are still without television. There will, however, be six main stations in the country through which the other stations will be operating. These zonal based coordinating stations will be sited in Lagos, Benin, Kaduna, Sokoto, Maiduguri and Jos. The Federal Government's take-over of the TV stations is designed to achieve five main objectives:

a. To respond to and fulfill national needs rather than partisan or sectoral interests.

b. To reflect in its structure and activities the size and variety of Nigerian society as well as the unity of the nation.

c. To exploit the rich cultural material available throughout the country and make its output mainly indigenous in character.

d. To assist in general education, enlightenment and motivation of the nation, and,

e. To aim at producing cultural or topical programmes for export to other countries.[27]

Thus, with the take-over, all fiscal responsibilities relating to television will be shouldered by the Federal Government.

There is no doubt that the Federal Government's take-over of the TV stations in the country is a step in the right direction. In view of the immense costs involved in funding TV stations, in both capital and recurrent expenditure, it would seem that only the Federal Government can withstand the strains of running the present 11 TV stations never mind the proposed eventual 20 stations when every State gains its own. The circulation of only 300,000 television sets (only about 12,000 of these are to be found in Kano and Kaduna States[28] in a country of nearly 80 million people, is a disappointingly small number of sets for such an expensive mass media. Thus the Federal Government has formulated policies on: the fulfilment of national rather than partisan or sectoral needs; encouraging general education enlightenment and motivation of the nation; and the drive towards producing and broadcasting indigenous cultural programmes. All of these will no doubt increase the distribution of sets and

thus the number of viewers.

To help with the increase in distribution of television sets, it will be necessary to take television beyond the bounds of the urban areas where it has been confined since the introduction of TV in Nigeria over a decade ago. Though at present most of the rural communities have no electricity, the Federal and State Governments have as one of their policies in the Third Development Plan (1975-80) the electrification of some rural areas:

> Rural electrification has been accorded high priority in both Federal and State programmes. .... Rural electrification will be pursued even more vigorously in the Third Plan period by all the Governments of the Federation. .... The second phase of the electrification effort, to be articulated in close consultation with State authorities, is aimed at bringing electricity to the remotest parts of the nation. 29

2. NTV Kaduna State Policy

The policy of NTV Kaduna may be summarised in the words of its General Manager, Alhaji Rufa'i Yahaya:

> It is the core of our policy that, while we try to cater for the educated and the enlightened, the less privileged are not left out at a disadvantage. It is a common knowledge that the three essential elements of broadcasting are to educate, inform and entertain. But, considering the society in which we operate, our emphasis is on education and information. 30

It was in the pursuance of this policy that NTV Kaduna took the initiative to build 22 viewing centres in rural Kaduna State to inform, educate and entertain the rural public. A few years later, in 1973, it was again NTV Kaduna which took the initiative by trying an experiment whereby television was used for literacy teaching. It was this experiment and the subsequent outcome that led to the writing of this thesis. A full discussion of it appears

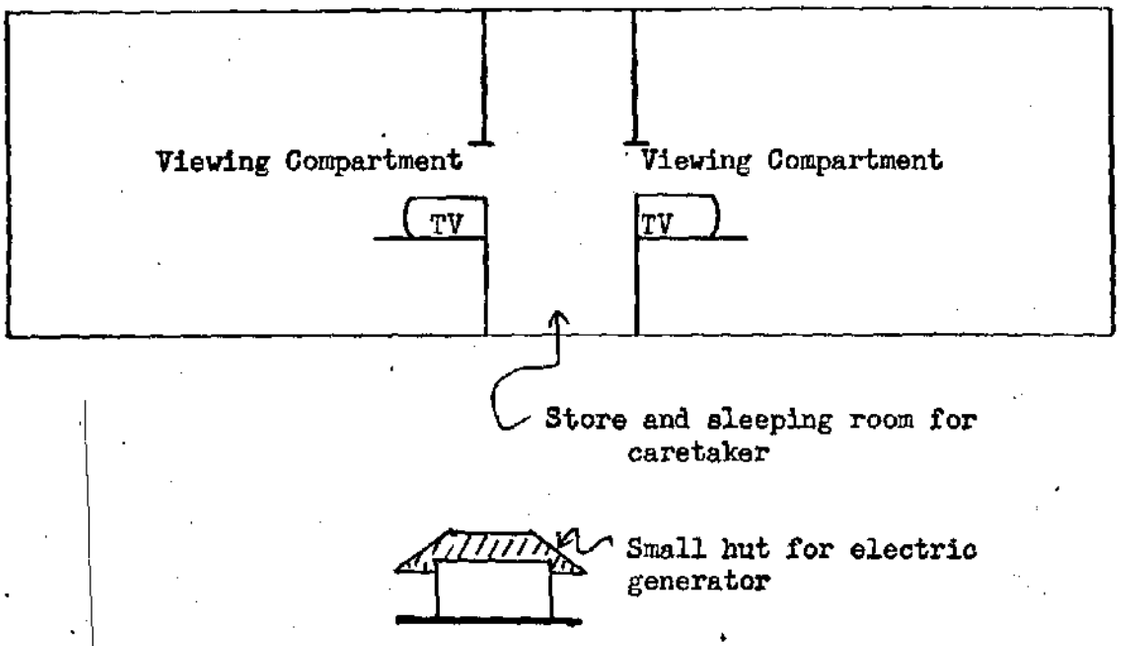
later on in this chapter.

At present NTV Kaduna devotes a substantial amount of air time to educational programmes. Out of approximately 56 hours of weekly broadcasts: 13 hours are devoted to broadcasts to schools and colleges; two hours to children's educational programmes; two hours to experimental adult TV literacy programmes; and one hour to health and farming. The rest of the time is shared between information and entertainment programmes in the ratio 3:2 respectively.[32] The programme schedule (see Fig. 6) gives a typical diagramatic representation of the types of programme for the quarter October - December 1976.

3. The Experimental Adult Literacy Programme

The idea of a TV literacy programme sprang first from NTV Kaduna in 1973. Prior to this, 22 viewing centres had been built in some parts of the State, particularly in the rural towns, for community viewing. The construction of these viewing centres was undertaken by NTV Kaduna and each of them provided for two large viewing compartments, a store room which was also the caretaker's sleeping quarters, and a small hut where the electric generator was installed (see Fig. 13 below).

FIGURE 13: SKETCH OF A TV VIEWING CENTRE: KADUNA AND KANO STATES



The planning and execution of the television literacy programme was done in cooperation with several bodies: the Kaduna and Kano Adult Education Sections together with their LA adult education sections; the ABU's Adult Education and Institute of Education and the Baptist Convention Mission's Adult Education Section, Zaria. The International Adult Literacy Methods, Tehran, was contacted for advice and Frank C. Lauback asked for his help.[33]

NTV Kaduna was in charge of the technical production of the television programmes. It was also responsible for the employment of the caretakers who looked after the viewing centres and payment of their wages. The servicing of the televisions and electric generators was also the responsibility of NTV Kaduna, whereas evaluation, advisory and planning services came under the Adult Education and Institute of Education, both of ABU. The Baptist Convention provided mainly advisory services and helped in the planning

of the literacy syllabus. The Adult Education Kaduna (and Kano State) was responsible for script writing and programme presentation. They also helped in the supervision of the television literacy programme. The LAs, on the other hand, provided the Guides who were employed on a part time basis and whose responsibility it was to register the students in their charge and provide assistance to them, both during and after a TV lesson. In addition to these duties, it was the Guides who were required to complete questionnaires on every TV lesson broadcast and forward them, in the first instance, to the LA Adult Education Section from whence it passed in succession to Provincial Adult Education in Zaria, Kaduna Adult Education Section and, finally, to the ABU Adult Education Unit for processing.

On 1st October 1974, the TV programme commenced,[34] with a maximum of 40 students having been registered in each viewing centre. One Guide had been allocated to each of the viewing centres and, as he was in charge of the students, only one viewing compartment could be used at a time. The working materials consisted of the literacy booklets Hanyar Karatu, Hanyar Lissafi and Jagorar Malamai Na Yaki Da Jahilci. The first two are student books containing the material being taught and the third is the teachers' book. These are the books that were in use then and they are still being used today.in adult literacy classes.

Initially, an allocation of one hour twice weekly was granted by NTV Kaduna for the programme but in actual fact 40 minutes twice weekly was considered adequate and the programmes were broadcast on Tuesdays and Thursdays from 5.40 p.m. to about 6.20 p.m.[35] The layout of the programme was as follows:

- A short drama scene portraying some advantages of literacy or the disadvantages of illiteracy — 10 minutes
- Teaching Reading and Writing

  and/or

  Arithmetic — 20 minutes
- An animation for recapitulation of the lesson content (excluding drama) — 5 minutes

As soon as the lessons commenced, evaluation of the television programme was also set in motion. The start of the literacy programme coincided with the national petrol shortage which hit Nigeria in 1975 and, where there were unscrupulous caretakers, some of the petrol intended for the running of the electric generators found its way on to the black market.

At the end of nine months, the students of the TV adult literacy programme were given the same examination as that set for the literacy classes. The comparative results are as shown in Tables IX, X, XI and XII. This was done by a random selection of eight television literacy classes and eight face-to-face literacy classes.

ADULT LITERACY PERFORMANCE IN FINAL EXAMINATIONS

TABLE IX — LIST OF LITERACY CLASSES

TV CLASSES	LITERACY CLASSES
1. Babban Dodo Zaria City	Riga Cikun
2. Birnin Yero	Dumbi
3. Jaji Igabi	Bogari
4. Kudan	Magajiya I
5. Kujama	Gimi Gari
6. Riga Cikun	Marke
7. Tudun Wada Zaria	Unguwar Sale
8. Zangon Aya	Mah

Source: ABU, AEGESU, Zaria, Third Report to the General Extension Services Board, March, 1976.

TABLE X — STUDENT PERFORMANCE

(a) TV LITERACY CLASSES

Source: ABU, AEGESU, Zaria, Third Report to the General Extension Services Board, March, 1976.

TV Viewing Centre	Enrolment		Drop-Outs		No. Examined		No. Passed		No. Failed	
	M	F	M	F	M	F	M	F	M	F
1. Babban Dodo	38	0	18	0	20	0	17	0	3	0
2. Birnin Yero	37	2	17	0	22	0	11	0	11	0
3. Jaji Igabi	30	9	20	7	10	2	8	1	2	1
4. Kudan	40	0	20	0	20	0	4	0	16	0
5. Kujama	13	13	10	0	16	0	16	0	0	0
6. Riga Cikun	38	2	15	0	22	3	14	3	8	0
7. Tudun Wada Zaria	33	0	0	0	33	0	20	0	13	0
8. Zangon Aya	40	0	16	0	24	0	12	0	12	0
TOTALS	295		123		172		106		66	

TABLE XI STUDENT PERFORMANCE

(b) LITERACY CLASSES

Scheme	Enrolment		Drop-Outs		No. Examined		No. Passed		No. Failed	
	M	F	M	F	M	F	M	F	M	F
1. Riga Cikun	16	0	0	0	16	0	13	0	3	0
2. Dumbi	16	0	0	0	16	0	14	0	2	0
3. Bogari	16	0	0	0	16	0	12	0	4	0
4. Magajiya I	14	2	0	0	14	2	7	2	7	0
5. Gimi Gari	16	0	0	0	16	0	11	0	5	0
6. Marke	16	0	0	0	16	0	7	2	9	0
7. Unguwar Sale	15	1	0	0	15	1	7	1	8	0
8. Mah	16	0	0	0	16	0	15	0	1	0
TOTAL	128		0		128		89		39	

Source: ABU, AEGESU, Zaria, Third Report to the General Extension Services Board, March, 1976.

TABLE XII COMPARATIVE SUMMARY OF PERFORMANCE

TV AND LITERACY CLASSES

	TV CLASSES	LITERACY CLASSES
1. Initial enrolment	295	128
2. Percentage drop-outs	41.69	0*
3. Total number examined	172	128
4. Percentage pass	61.63	69.53
5. Percentage fail	38.37	30.47

* The complete absence of drop-outs is, from observation, a very unusual phenomenon.

Source: ABU, AEGESU, Zaria, Third Report to the General Extension Services Board, March, 1976.

Observations on this experiment revealed that the TV classes tended to accommodate more people than the literacy classes without necessarily any adverse effect on student performance. Further observations showed that TV classes tended to favour the education of women. In the TV literacy classes 26 out of 295 were women (8.81%) whereas in the literacy classes only 3 women out of 128 were enrolled (2.34%).

Cooperation between the TV Guides and the Adult Literacy Instructors or Organisers was evidenced by the help these instructors and organisers provided to the Guides on occasions in managing a TV class. At Giwa viewing centre, for example, there was a willing spirit to cooperate between the Guide and the Adult Education Organiser. Apart from helping with the class, the organiser also supplied a blackboard for use whenever the television was out of order.[36] The organiser also supplied the Guide with necessary stationery whenever the need arose.

The literacy programmes were not without their problems, and perhaps the main one was that of the inadequate preparation of the Guides for the task. They underwent a most inadequate orientation course for the running of the literacy programme. Registers were not properly kept and most of the Guides were quite unable to complete the questionnaires. Also, some of the Guides were not selected on the basis of their merit but rather on the basis of their standing with prominent and influential figures within the locality. Consequently, efficiency and devotion to duty were lacking in some of the Guides.

Personality clashes were rife between the caretakers - well paid permanent employees of NTV Kaduna - and the Guides of the LA. Most

caretakers were illiterate and all that was required of them was the courage to look after the viewing centres. The Guides, on the other hand, were literate but employed only on a part-time basis - twice a week when the television programmes were being broadcast. Some Guides complained that the caretakers were not getting the centres ready in time for the literacy programmes. The caretakers, in turn, were not prepared to take any instructions from the Guides since they (the caretakers) were not employees of the LA. The centre at Yakawada, for example, was typical of this friction between the caretakers and Guides.[37]

Another criticism of the literacy programme was the fact that it was a typical literacy class programme with but few exceptions. Apart from the drama programme at the beginning and the animation at the end, there was no difference between the teaching method used by television and that of the literacy classes. The method was still mechanical and, as the Guides were not sufficiently educated to teach their illiterate students, there was no form of organised discussion after a literacy lesson. Such discussion would have been invaluable in helping to find solutions to some of the community problems. The degree of participation by the community in deciding what they wanted to learn was almost negligible.

The TV teaching standard was good, albeit mechanical, but the presentation by the Guides suffered from their inability to relax and their constant need to refer to their notes. The Guides' ill at ease attitude was not helped by the fact the programmes they were trying to present dealt with aspects of such specialised topics as agriculture, forestry, health, law, etc. and their knowledge of

these subjects was, needless to say, totally inadequate.

Another major problem was the frequent breakdown of equipment, particularly the electricity generators and the television sets. There were other non-technical factors that detracted from the smooth running of the literacy programmes: for example, the uncooperative attitude of some of the Guides and caretakers; competition of other cultural activities; delays in sending off to the viewing centres necessary materials from the LA Adult Education Office. Sometimes, too, the Guides' pay was late in arriving. All these factors contributed to the fact that many of the Guides lost their original zeal in their work. Absenteeism therefore became unavoidable leading, in turn, to student absenteeism. There was a tendency for the Guides to give a false impression of their attendance rates, some claiming an attendance of 40 students over a long period of time without a single drop-out.[38]

Thus, during the examinations at the end of the nine months, several viewing centres were disqualified for attempted cheating. According to reports from the Adult Education Section Kaduna, some of the handwriting in several examination papers was so alike that, by implication, it was suspected that some literate person might have written the examination papers for a number of the students.[39]

Perhaps one of the most interesting aspects of this TV literacy experiment was the fact that, apart from those students registered in the viewing centres, others, using their own television receivers, were also following the same programmes. In Kujama, for example, the Chief had a small electric plant and a television set. His four wives were following the TV literacy programmes and were being

assisted by a primary school girl.[40]

Again, in Tudun Wada Zaria, a certain Salihu Kontagora had a personal television set and he had about a dozen students following the literacy programme, providing the necessary help himself.[41] There were similar reports from Kaduna of people in private homes with television helping illiterates from their neighbourhood to follow the literacy programmes.[42]

But Why Television?

Earlier on in Chapter Two some fears were expressed regarding possible adverse social and economic effects which television could bring to the community. In this chapter mention has already been made of the proliferation of TV broadcasting stations in Nigeria and their subsequent take-over by the Federal Government with the object of meeting - more effectively - the fiscal demands incurred by television. However, one of the strongest reasons for the author's choice of television as a medium for literacy can be summarised by a similar conviction by Rufa'i Yahaya, General Manager, NTV Kaduna:

> The television has suddenly ceased to be a localised venture on an emphasis of catering for selected townships. In order therefore for television to reflect this new national image it is necessary that it now aims for the widest spectrum of the Nigerian Society. The easiest way to achieve this is through the establishment of more and more community viewing centres in the rural areas. The involvement of such large audiences appears to be, in my opinion, the most rational way of justifying this huge investment on television expansion. 43

Perhaps a more determinant factor for the economic use of TV is the type of programme which the network broadcasts. The author believes very strongly that, considering the uses of TV for information.

entertainment and education, the most economic impact would be education, especially adult education; followed by information and, lastly, entertainment. However, before it is possible to become effective learners for the transformation of the communities, the literacy component requires to be introduced into education.

Mention has already been made of one great advantage of TV - its ability to communicate ideas to a wider spectrum of people - normal, blind and deaf. Besides, the television, like radio, uses experts in assembling the academic resources to be broadcast - writers, producers, presenters of programmes, etc. This means that viewers are in direct touch with first hand and most current information on world affairs. In other words, the sources of information are world wide and this broadens the scope of knowledge and experience of the viewers. Television also brings reality - from far and wide - on to the screen for the viewer. The television can therefore demonstrate very effectively various aspects of farming, child care, hygiene and technology.

Television is mainly used for family viewing and is therefore less individualistic than radio. In other words, the television favours group viewing and consequently group participation in any discussion that may ensue after a programme has been viewed. This participation can be exploited for community decisions in tackling problems.

The television is capable of using scarce, but well selected, human resources to maximum effect by reaching a large number of viewers. One of the greatest problems in adult literacy education, as shown earlier, is the scarcity of literacy teachers in terms of

both quality and quantity and it would seem that the television can satisfy these two conditions for literacy education.

The television is a time-saving device. Events or demonstrations that may take a long time to show or organise in a class situation may take fractions of seconds to show on the screen.

Another aspect of television which is increasingly becoming important in education is the portable video tape recorder (VTR). These are battery-operated recorders and cameras capable of instant playback and tape re-use. There is a choice of ¼-inch, ½-inch or 1-inch tapes and each can be used approximately 50 times.[44] However, the use of VTR in adult literacy is a subject of discussion in Chapter Five.

F. CONCLUSION

An attempt has been made in this chapter to present a typology of the various adult literacy strategies in Kaduna State, and to categorise these strategies into: integrated, semi-integrated and non-integrated literacy. Comment was made very briefly on the three types of literacy strategy with the object of selecting that most suited to promotion in Kaduna State through the medium of television. The non-integrated, mass literacy, which reflects the manifold problems of adult literacy, was suggested as the rationale for television broadcasting.

It was necessary to study both the old and the new administrative structures of the local governments in order to understand their functions and problems. This study should prove helpful as a background to the discussion in Chapter Five on a new strategy. A number of problems were discovered within the administrative system of the

bureaucracy and of these, insufficiency of funds to execute adult literacy programmes and a tendency to work in isolation from other bodies were considered to be the main retrogressive factors in adult literacy in Kaduna State.

A survey was also made of the various strategies of adult literacy programmes in Kaduna State, including a discussion on the first, and only, integrated adult literacy programme. There was a slight purposeful diversion to examine the role of radio and television in ABU and it is hoped that ABU's use of these media might be directed to create an incentive for literacy education. This will be fully discussed in Chapter Five.

Both the Federal and State Government policies on adult education were examined and they were supportive of using any available means within the country to eradicate illiteracy. Their main concern has been with the rural poor.

The experimental adult TV literacy programmes of Kaduna and Kano States were critically studied and, despite all the problems that were outlined, the results of these programmes proved that it is possible to effectively teach literacy to rural people through the medium of television. It is on the basis of this knowledge of the problems and the incentive of the success of the TV literacy experimental programmes, that recommendations for the use of television - in addition to the existing media - for the development of literacy education in Kaduna State will be made in Chapter Five.

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Frank Lauback is called the 'Apostle of Voluntary Literacy Work because, according to Mulina, no man has ever left a mark in the world in the fight against literacy as Frank Lauback has done for the last 40 years. Lauback is a true citizen of the world, a true friend of the less fortunate in the world.

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CHAPTER FIVE

TOWARDS THE CONSTRUCTION OF A NEW MODEL

A. INTRODUCTION

Having looked at the physical and cultural forces operating in Kaduna State, and also having discussed the historical development of adult literacy together with its current problems and growth, it may be necessary in this chapter to try and construct an operational model for the TV literacy programme for Kaduna State. The chapter therefore starts by looking at the Federal and State Government policies regarding adult literacy in Nigeria and Kaduna respectively. The policy of NTV Kaduna regarding the use of its broadcasting station not only for entertainment and information but primarily for educational services is a commendable one and, in fact, NTV Kaduna is the only known television station in Nigeria - at the time of writing this dissertation - that has experimented in teaching literacy through the medium of television.

One of the first models suggested in this chapter is the mass literacy approach through the expansion of the television viewing centres. It is only through the mass approach that the use of television can be justified for adult literacy. This is followed by a suggested strategy in the organisation of the mass literacy programme. Fast communication, coordination, cost and training of adult literacy personnel are considered vital factors to the success of television literacy. Motivation, however, is perhaps the key factor in any adult literacy programme. Without adult motivation to learn, all the human and financial resources invested in such a

programme could well be wasted.

A communication model in adult literacy entitled "The Multi-Media Approach" is attempted and this discussion forms a major section of this chapter. The reason for a multi-media approach is quite simply that one media cannot be relied on solely to communicate effectively with an audience. Modern media suggests that communication becomes more effective if the various media are operated in combination with each other. W. Schramm observed:

> Having radios, televisions, newspapers alone - that is multiplying messages and channels alone - will not bring about change .... Experience shows that a combination of radio, television, etc., with group discussion in rural forums, has been helping in bringing about change. 1

The programme content of the new literacy is attempted and a suggested pattern of a TV lesson for Kaduna State is also recommended. The major programme production professional fields are described briefly but some attempt is made to see the role of some of these fields in the light of Paulo Freire's philosophy of adult literacy. Participation - where possible - in programme making by the community viewers is also recommended. The use of video technology in some parts of the world has encouraged rural communities to participate in the production of such programmes which meet their local needs. It is therefore felt that it might be possible for the ABU to experiment with the VTR to encourage the participation of the communities of rural Kaduna State in the discussion of their own problems. The importance of feedback and the timing of literacy programmes are stressed.

Finally, the third part of the Model deals with the distribution of television viewing centres in urban and rural Kaduna State and

suggestions are made on the factors which should be considered in the selection of the most suitable towns for locating the viewing centres as well as the factors influencing the choice of the best sites for them.

It is worth mentioning here that the suggested models in this chapter are by no means exhaustive, nor indeed should they be considered as blue-print solutions to TV literacy broadcasting in Kaduna State. For every point of discussion raised in this chapter, there will remain even more problems as yet unexplored. It is the intention therefore to provoke discussions along specific lines in the literacy programme rather than provide a pre-digested solution to the many literacy problems of Kaduna State.

B. ORGANISATION

1. Government Policy

This brief section is begun by quoting one or two statements by the Kaduna State Military Governor, Group Captain Usman Jibrin:

With regard to rural electrification he confirmed:

> A sum of ₦ 4.7 million is provided for the Ministry of Economic Planning and Rural Development in the current financial year (1976-77) .... to enable it to carry out its planning and supervisory functions as well as rural development activities. In the discharge of its rural development responsibilities the Ministry will ensure that actual works are started for the electrification of Mani, Saminaka, Ikara, Daura, Kankuja, Dutsin-Ma, Birnin Gwari and Kachia during this financial year. 2

Thus all, except Kankiya, are the new administrative Headquarters of the new LG and they are essentially centres of education and information for the rural areas which they serve.

The State Government has also made positive statements as regards community television viewing centres especially with regard to rural

communities.

> .... The State Government had already planned to extend television facilities to the northern and southern parts of the State .... Arrangements have been completed to take over the management of the existing 22 community television viewing centres from the BCNN. These centres will be improved and new ones added to enable the Government to make the best use of these media of communication to educate the general public on its activities, policies and intentions. 3

As regards adult education work in the State, the policy statement issued by the Military Governor stated:

> The Adult Education Wing .... will step up its activities to teach men and women, not only how to read and write, but also various handicrafts, elements of hygiene, child-care, cookery and nutrition. It is intended that 1,525 literacy and post-literacy classes will be opened. 4

From these policy statements issued by the Kaduna State Government it appears that the foundation for adult TV literacy has been well laid and it is now left to the Adult Education Section of the Ministry of Education to take advantage of this opportunity for intensifying the adult literacy activities in the State.

However, in view of the fact that Kaduna State lies in Northern Nigeria - an area of educational backwardness vis-a-vis Southern Nigeria - and in view of the important role of adult literacy in national development together with the cost that television is going to incur, it might be necessary for the Federal Government to make available to the State Governments specific funds for the TV adult literacy programmes to cover both capital and recurrent expenditure. In addition to this, the Federal Government should include in its policy the removal of Customs and Excise duties on television receivers. Professor A. Akande Tugbiyele, President of the NNCAE, in a similar appeal to the Federal Government emphasized:

> .... That in order to eradicate illiteracy and promote public enlightenment, adult and continuing education in all their ramifications during the next ten years, the Federal Government should, as a matter of strategy, remove customs and/or excise duties on transistor radios and all TV sets. This suggestion also assumes that TV and radio licences would no longer be required. 5 (author's underlining).

This policy would enable the distribution of sets to the viewing centres. It would mean, too, that individuals who live in these areas and who, through their own initiative, run adult literacy classes would be able to afford television sets. It must be emphasised here that individual ownership of television sets not only serves the interests of the family owning it, but also the interests of their relatives and friends within the reach of the TV receiver. The General Manager, NTV Kaduna, Alhaji Rufa'i Yahaya, emphasized this point:

> .... Knowing our society for what it is, a person buying a TV set cannot assume that the device will be used exclusively by members of his family. The set in actual fact is for the family and for all those who can gain access into his living-room including children from the neighbourhood whose parents have no means of buying a set of their own .... It is entirely wrong to compute the number of viewership in this country using the Western method of counting viewers by the number of families owning a set. 6

Experience from the Experimental Adult TV Literacy programme discussed in Chapter Four revealed that individuals were in fact serving public interests in the TV literacy programme. It will be recalled that one Alhaji Salihu Kontagona, living in Tudun Wada Zaria, had about a dozen adult students and some children following the literacy programme regularly in his house, and he himself was giving these students necessary help in reading, writing and arithmetic.

2. The Need for Expansion

The use of the mass media can only become economic if it involves a vast audience and this fact also applies to the TV literacy programme. To run only 22 viewing centres for a mere 800 students in a population of about 4 million would not be an economically viable venture and the economy of using the television for adult literacy work is dependent upon not only the expansion of the number of viewing centres but also expansion in terms of multiple utilisation of the TV viewing centres themselves. To achieve this expansion it may be possible to increase the air time for the literacy programme - as will be suggested later on in this chapter - or to increase the utility of a viewing centre from a single purpose building to a multi purpose community centre.

It will be recalled from the discussion in Chapter Four that only one compartment of a viewing centre was used for teaching 40 students. If the two compartments were used this would enable 80 students to be taught in one viewing centre at the same time, and, if the suggestion of a day broadcast was implemented, it is possible for a further 80 students to be taught during the day. In other words, in one week up to 160 students could be taught in four broadcasts, using one TV teacher and four Guides. The statistics in Table XIII give an idea of the possible expansion of viewing centres in relation to the number of Guides and student intake. This expansion assumes that each viewing centre will take in 160 students and four Guides.

TABLE XI: POSSIBLE EXPANSION OF VIEWING CENTRES IN ADULT LITERACY

Number of Viewing Centres	Number of Guides	Number of Students
50	200	8,000
100	400	16,000
150	600	24,000
200	800	32,000
250	1,000	40,000
300	1,200	48,000
350	1,400	56,000
400	1,600	64,000
450	1,800	72,000
500	2,000	80,000
etc.	etc.	etc.

Assuming that up to 500 viewing centres would be required in Kaduna State, each of the 14 LGs would have, on average, 35 viewing centres, 142 Guides and an intake of about 6,000 students. This will be in addition to the existing adult literacy programmes. A sound organisational strategy will therefore be needed to cope with such a large number of Guides and students. The administrative and organisational strategy to be suggested shortly is based on a number of assumptions. Firstly, the centre chosen for the viewing centre must meet the pre-conditions for establishing a centre - as will be shown later on in the chapter. Secondly, it is also assumed that the Government will only expand the viewing centres to rural towns which

have reliable power supplies: thus viewing centres will be sited in rural towns in the following order of power supply reliability:

a. Towns receiving power supply from the main national grid line.

b. Towns with isolated diesel plants; and

c. In very exceptional cases, towns which may be supplied with small electric generators provided such towns are easily accessible and not far from service centres.

3. The New Organizational Strategy

This new organizational strategy is an attempt to cope with or manage the students who will be taught in the viewing centres as opposed to the literacy classes. Some of the organizational strategies and weaknesses of the literacy classes were noted in Chapter Four. The responsibility for adult literacy had rested mainly on the shoulders of the LAs who were quite inadequate to handle this responsibility effectively owing to lack of sufficient manpower.

In the TV literacy programme the concern is with a large number of students and the consequent need for more part-time Guides to manage the students at the viewing centres. The training of the Guides will be similar to that of adult literacy instructors, the main difference being that, since the Guides will be dealing with TV - a blind media - they will have to be taught the art of filling in simple questionnaires about their work. It is also necessary for the Guides to learn the art of leading discussions in which both teacher and students are actively participating.

In the literacy classes there were scheme organisers who managed a number of literacy classes within a small geographical unit. In a

situation where TV viewing centres are added to their previous roles, more will be expected of these scheme organisers. Certainly, where necessary, there will be a need for additional scheme organisers to cope with the increased number of both Instructors and Guides. They will be trained to supervise both literacy classes and TV classes.

Again, the adult literacy supervisors from the LGs and Adult Education Section of the Ministry of Education should be responsible for supervision of both the literacy classes and the TV classes. They should also be trained in the filling of questionnaires about TV literacy classes. In view of the very heavy demands such a large number of students would make particularly with regard to working materials - like stationery - the supervisors should be entrusted with sufficient supplies for replenishment during their regular supervision. They should also be entrusted with the pay for the Guides and Instructors. The author's experience of the TV literacy programme in Kaduna and Kano States showed that some Guides had lost interest in their jobs simply because their pay and working resources were subjected to delays of weeks and even months before reaching them.[7]

Since the management of a viewing centre requires extra responsibilities like the prompt reporting of breakdowns at the viewing centre and the quick transfer of questionnaires, it might be necessary to nominate a specific officer from the LG Adult Education Education to be responsible for some of these viewing centre services. In Kano, for example, the successful management of viewing centres was due to the presence of an officer from the LA Adult Education Section - Alhaji Maitama Muhammed - who was responsible for forwarding questionnaires, channelling of problems from the viewing centres to

the appropriate authorities and also keeping relevant statistics of the events at these centres. He also communicated effectively with the ABU Adult Education Unit where the questionnaires were processed.[8]

Another important aspect of organisation that could be suggested here is the possibility of creating Adult Literacy Advisory Committees at both State and LG levels, committees which at present do not exist. Members of such committees must essentially be professionals in adult literacy and preferably some should be professionals in TV broadcasting. The duties of such committees would be to render advisory services at both the State and LG levels; to help these governments implement the Federal Government policies on the eradication of illiteracy.

Membership of such committees should comprise personnel from both government and non-governmental agencies or any individuals with past experience in adult literacy work. The members should be able to look at the total literacy problem in the State or the LG and should be able to advise both government and voluntary organisations in matters concerning adult literacy.

It should be remembered that this new approach in adult literacy is a mass approach and there is a need for more experienced personnel - professionals - who would be able to direct the affairs of adult literacy towards the proper goals. In other words, failure to utilise professionals in the new adult literacy could lead to a waste of both human and material resources and the consequence would be an increase in the rate of illiteracy in the State. This leads to the question of training.

4. Training

In Chapter Four it was realised that most of those to whom adult literacy work was entrusted knew very little, if anything at all, about adult literacy. Most of the policy-makers and the implementers of the policies were wanting in the field of adult literacy. To most of them adult literacy ended with the teaching of the three Rs and, as such, the literacy taught had very little bearing on the people's actual lives. Those to whom the responsibility of teaching adult literacy was entrusted - the Instructors - had practically no training whatsoever.

This lack of training for adult literacy personnel, particularly the Organisers and Instructors is not - according to the author's view - due to the lack of training facilities in the State. Two reasons may explain the situation: Firstly, as a result of the inadequacies of some of the policy-makers, as already mentioned, they were unable to exploit all the resources within their reach for training of staff. Secondly, there is a lack of cooperation among the adult literacy organisations within the State. Thus the governments, industrial, commercial and religious bodies all tended to operate in isolation of each other. In other words, this single-handed operation meant that neither the dynamics nor the potential resources for adult literacy training were visualised sufficiently to be exploited. Nor did any of the organisations operating independently acknowledge a common responsibility to adult literacy with the other such organisations. Hence, the traditional shortage of adult literacy staff has always been inseparable from the adult literacy programmes.

There are several adult literacy institutions within Kaduna State which organise adult literacy courses taking the form of lectures and workshops. The State Adult Education has recently made some provision in Zaria for the running of short training courses for its literacy staff. The Baptist Convention Mission in Zaria has elaborate training programmes for its adult literacy staff. The ECWA also has similar training for its literacy staff. But those individuals who run adult literacy classes on their own have no provision for training.

The ABU Adult Education Unit - in addition to the TV literacy programme - is taking some interest in organising adult literacy classes within the University campus for its illiterate workers. Such a venture should not be confined to the University community. It should be extended far beyond this confine and motivated to work hand in hand with other literacy organisations in order to share resources and also to encourage a cross fertilization of ideas among all the cooperating bodies.

The ABU would have a lot to offer this field in terms of research work. Such research work should help other adult literacy bodies in the State to organise proper planning, expansion and management of adult literacy work in the State. The ABU should also help to locate individual initiatives within the State which need support or encouragement in one way or another and such personnel as Alhaji Umaru Dan Inna - the adult literacy philanthropist mentioned in Chapter Three - should have access to training courses. The ABU therefore should organise various short adult literacy courses to include such topics as: planning for adult literacy, philosophy of

adult literacy, training for adult literacy personnel, adult psychology, etc. Since the State Government Adult Literacy Section does not have the required manpower to tackle all these topics, the ABU should therefore give the lead.

Under training may be included the importance of cooperation with the broadcasting organisation concerned. Broadcasting for commercial consumption is essentially different from educational broadcasting. It would be necessary for members of the broadcasting unit handling the production of the literacy programmes to attend some of the courses on adult literacy to gain an insight into the way adults learn. This insight would guide them in the production in terms of spacing of ideas presented, types of illustration and the language used.

On the other hand, some of the adult literacy organisers should be conversant with what the TV can and cannot offer. They should also have an idea of some of the manifold problems involved in producing a TV educational programme. Thus, at training courses, personnel from the TV station involved in the literacy programme production should be given the opportunity to relate their experiences to the educationists and vice versa.

5. Cooperation

The importance of cooperation in adult literacy education in Kaduna State cannot be over emphasized. This cooperation, to be meaningful, must extend beyond the LG or State level. Illiteracy is a world wide problem and it is only by cooperation at local as well as international level that full awareness of the strategies for eradicating illiteracy in Nigeria will be created. A micro-macro

hierarchy of cooperation as shown in Figure 14 below is therefore suggested.

(1) Cooperation between adult education section of the LG with other LG departments and individuals.

(2) Cooperation between the adult education section of the Ministry of Education and other ministries, the national Universities, industries, commercial establishments and the religious bodies, e.g. the Missions.

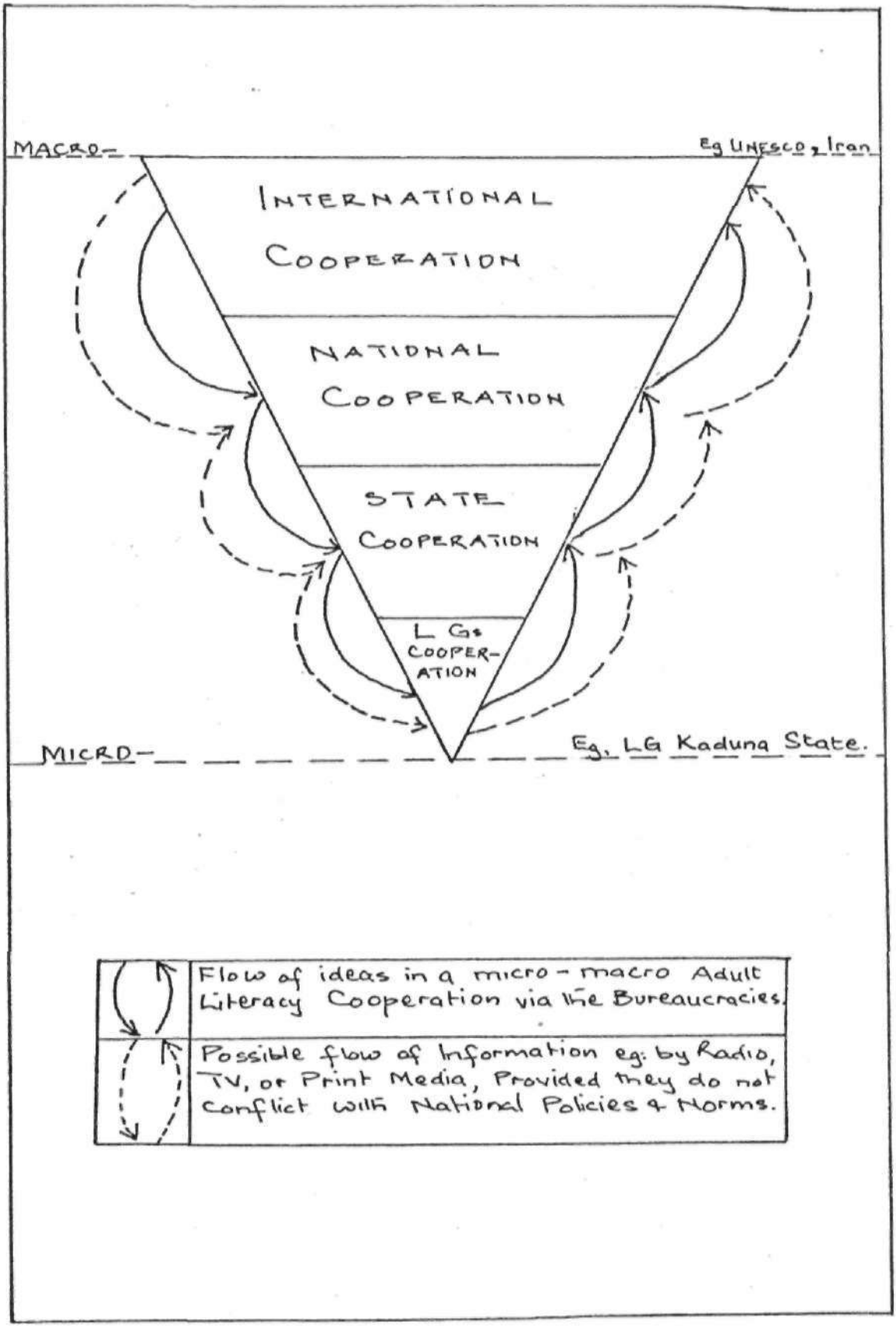
(3) Cooperation between the national bodies and the international organisations like the International Institute for Adult Literacy Methods established by UNESCO and the Government of Iran in 1968.

Figure 14 shows two possible main channels through which information can flow vertically: one, through what may be called the traditional bureaucratic channel from UNESCO to the grassroots population of, say, a typical LG. The other is through the mass media which bypasses the bureaucratic line, like the radio, television and print media. The last, print media, however, can only be effective if the population is adequately literate.

6. Cost

Perhaps one of the most important aspects of adult literacy planning is that of cost. In planning for adult television programmes, it is necessary to think in terms of capital and recurrent costs. The capital equipment would include the viewing centre and its equipment like the electric generator, the two television sets and furniture. According to the Head of Television, each viewing centre was built

FIGURE 14: MICRO-MACRO COOPERATION AND INFORMATION FLOW IN ADULT LITERACY



and equipped at a cost of approximately ₦ 1,800,00 in the early 1970s.[9] But, with the current inflation wracking Nigeria, this cost is likely to be more than doubled. For running costs, the caretaker was paid ₦ 60.00 per month while maintenance and fuel amounted to about ₦ 30.00 and ₦ 50.00 per month respectively.[10] In addition, there is the cost of programme production which was all paid for by NTV Kaduna and covered the cost of script writing, graphic works, animation and all the engineering inputs that were necessary in the TV production of the literacy programmes.

The Guides, who received about ₦ 4.00 per month, were paid by the LA. The State Adult Education was responsible for the supply of all the available writing materials and was also partly responsible for the training programme for the Guides. It also met the costs of supervision.

The ABU Adult Education Unit was responsible for meeting all the costs of evaluation, supervision and also part of the cost of the training programme for Guides.

Another cost that should be met is the cost of the production of both student and Guides' work books. The student books should be so designed as to afford plenty of scope for student exercises. If such books are well designed they can be made available to other interested learners who might not have registered in a TV literacy class but who nevertheless are following the lessons on their own.

Money would be required to meet the demand for production of useful intermediate literature for the neo-literates. Both the State Government and ABU might have to liaise in the production of such literature. A lot of translation from English to Hausa

of the relevant literature would have to be done. Such literature should cover a wide range of topics of community interest and advice on the selection of the most suitable literature for the communities in Kaduna State could perhaps be sought from the State and LG Adult Literacy Advisory Committee. The literature should be properly illustrated.

In view of the financial demands which the TV literacy programme would make and the determination of both the Federal and State Governments of Nigeria to eradicate illiteracy within the shortest possible time, bearing in mind the importance of cooperation in adult literacy work it would be necessary for the Federal and State Governments to meet the capital and recurrent costs, or at least most of them. It would be necessary also for the State Governments to give assistance - financial or otherwise - to all known and approved adult literacy agencies in the State. This assistance should also be extended to individuals who, through their own initiatives, have been organising adult literacy classes successfully.

All agencies receiving some sort of government assistance will in turn assume responsibility for not only teaching adult literacy but also for improving the quality and quantity of their staff through the organisation of short training programmes. Thus this assistance from the governments will enable these institutions to view their work as not just meeting the literacy needs of their own localities but also of the State and the nation as a whole.

7. Motivation

In order to justify the expenses incurred in any TV literacy programme, the viewers for whom the programmes are designed must have

a taste for learning. The reasons for teaching literacy must be seen in the learners' context of daily experience. The literacy must lead towards the improvement of the learners' lives. There are a number of factors which give rise to the learners' incentive or motivation to learn. One of them is the relevance to the learner of what is being taught. Other factors include the clarity with which the material to be learned is presented; the reliability of the material; the respectability of the teacher (and particularly the TV teacher and Guide); and the source of the information.[11] In pursuance of this motivation strategy as fundamental to the success of adult literacy, the EWLP strongly recommended that:

> Literacy .... should be allied with knowledge appropriate for improving the individual's condition, always taking into account his or her social environment (savannah land or forest, dry or humid zone, etc.). Rudiments of citizen's rights and duties, of history and geography, hygiene and book-keeping, are indispensable for all. 12

This should be one of our starting points in adult literacy education; a strategy which had been overlooked by the adult literacy organisations in Kaduna State.

8. Communication

Assuming that the incentive of the adult learners has been kindled to learn, and to take an active part in the discussion of their own problems, another important element in the adult literacy strategy would be that of fast vertical communication. Delay of any sort along the bureaucratic line will certainly kill the enthusiasm to learn in adults. Traditionally, one of the causes of slow communication has been the fact that nearly every available operation, no matter how small, has got to wait for directives from

the headquarters. One does not dispute the fact that every operation must be made accountable to the headquarters, but the distribution of things like stationery, small payments and minor repairs should be delegated to either the supervisors or the scheme organisers and their training should bear this operation in mind.

Again, answers to questions and requests by the grassroot communities should be attended to promptly. It should be remembered that rural communities are not conversant with bureaucratic delays and, if Guides and students have to wait for weeks or months before their requests or needs are met, both groups will lose interest in the literacy programme. In other words, fast communication in an adult literacy programme can be an important incentive to the learning process.

C. The Multi-Media Approach

It will be recalled that on many occasions when mention was made of 'TV Adult Literacy' - the objective of the thesis - the expression 'in addition to existing media' has been added. This was deliberate as the author wished to avoid the idea that television, and only television, can be used in adult literacy. Any strategy of this kind is bound to meet with failure. In other words, though the television may be a central feature of communication, other existing media may be required to support it in one way or another. Tony Dodds, in his work Multi-Media Approaches to Rural Education summarises the modern view of multi-media approach in communication:

> The evidence of communications research and experience of most of the case studies suggest that the distance media used in combination are more effective than any one of them on its own; and that the greater the number of channels of communication employed in a project

> the more they are able to complement each other and thereby maximise their individual qualities. 13

In addition to this new concept in the use of the mass media (TV, radio and print), Alan Hancock, in his work, Production for Educational Mass Media, enumerated some six new trends in educational media:-

a) That the use of media must be preceded by a clear statement of educational objectives, and of the contribution which media can be expected to make to realise these objectives;

b) That the media is part of an overall process of educational innovation and development;

c) That the form of media do not exist independently of each other;

d) Media are constantly changing in form, technology and potential;

e) Mass and interpersonal media are linked in a common process;

f) Evaluation and research are indispensable parts of the planning process. 14

The last point will be discussed further when studying the importance of feedback later on in this chapter.

Thus modern media have their own principles by which they operate in order to be most effective in their communication. One of these principles is, as already mentioned, the importance of 'relevance' of whatever is being communicated to the recipients. Then there is the importance of 'participation' by the students in the programme that concerns them. Traditional media - just like traditional teaching methods - have been characterised by the passive reception of messages by the listeners or viewers. Modern media demands that the recipient should be engaged in some meaningful 'activity' other than mere passive listening, viewing or reading. This involves

actively thinking and participating in group discussions which would eventually lead to the solution of some of life's problems. Dr. Girgic Salama, General Manager, NTV Jos, emphasizes the importance of group listening and viewing:

> In informal education, group listening and viewing with a leader supported by other materials is the most effective way of exploiting the media /TV/. What proved to be a most effective method of educating adults is an instructional system, using television and/or radio alongside correspondence course material, source books, tutorial guidance and occasional group seminars. 15

Here again Girgic Salama emphasizes the importance of the multi-media approach. Since each one of the media components has its strong and weak points, it is important that they cooperate to minimise these weaknesses. Radio, as already pointed out in Chapter Four, though it cannot demonstrate visually, can stimulate interest and imagination. Television, on the other hand, offers opportunities to demonstrate skills and to illustrate methods which are essential elements in most forms of practical occupational education.[16] Thus, in the teaching of area, weights, volume and length in arithmetic, television would be quite effective because these aspects of arithmetic can be demonstrated practically on the screen. Printed material, while it has the advantage of being a permanent record of the messages it contains for further reference, requires literacy on the part of the student or the presence in a study group of a literate person who can read and explain the content to the illiterate members of the group. It would therefore seem that, since the greater majority of rural communities in Kaduna State are illiterate, television - in addition to the existing literacy classes - could be recommended for teaching adults to read, write and comprehend some basic arithmetical

processes.

However, one main condition has got to be fulfilled before TV can become a cheap media for literacy education: there must be - as already shown - a sufficiently large number of participants in the literacy programme in order to justify the high cost of television broadcasting. Thus the greater the number of viewers, the lower the unit cost per participant. Alan Hancock rightly observed:

> The mass media has been applied to education because people have seen that in their capacity to reach wider audiences quickly and instantaneously they [the media] not only offer low unit costs (programmes are seen by large numbers of people) but they also help to accelerate change. 17

1. Programme Content

In a situation where literacy is considered an end in itself, the curriculum for such a programme would be quite simple. It would be concerned with only reading, writing and arithmetic. Today, however, the curriculum of an educational programme is not just a description of content, but a 'process'. It is not just what is taught that is important (content) but also equally important is the fact that it is necessary to know why and how this content is taught. In other words, problem posing becomes the central theme of the new curriculum. And in problem posing education, according to Paulo Freire:

> Men develop their powers to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation. 18

At this point it may be necessary to know who should determine the particular problems which literacy is to solve. Experience by the EWLP showed that in many countries the problems were either

defined by: the economic development authorities, the literacy projects or, sometimes, expatriate experts decided virtually alone the nature of the problem to be tackled.[19] In other words, such programmes took no account of learners' aspirations (i.e. the definition of the listeners' problems). Herein lies, perhaps, one of the fundamental reasons why many adults do not take literacy education seriously. It may be suggested here, therefore, that the starting point for any adult literacy programme should be the definition of the problems to be solved by literacy - problems which must be defined by the learners themselves. In other words, a two-way communication system must be developed between the adult literacy authorities on the one hand and the learners on the other. The authorities must also be prepared to learn from the learners. H.C. Cassier in his article "Learning from Each Other" observed that:

> Unless a communication strategy includes the two way flow of messages, makes sure that rural people have access to adequate channels and can express themselves in freedom, and unless the authorities are willing to listen to the messages which come from the countryside, to learn from them, the best of such strategies will come to naught. 20

In other words, adult literacy curriculums must take into account the needs expressed by the community concerned. The curriculum must be realistic and simplified and must be closely linked to the concrete problems of the individual and groups.

These felt needs by the learner can be linked up with literacy teaching. The literacy books can be arranged in such a way that every word that is to be mastered must have some relevance to particular problems within Kaduna State. For example, words like: food, cleanliness, school, mosquito, water, law, war, religion, cattle, music, trade, etc., are of general interest to the communities in

Kaduna State. Such words can be discussed generally on television by the appropriate experts. After the television lesson the Guides and students can further problematize these words in accordance with their various environmental settings. This means that the conclusions and suggested solutions arrived at will be peculiar to the milieu within which these problems were discussed. In other words the television programme treats a mixed bag of topics meeting a wide range of community interests and needs. Barton Morgan observed that:

> Things appeal more to adults if the programme affects him, his family, his livelihood. He participates more readily if he can identify the programme with himself, and his own well-being .... He must understand the programme and all the facets of it if he is expected to participate. If he cannot see clearly what the initiators propose to do, and where its activities and his activities are leading, he either has no initial interest, or his early interest soon dampens. 21

It may be necessary at this point to try and suggest a pattern for a typical TV lesson to illustrate what is meant:

2. Suggested Pattern of a Typical TV Literacy Lesson

a. Introduction:

(i) A short film relevant to viewers' needs

or

(ii) Demonstration of an innovation useful to the learners

or

(iii) A short drama depicting the advantages of literacy or the disadvantages of illiteracy within the viewers milieu.

b. Literacy Teaching:

(i) Teaching of Reading - key words to form themes of TV discussion, in 'c' below.

(ii) Teaching of Writing - especially of the key words mentioned in (i) above.

(iii) Lesson recapitulation with animation

and/or

c. (iv) Recapitulation of (i) and (ii) in 'b' above.

(v) Arithmetic - with experiential demonstration

(vi) Lesson recapitulation with animation

d. TV Discussion:

Problematization by experts of key words in 'b'. Discussions must be relevant to viewers experience.

e. After TV Lesson:

Under the guidance of a competent Guide, students respond to the discussions at 'c' culminating in an attempt to suggest some action or solutions for the problem(s) discussed.

The most important part of such a programme would be the authorities' attitude towards the decisions arrived at during the students' discussions. If the authorities show interest and take necessary action promptly, the students and the community will be interested in the literacy programme. If on the other hand, the authorities show a nonchalant attitude to students' suggestions, the students' interest will fall, a fall which is usually manifested by frequent drop-outs and absenteeisms.

In a situation where the broadcasting company gives ample air time per programme, it may be necessary to cover topics a-d, provided the production of the programmes is interesting and stimulating. On the other hand, if there is inadequate air time per broadcast, it may

be possible to cover a-d in two separate broadcasts, in which case the second broadcast could commence with the recapitulation of the previous lesson before moving on to teaching Arithmetic. This is but a suggested pattern of approach for a literacy programme for Kaduna State. Other countries have different approaches which suit their own situations.

In the 1960s,[22] for example, the Ivory Coast conducted a series of experimental TV literacy programmes with some measure of success. The experiments were conducted with the help of UNESCO and the French Government. The first literacy project contained 90 lessons to be covered in about five months.[23] The literacy subjects taught were: Spoken French, reading, writing, arithmetic and industrial design. Twenty students took the examination and 16 passed. During 1964/65, the third stage of the experiment enrolled 1,164 students; after six months 602 sat the examination and 407 passed.[24] During the fourth stage of the experiment (1965/66) the project was extended to rural areas. After this time, television passed from the experimental stage and became a permanent aspect of Ivory Coast education.[25]

The literacy teaching in the Ivory Coast was in cycles, just like the 'literacy ladder' operating in the literacy programme of the Baptist Convention Mission, Zaria, Nigeria. During 1965/66, there were in the first cycle 60 lessons of 75 minutes each and broadcast three times a week as follows:

General Education	(15 minutes)
Spoken French	(20 minutes)
Reading I	(15 minutes)
Writing	(5 minutes)

Reading II	(15 minutes)
Arithmetic	(5 minutes) 26

After the TV lesson the classes worked under the guidance of their group leaders for 45 minutes, divided as follows:

Writing and Arithmetic	(10 minutes)
Language	(15 minutes)
Reading	(20 minutes) 27

The experience of the Ivory Coast experiment is interesting because there are a number of factors similar to Nigeria. Like Nigeria, the TV is designed to serve both urban and rural communities, and the two countries have a similar literacy problem with the greater proportion of the population being illiterate. Also like Nigeria, the Ivory Coast has a large number of native languages, hence the TV lessons were delivered in French, the lingua franca. In Kaduna State, where there are also many languages, the literacy is delivered in Hausa, the lingua franca of the state and Northern Nigeria as a whole. In the Ivory Coast, the programme was designed first to meet the literacy needs of urban illiterate workers who needed literacy in order to improve their chances of promotion at their places of work. Later the programme was extended to rural areas to meet certain rural community needs such as: hygiene, domestic science, agriculture and animal husbandry. The Educational Psychology Laboratory which was making a study of these literacy programmes reported:

> It is possible to arouse interest by combining with the actual literacy instruction educational matter such as hygiene, domestic science, agriculture and animal breeding. Subjects of this type would certainly liven the instruction and make it possible for the pupils to learn certain things immediately 28

Perhaps an important lesson which Kaduna State can learn from the Ivory Coast experience is the incentive of teaching literacy alongside other educational matters like domestic science, agriculture, hygiene, etc. - issues which are directly related to the people's real life experience.

3. Programme Production

In this section it is proposed to try to suggest a way of manipulating various resources which will hopefully lead to an effective literacy programme. It will be recalled that in the literacy classes, the use of poor quality teachers, using mechanical methods of teaching, had contributed to some extent to the lack of interest by the students in literacy education. It was also seen that during the experimental TV literacy programme in Kaduna and Kano States, while some of the staff were professionals in their own fields - for example the NTV staff and the Adult Education and University staff, the actual teaching on TV was but a transfer of the mechanical literacy class method on to the screen. In other words, professional knowledge was lacking in several fields, for example, in script writing and presentation. It is the purpose of this section therefore to try to suggest certain professional inputs which will perhaps lead to better programme production and consequently better results.

It may be suggested that for any TV literacy programme to be successful, the following professional staff have got to be engaged in the programme, either full-time or part-time.

a. The Producer is perhaps the most important of them all. The producer is the person who manipulates all the inputs that go to make upaa programme. The producer therefore is expected to have

a range of qualities. These qualities, according to Alan Hancock, include:-

> Teaching experience and an informed interest in education; a developed aural and visual sense; a capacity for quick thought and action; a capacity for forming good human relationships; executive ability and a talent for organisation; imaginative flair; good intelligence. 29

The producer(s), for example, would be responsible for the preparation of the programme format, liaison with other bodies, control of the selection of script contents, visuals (films and graphics), meeting costs of professional actors and amateur participants, coordination of the activities of the production and, perhaps, budgetary administration. In view of the fact that the producer(s) has the overall responsibility for the programme, it may be suggested here that he/she should be employed full time.

b. The Directors (when they exist independently of producers) translate the script and the visual materials into a television 'language', that is, into the TV programme proper.

c. The Presenter is one who does the actual teaching on TV. The presenter is perhaps one of the most important persons in the production team and his/her personality, appearance, voice, humour, knowledge of subject matter, command of language and teaching ability are all crucial to the effectiveness of the programme. Where a presenter lacks most of these qualities, all the efforts that have been invested in building up the programme will be wasted. It may be suggested here then that the presenter should be a professional in TV presentation and should also possess teaching qualities.

d. Script-writer(s) - These are the subject matter specialists who write the script to be presented. In their writing they should

keep the level of their subject matter and language within the level of the students. In writing, they try to vary the methods of presentation and also to indicate where illustrations are to be used.

e. Research Personnel - There is a need to have some staff whose responsibility is to conduct continuous research for the TV literacy programmes. It is only in this way that some indication can be obtained as to where the programme is heading and how it is going. This is the subject of further discussion later on in this chapter in the section under "Feedback".

f. Graphic Artist - The TV is an audio-visual media. Thus pictures and illustrations play an important part in clarifying and simplifying ideas whose communication would be inadequate with words alone. It is here that all writings for the literacy programme are done. Working hand in hand with the writer and producer, the graphic artists have to present illustrations which are simple but clear enough to present the ideas as accurately and as meaningfully as possible. Whatever illustrations are made must take into consideration the cultural background of the metiers.

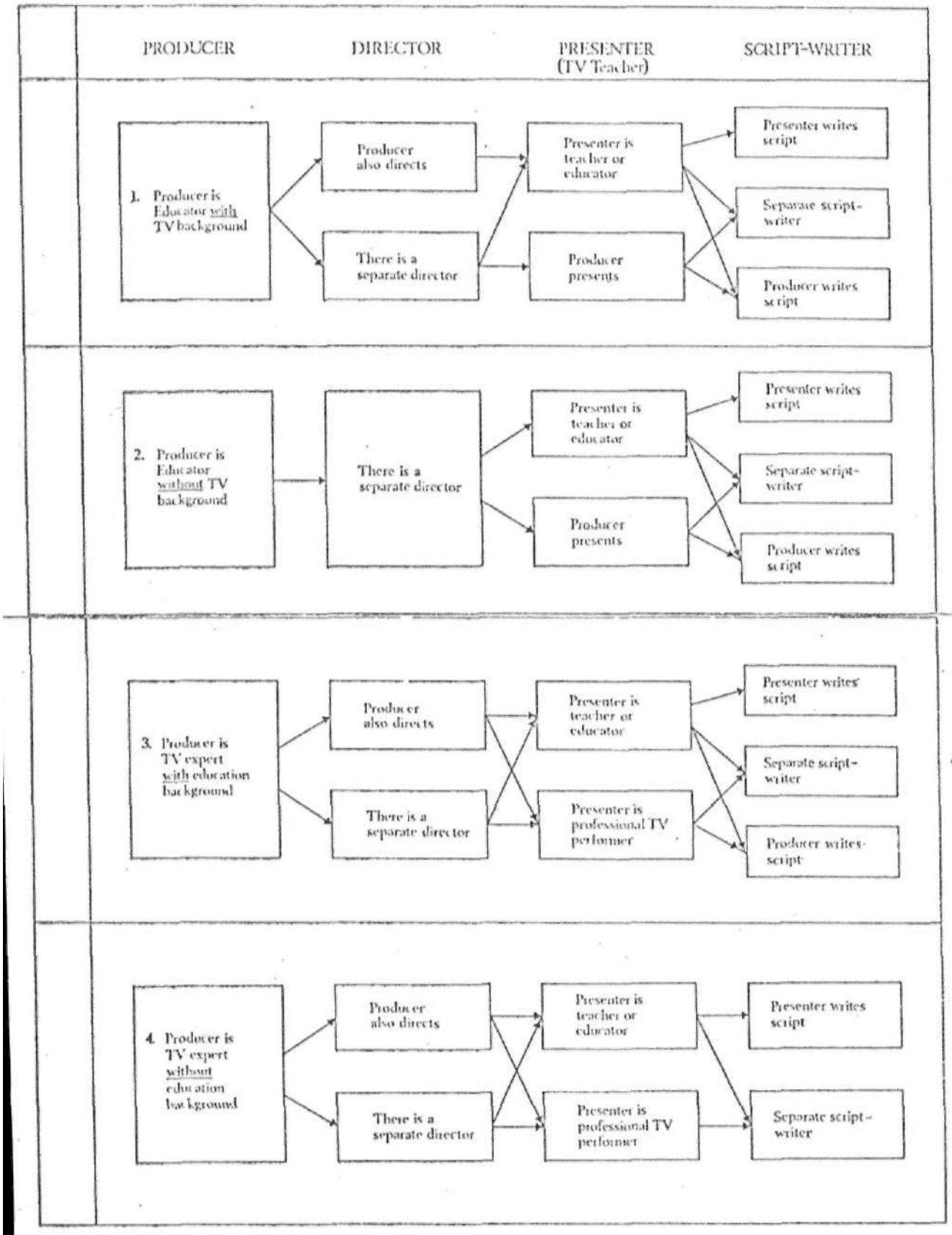
It may be necessary to mention at this point the importance of rehearsals in broadcasting, and particularly in TV literacy programmes. The tendency of most presenters is to think that rehearsals end once the script has been crammed. This is perhaps just the beginning of the presentation process. The presenter has also got to command the content of the script, to the extent that the presenter - in a relaxed mood - talks to his audience rather than reads or recites to them the contents of the script. In his rehearsals therefore the presenter should modulate his voice accordingly, should be humorous only when

necessary, feel confident in his subject and should learn to talk politely to his audience. In other words, all materials required during rehearsals - scripts, visual aids, etc. - must be ready in good time to give plenty of time for rehearsals. It should be remembered however that the programmes will not only be viewed by illiterate adults. Academicians and professionals in the field of the subject content may be watching the same programme and, if the contents of any scripts are not properly checked during rehearsals, the presenter may end up looking very foolish on the screen and have no-one to blame but the producer.

This list of TV inputs is by no means exhaustive. However, it may be useful to try and present a model of production roles in the various fields, particularly the relationships between producer, director, presenter (TV teacher) and script-writer. Alan Hancock has put in a diagramatic form some useful relationships between the four production components just mentioned (Fig. 15).[30] The importance of this diagram is that it emphasizes the cooperation between the professional personnel from the TV staff and the educators, script-writers and TV presenters. One institution alone cannot meet the needs of all these roles. In other words, educational broadcasting by TV relies on intra-departmental and inter-institutional cooperation and participation.

At this juncture it is necessary to suggest a systematic operational model which would help in the smooth and more economic production of a TV educational programme. Again, Alan Hancock's model of 'production process' would - in the author's opinion - be invaluable to the needs of Kaduna State and Northern Nigeria as a

FIGURE 15: PRODUCING FOR EDUCATIONAL TELEVISION: PRODUCTION ROLES



Source: Alan Hancock: Producing for Educational Mass Media

whole (Fig. 16).[31] This model shows not only the production process in TV broadcasting but also across other media such as radio and print. The diagram shows five production stages or phases: Phase one is that of preparation of the programme outlines, after the curriculum planning process is complete, the roles of different media have been agreed upon and a series of programme objectives specified.[32] Phases two to four are those of programme preparation, script and material development, the compilation of inserts and illustrations and preliminary assemblies. Phase five is that of final assembly, production or recording of programmes.[33]

4. Implications of Paulo Freire's Methods

Having just described some of the professional fields in broadcasting, it may be necessary to try and see some of these fields in relation to Paulo Freire's model of adult literacy process, a model which could be recommended for Kaduna State.

Briefly then, the Freire model looks at adult literacy as a process of cultural action for freedom;[34] freedom from the traditional literacy method which had reduced the adult students to 'mute' recipient learners. In the new literacy process, the learner assumes the role of a knowing subject who is in constant dialogue with the educator. In other words, learning to read and write becomes a creative process which transcends the traditional method of learning through memorisation and repetition of given syllables, words and phrases. The new process leads the learner to see relationships with his/her world and also to have the opportunity of participating in the transformation of his/her own world. Thus, in a literacy process, the masses are no longer 'mute' - that is, prohibited from creative

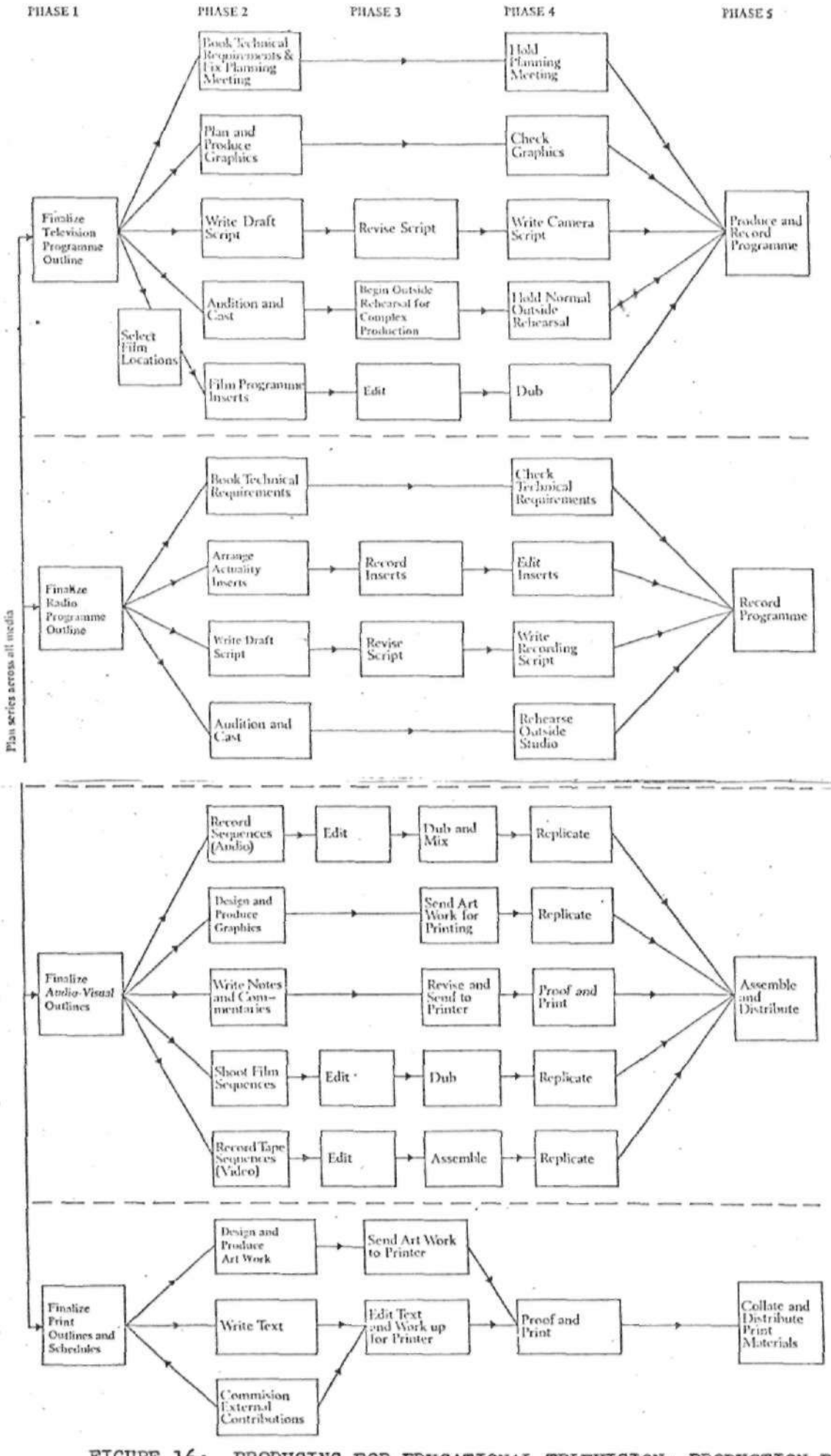


FIGURE 16: PRODUCING FOR EDUCATIONAL TELEVISION: PRODUCTION PROCESS

Source: Alan Hancock: Producing for Educational Mass Media

thinking and debarred from taking part in the transformation of their society. Instead they have freedom in the dialectical discussions on the changing of their own world. The educator and learners are equally knowing subjects, always interacting and capable of learning from each other.

In view of this new method in adult literacy, the writer and producers in particular should cease to see themselves as the only subjects capable of knowing and capable of 'depositing' ideas into the care of silent learners. The professional broadcasters should look at the learners as professionals also in their own fields. Thus, in the broadcasting process, opportunities should be given to learners to share their own experiences by engaging them in some kind of interview, discussion and communicating to the world their experiences in the various fields of their undertakings. This then brings out an aspect of participation in adult literacy education.

5. Participation in Making Programmes

To begin with, a word of warning needs to be given here. In view of the mass approach of the new literacy strategy, it would be practically impossible to give every interested group or community of viewers the opportunity to participate in the making of programmes. It is assumed here then that the present new LG administrative system in Kaduna State - using the communication strategies - would help in identifying community needs and interests which would form the starting points in community involvement in programme making.

A broadcasting programme is usually characterised by a number of professionals working together and thus the degree of participation by the literacy students and the community would be necessarily

limited, especially as regards programme production. Nevertheless, the viewers can participate in determining the type of educational programme they would like to view alongside the literacy teaching. They can also determine what time suits them best for viewing the programmes. In the Kaduna and Kano experimental TV literacy programme, for example, the original broadcasting time was from 6.00 - 7.00 p.m.[35] every Tuesday and Thursday. This time was later on changed to 5.30 - 6.15 p.m. following suggestions from Guides and students because the previous time coincided with the Moslem time of evening prayers.[36]

As regards the content of the literacy programme, viewers in Kaduna State had no say in determining what they wished to learn. Modern broadcasting methodology demands that viewers' participation in determining the content of their programme is necessary. It is evident, in a place like Kaduna State with its diverse environmental types and communities, that not all the suggestions put forward can be broadcast. This means therefore that there should be a sound selection procedure of the topics for the literacy programme; the assembly of such topics should manifest the diversity of the needs of some of the Kaduna State communities. Besides, as has already been pointed out, the viewers can also participate in interviews, discussions and demonstrations of some of their activities which could be of educational interest. They can also come into the studio and ask questions, or debate some local issue. Some countries are increasingly using video technology (VTR) to encourage participation in the discussion of local problems among their viewers, particularly the rural communities. This technology is new in Kaduna State and

its mention below is with the view that an institution such as the ABU might experiment with the portable VTR to see how it can enliven community participation and how these discussions can circulate between the various communities within Kaduna State as well as reaching the governmental authorities.

6. Video Recordings

The portable VTR is increasingly being used by many countries to provide a communication bridge between deprived rural communities and the rest of the people. In North America, for example, the Newfoundland's Memorial University Continuing Education Department has a VTR programme for communicating with deprived rural communities. These communities do not just receive educational programmes through the VTR, but also community discussions are recorded and shared with other communities by an organised system of tape circulation.

The VTR is battery operated and can be used for programme production by the non-professional; it does not require any technical specialist to handle the equipment. There are two types of tape used: the reel-to-reel and the cartridge which is self-threading - plays, rewinds and ejects automatically. The tapes can be used many times as previous recordings can be erased. The equipment is capable of recording straight from the normal TV receiver but it should be remembered that copyright permission has to be sought first. Programmes recorded by VTR can also be played back on the normal TV receiver.

The VTR has one main disadvantage however. There are three different widths of tape which are capable of recording both sound and vision in either black and white or colour - ¼-inch, ½-inch and 1-inch.[34] The problem here is that recordings made on one make of

machine cannot easily be played back on another make.

It may be possible for the ABU, AERLS and Adult Education Unit to experiment on the VTR technology to see if it can be used to encourage community participation in the discussion of the problems which affect their lives. Attempts can also be made to circulate these community discussions to help in the exchange of ideas between the various communities within Kaduna State. It may be possible, too, that the VTR can act as a communication link between the rural communities and the authorities. By so doing, it is assumed that the more the authorities become aware of rural problems, the more committed they might become in tackling such problems.

7. Feedback

Radio and television have been called the 'blind media' because the broadcaster talks to but doesn't see his audience; neither do the students talk back to him. If so much human and material resources are going to be invested in a TV literacy programme, it is essential to know exactly what is going on at the receiving end. Professor Everett Rogers recognises the importance of feedback in which:

> The receiver returns messages to the source, dealing with the effects of the original messages .... When an agricultural development programme does not begin with the farmers needs and problems, it /the programme/ will not receive his /the farmer's/ enthusiastic response. 37

Mention was made earlier in this chapter of the importance of a two-way communication system between the broadcaster and the receiver. It should be added that feedback is not just a response to messages already sent on topics chosen by the authorities. It also includes comments (perhaps stimulated by such messages) on issues which are fundamental in the peasant's mind. In other words, learning from

the peasants about their problems is an educational process in itself. This means that everyone has the opportunity to be a teacher and, consequently, everyone has the opportunity of becoming a better learner. Comenius, the 17th century writer, rightly observed: "He who teaches others teaches himself."[38] Thus, the media should make it possible for those at the receiving end to teach others, be they their own kind, or lower down or higher up the social or cultural ladder.

Feedback therefore attempts to gauge a considerable number of symptoms and manifestations derived from the programme's activities and can be directed to specific areas of the broadcast. It may be helpful to list some of these specific areas as suggested by Ignacy Waniewicz:[39]

(i) Questions concerning current broadcast output, trying to gauge the programmes: effectiveness, usefulness, comprehensibility, acceptability, interest, etc.

(ii) Questions concerning activities of the group.

(iii) Questions concerning possible immediate social effects, e.g. action proposed by participants, demands put forward, noticeable change of behaviour, etc.

(iv) Questions concerning technical problems.

(v) Questions concerning supervision.

(vi) Regular reports from group leaders to headquarters are very essential but these reports must reach the headquarters in good time in order that necessary action be taken promptly.

Visits by supervisors and attendance at conferences help a great deal in gathering information about what is happening to the programme as a whole. Correspondence contacts are also important but better where the postal system is very efficient. However, viewers of the programme can write their questions - if they are literate enough - and some of these questions or comments can become the basis of

interesting discussion topics on television provided they are handled by competent persons knowledgeable in the appropriate field. Finally, statistical evidence collected from the receiving centres can become important sources of information for the betterment of the entire TV literacy programme.

However, it is as well to point out here that, should questionnaires be used for collecting some of the field data, care must be taken to keep such questionnaires short and simple. The author's experience has shown that rural people are not usually very conversant with the completion of questionnaires and the shorter and simpler the questionnaires are the better. More care would have to be taken if the questionnaires had to be written or translated in a language other than English, the language most widely understood by those responsible for completing the questionnaires.

A brief summary of the experience gained in amassing information on the experimental TV literacy project of Kaduna and Kano States may be of interest. The questionnaires described are by no means ideal examples of designing questionnaires for a TV literacy programme: rather they give some indication of the sort of areas considered to be fundamental to the improvement of the literacy programme.

The first questionnaire (Appendix I) was initially designed in English and subsequently translated into Hausa, the language in which the literacy lessons were conducted. This questionnaire was filled in by the Guides at the end of every TV lesson and consisted of questions about the physical conditions of the viewing centre, as regards lighting, breakdown of equipment, etc.; drama plays, effectiveness of reading, writing and arithmetic lessons; effectiveness of

animation; and, finally, suggestions for improvement. Most of these questions would be answered after the Guide had sought the opinions of the students.

The second evaluation form (Appendix II) was used by the supervisors from the LA, Ministry or University. It evaluated the general administration of the viewing centre together with the role of the Guide in managing the lesson.

The third evaluation form (Appendix III) tried to analyse the programme production - as seen on the television screen - from a technical point of view.

One major problem arose with the questionnaires - particularly those filled in by the Guides - and that was the length of time it took to return them to the ABU for processing. In fact, only about one-third, and rarely a half, of the questionnaires ever reached the ABU at all. This was due to the fact that there was no postal system in the rural areas through which the questionnaires could be sent.

The collection of questionnaires in Kano State was much better than in Kaduna State as, in Kano State, a particular officer was assigned the responsibility of looking after the interests of the viewing centres. This officer organised the regular collection of evaluation forms. Also some officers from the LA Adult Education Section, as they went round on general supervision of adult literacy work in their Divisions, collected the questionnaires from the Guides and submitted them to the officer in charge of the viewing centres and they were then forwarded on to the ABU for processing.

It is therefore recommended that a particular officer(s) should be entrusted not only with the responsibility of catering for the

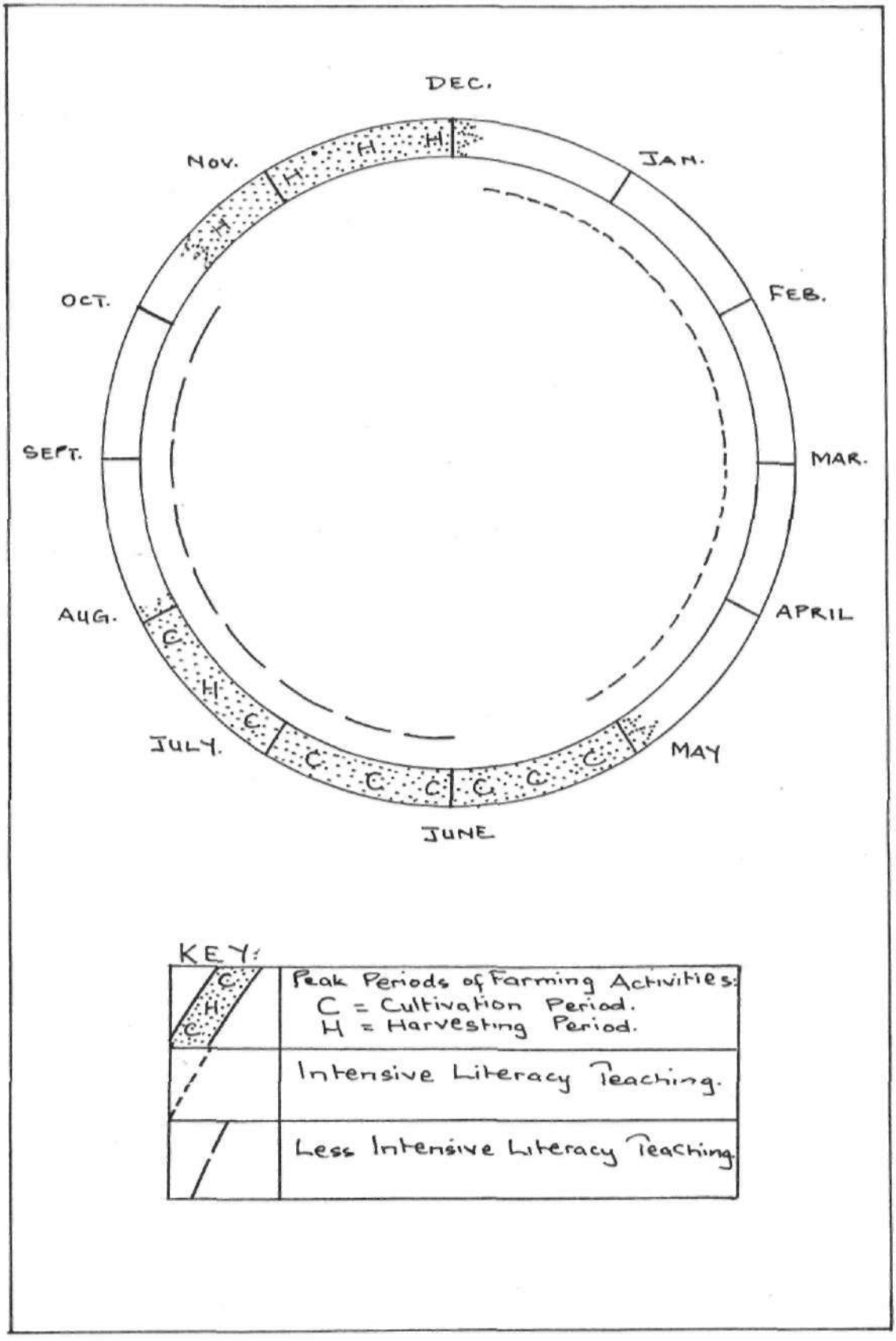
interests of the viewing centre but also to provide effective feedback communication systems between the rural areas and the authorities.

8. Timing of Literacy Programme

Perhaps one of the most difficult and yet one of the most important aspects of the TV literacy programme is that of 'timing'. By 'timing' here is meant an attempt to synchronize the media time-table with that of the viewers' schedule of seasonal as well as daily activities. In Chapter Two attention was drawn to the busiest months in the agricultural calendar of rural Kaduna State. After looking at the peak times of these busy periods of the year, it is proposed to try and suggest a strategy which might be helpful to both the broadcaster and the rural communities. Figure 17 shows two of these peak periods in farming activities.

The current TV literacy programme, like the literacy classes, goes on for a period of nine months, from October to June. According to this timing therefore, it can be seen that the programme cuts across two peak periods of farming activities - the November - December harvest period and the May - August cultivation period. In Chapter Two it was also mentioned that, during these peak periods, particularly the cultivation period, farmers put in more days per month and longer hours per day working on their farms. Also at these times family members sacrifice off-farm occupations to work on the family farm. It can be argued here that attendance at literacy classes by the farming community is bound to drop during the busy seasons but, as will be recalled from Chapter Two, farming communities are not only the scattered, isolated compounds in rural areas. In fact, it was also noted that rural towns with a population of less than 20,000 were essentially agricultural as the majority of the inhabitants were engaged in farming activities. At this juncture it might be

FIGURE 17: PEAK PERIODS OF FARMING ACTIVITIES AND ADULT LITERACY IN KADUNA STATE



necessary to suggest a simple timing model which might suit the farmers' timetable of activities.

In the first place, the period of nine months which is the same length of time as for the literacy classes, is rather too long for an adult to gain mastery of the three Rs. In view of the zeal which adults have for literacy, it would seem that a period of four to five months would be quite adequate for adults to become literate. At the end of this time they should be able to read a simple message, write a letter and carry out some basic arithmetical process. Thus, during the period January - May, an intensive literacy teaching course could be given to adult students and the second intake, say June - November, could be given a less intensive course since it is during this period that farming activities are most intense and it can be argued that perhaps only the most enthusiastic could be expected to enrol at that time.

Another important point to note here is that, during December to May, a large part of the rural population moves into the rural towns and urban areas in search of work, particularly in the informal sectors of the economy. Thus it would be possible for these urban immigrants, while in the rural towns and urban areas, to come into contact with the TV literacy programmes, study hard and return to their villages after five months having achieved some literacy. In the literacy classes, this would be the end of literacy education but, in the TV literacy classes, this would just be the beginning.

It was also noted in Chapter Two that the nomadic Fulanis in the same period (December to May) are not only converging on Southern Zaria in search of pasture but are also in continuous touch

with the rural towns and urban areas, especially during the day. It might be suggested here that two day broadcasts could be organised for such communities as the Fulanis who spend most of their time in the urban or rural towns during the day and return to their temporary dwellings in the evenings.

Day TV broadcasting is not a new thing in Kaduna State. There are already TV broadcasts to schools three days a week - Monday, Wednesday and Friday, commencing at 9 a.m. and ending at 12.30 p.m.[40] An additional 40 or 50 minutes of adult TV literacy programmes could be grafted on to any two of these three days in the week, preferably at the end of the school programmes.

In addition to these TV broadcasts, there could be occasional viewing of pre-recorded portable VTR support programmes for the literacy lessons. These, too, could cover a lot of topics with discussions involving both the experts in their various fields and the local people themselves. Michael Pilsworth, recommending the use of VTR in education, advised:

> Cheap outside broadcasts using video technology could have real relevance. Most cultural events do not take place inside buildings in the developing countries, but outside in the open air. 41

It may be added here that, having both day and evening broadcasts would be of particular significance to women. Arrangements could be made for women under purdah to view the evening programmes since this is the only convenient time for them to go out. Other women not under purdah can also view the day broadcasts.

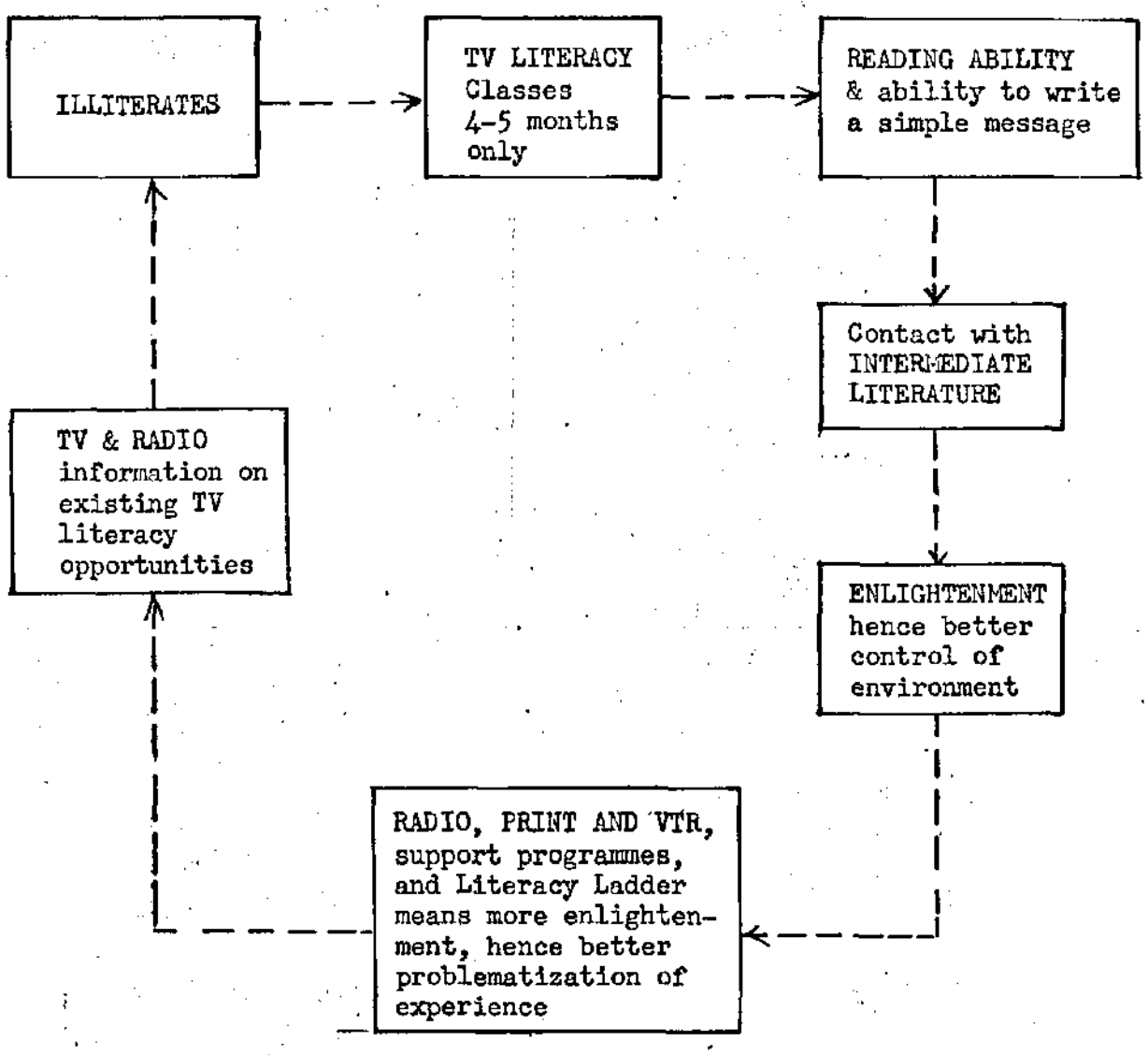
After the first stage of literacy, the neo-literates should be supplied with the relevant literacy material for reading. In other words, there is a need for what may be called 'intermediate literature', i.e. the provision of useful reading materials, covering a wide

range of topics, published in small booklets with effective illustrations and large enough print for the neo-literate to be able to read. At this stage it is hoped that the adults would be able to read on their own but with effective radio and VTR support programmes. At the end of, say, another four or five months, adults could be given a test to determine their comprehension of the reading material. Thus, a second literacy certificate could be given to those passing the test. What is being suggested here is a similar type of literacy ladder as that operating in the Baptist Convention literacy programme where by the time the literacy students reach the fourth rung of the ladder of literacy, they are not only more enlightened and better at problematizing their experiences, but also equipped to help other illiterates to learn how to read and write. The literacy cycle in Figure 18 may help to illustrate this point.

It may be remembered that one of the criticisms levelled at the AERLS' farming literature and the ABU's Adult Education radio support reading materials was that they were mainly designed for literate adults, certainly not for the neo-literate. It is suggested here that the State Adult Education Section, the ABU and all existing adult education organisations in the State should cooperate in a programme for the production of intermediate literature. This would mean that academic resources which hitherto had been locked in institutional libraries should be simplified and made available.for the grassroots population. Such intermediate literature should cover a wide range of topics from socio-economic to cultural.

Perhaps more important than the production of reading materials for the neo-literates is the production of literature for the actual

FIGURE 18: NEW MODEL OF LITERACY CYCLE



literacy teaching. This will comprise the Guides' work books and the 'Students' Work Books'. The 'Guide book' should direct the Guide on how to handle every lesson. It should contain such things as: preparing the students just before the lesson starts; what he should do during the TV lesson; the follow-up when the TV lesson is over. During the follow-up, specific questions for group discussion should

be provided in the 'Guide book'. The Students' Work Book, on the other hand, should contain sufficient space for students' work during the TV lesson and some additional space to be used after the TV lesson in a student's spare time. The Guide should be responsible for marking students' books and also for keeping records of students' progress.

D. Television Distribution

Under this heading will be discussed briefly the distribution of TV under three sub-headings: the TV Viewing Centres, Locative Factors and Siting Factors. Thus some of the geographical factors discussed in Chapter Two may be relevant in the discussions that will follow in this section. The distribution of television in rural Kaduna State must take into consideration the physical nature of the landscape, for example, population distribution, settlement patterns, communication system, institutional and service centres. Failure to take these factors into consideration may lead to the establishment of a viewing centre in an area where television would not be put into economic use.

1. The TV Viewing Centre

This is a building in which all the necessary viewing facilities are installed for general public viewing. It is in this same building that the TV literacy programmes are viewed. In Kaduna State, the viewing centres were built by NTV Kaduna but they have now been taken over by the State Government's Ministry of Information. The viewing centres serve only one purpose that of accommodation for viewing the evening's programmes. Thus, during the day these buildings

remain idle and sometimes they are misused by children.

Public buildings such as community centres and reading rooms are virtually non-existent in rural Kaduna. Where there is a reading room at all, it is usually small and stacked with very old and dusty reading material. Riga Cikun, near Kaduna, has a reading room, but it is so small that it was impossible to convert it into a viewing centre; hence a separate viewing centre was built near the LA office and the Chief's palace. This viewing centre, apart from the use to which it is put during the evening programmes, is not used for any other community activities. This is clearly an aspect of the under-use of a community building. Considering the fact that so much of public funds is poured into the construction of a viewing centre, it would be to great advantage if such a building served a great many community needs or uses. Women's adult education activities like sewing and knitting could take place there; also lectures, seminars and workshops; and youth activities or any kind of local meeting of community interest - all of these activities could take place in the centres when they were not being used for TV viewing. Clearly, the more diversification in the use of these centres, the more economically viable they become, always provided, of course, that order is maintained and clashes of interests avoided. A booking system in advance would help to obviate the danger of clashes.

In Zanzibar, for instance, the viewing centres serve many purposes other than viewing TV programmes, for example, party meetings, adult education classes and local ceremonies, etc.[42] Some of the better built viewing centres are equipped with toilet facilities and the building and maintenance of the viewing centres is carried out by the Zanzibar

Community Development Programme known as the 'National Building'.

It is suggested here that, since the viewing centres have the potential to become centres of many community activities, they should be properly protected against such climatic hazards as strong winds, dust and rain. They should also be equipped with toilet facilities.

The construction of the apartments for television viewing should allow adequate spacing and comfort for the viewers. The floor should be constructed in such a way that viewers sitting in the front do not obstruct those sitting at the back. Also, the provision of furniture and television sets should take into account the maximum number of viewers to be accommodated in comfort. A suggestion on how to plan this effectively with regard to the relationship between the TV screen size, types of furniture and the maximum viewing distances for comfortable viewing follows:

(1) Maximum Viewing Distance

Screen size	Maximum Viewing distance
17"	14' 9"
19"	15' 2"
21"	19' 0"
23"	19' 4"
24"	21' 5"

(2) Number of Viewers

Screen Size	Chairs 3' Spacing	Armchairs 3' Spacing	Desks 2'2" Spacing
17"	32-34	21	16-18
19"	36-38	22	20-21
21"	52-54	31	24-29
23"	54-56	31	24-29
24"	64-72	39	33-34

(44)

Power supply is an essential component of a television viewing centre. Experience in Kaduna State shows that viewing centres obtaining their power supplies from the main supply lines are the most

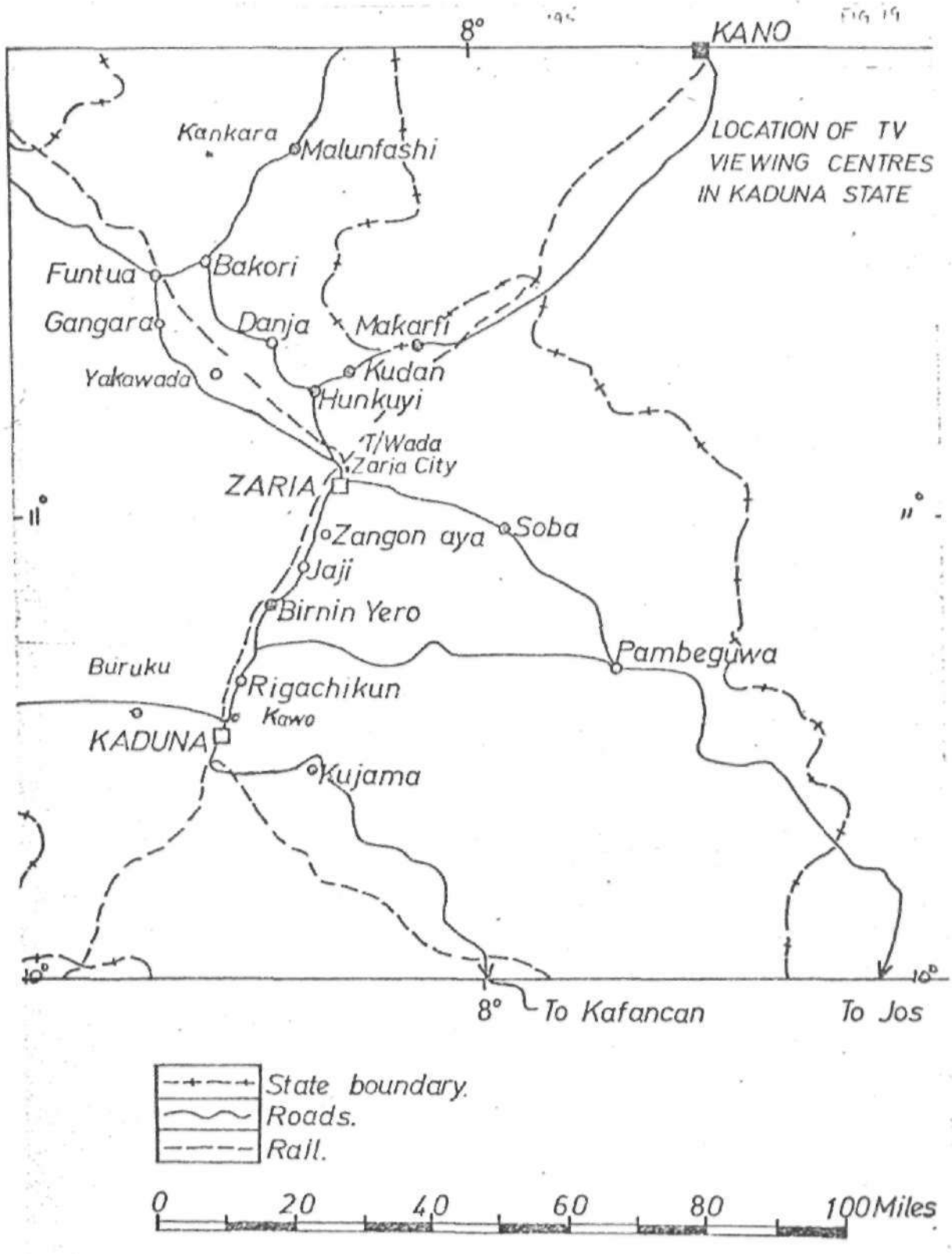
reliable. It would seem, too, that where the government provides a power generator for a whole township, this supply is also quite reliable, but where small generators are used as in the case of Kaduna and Kano States, frequent breakdowns have been experienced. In this last case, it is suggested that only minimal use should be made of generators which should be used for viewing specific but useful programmes only. In such centres certain evenings could be set aside for visits by organisers to show some recorded programmes on the VTR machines, mobile cinema, or transparencies, all of which could be used in supporting the TV literacy programme.

2. Locative Factors

It will be recalled at the end of Chapter Two a listing was made of some of the locative factors which were considered essential by the Indian Government in their TV rural broadcast. Once again, according to the Indian Government, a rural settlement could qualify for a TV viewing centre if it satisfied the following conditions: The viewing centre must be within 40 Km. of a maintenance centre; it must be along a highway; it must have domestic electricity; villages using batteries must be within 10 Km. of a service centre; it must be accessible by motor car all year round and the public building must be suitable for installing all the necessary viewing equipment.

Kaduna State satisfied a few of these conditions. One of the major factors in the establishment of TV viewing centres in Kaduna State was that of accessibility. (Fig. 19). All centres were built by the State Government and were either on, or very near all season roads. But the service centre, Kaduna, was rather too far from most viewing centres. Zaria viewing centres were over 100 Km. away from

FIGURE 19: LOCATION OF TV VIEWING CENTRE IN KADUNA STATE



Source: AERLS, ABU, Zaria, Nigeria

Kaduna while Funtua viewing centre was about 200 Km. away. This servicing could have been shared between Kaduna, Zaria and Funtua and Kaduna could have taken care of servicing of the viewing centres within its immediate vicinity. Arrangements could have been made either with the ABU or some local firm, etc. in Zaria to help in taking care of servicing of the viewing centres within Zaria and its environs. Also arrangements with, say, the Ministry of Works Section in Funtua could have taken care of the technical services of the viewing centres in the vicinity. With the establishment of 14 Local Government Councils in the State, each with its own administrative headquarters, the needs of various services should be adequately catered for, and it is therefore suggested here that Kaduna should delegate some of the responsibilities of the viewing centres to these LG administrative headquarters. The Ministry of Information, for example, through the information division of the LG, could be responsible for the entire servicing or maintenance of the viewing centres. The Adult Education Section, on the other hand, working through the LG Adult Education Section, could be responsible for the general supervision, advice and planning of the literacy programmes.

3. Siting Factors

After having decided in which town to locate a TV viewing centre, the problem remains of where to build or site it. The discussion on the structure of the towns in Kaduna State in Chapter Two revealed a number or urban structures which might pose some problems to the siting of TV viewing centres. In the traditionally built up city areas, the streets are so narrow and buildings so crowded together that, to build the viewing centre where the people are in number, becomes a problem.

The market area is too crowded and noisy during the day and is also devoid of people during the night. Usually there is ample space in front of the Emir's or Chief's palace but this space is usually the centre of most of the cultural and ceremonial activities. However, the experience of Kaduna and Kano States showed that viewing centres located near the Emir's palace enjoy a number of advantages. Firstly, near the palace are situated the administrative offices of the province, division or district. Thus, added to the fact that the area is the central focus of the town, it is also the least noisy both in the day time and in the night.

In areas where the town has been properly planned, as in the modern townships, it becomes even more difficult to find a suitable place to site a TV viewing centre - noise and space may create problems. Schools, churches and mosques do have some space around them but use of such spaces, or the premises themselves, is unlikely to be permitted because of possible disturbance particularly to the church and mosque religious services. The worst located viewing centres in Kaduna State are to be found in the already properly planned areas. In Tudun Wada Zaria, for example, the viewing centre is located near the Zaria-Kaduna and Zaria-Jos road junction, opposite the Tudun Wada market, and near the car park and children's playground. It is one of the most reliable in terms of power supply and yet in, perhaps, the noisiest area of all.

The ideal factors to look for in siting a TV viewing centre would therefore appear to include: accessibility, security of equipment from theft; a noise-free area; and in an area where the TV viewing centre would not deprive the community of its already existing

programmes. To get such a place, therefore, the community for whom the viewing centre would be built, has got to participate in deciding where such a centre would be located.

In Zanzibar, it is the village people that decide where to site a viewing centre. The former Afro-Shirazy Party was the ruling party in Zanzibar having branches in every village in the province. Five or six party branches in the villages grouped together to possess one television set. These groups agreed to choose the most convenient place to site the TV viewing centre, and also built the centre according to their own design and capability.[43]

E. CONCLUSION

The discussions and suggestions in this chapter are by no means exhaustive. Perhaps they have kindled deeper and broader perspectives of the whole problem of adult literacy by TV rather than provide a perfect model for action. It has been suggested that television - in cooperation with the other mass media - should be used to promote adult literacy because this media is capable of reaching wide audiences quickly, if not instantaneously, thereby helping to accelerate change. It is this change that adult literacy is mostly concerned with. In the past, this change has been rather slow as adult literacy methods had omitted one fundamental fact of change - participation by the community in the programmes.

In this chapter, therefore, an attempt has been made to encourage adult literacy planners to consider the needs and interests of the community as the starting point for any adult literacy programme. It is also essential that the students participate in decision-making

relating to changes they would wish to make for themselves. In other words, a dialogue must provide for the common people to be heard; issues of change must be made clear to the common people; and information must flow quickly up and down the hierarchy of administration.[44] Participation in dialogue then becomes the key word in any adult literacy programme. Paulo Freire observes:

> Human existence cannot be silent, nor are men built in silence but in word, in work, and in action-reflection; and by so doing they are able to transform the world .... True dialogue cannot be reduced to one person's depositing ideas in another, nor can it become a simple exchange of ideas to be consumed by the participants in the discussion .... A true dialogue is a cumulative act of creation; it must be characterised by critical thinking without which the world cannot be transformed .... Without dialogue, there is no communication and without communication there can be no true education. 45 (author's underlining)

The practice of adult literacy in Kaduna State - and Northern Nigeria as a whole - has been characterised by the teacher depositing pre-masticated ideas in the learners who were, in turn, consumers of such ideas. The new literacy strategy demands that the teacher and the taught should be prepared to learn from each other in intelligently organised dialogue; for it is only when a two-way communication system is established that true education can be said to have taken place. As Rashid Kawawa rightly observed:

> Adult Educators can learn from the people they are teaching .... through constant discussion and by the teacher's willingness to think about the experiences and ideas of those who are seeking to learn from him. 46

The knowledge acquired by adult students has been accumulated through centuries of experience and it will no doubt have something to contribute in the attempt to apply outside experiences to local conditions. Thus learning from the people becomes indispensable.

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CHAPTER SIX

CONCLUSION

This thesis has concerned itself with adult literacy as a fundamental factor in national development. Nigeria's slow progress in sound national development has been due to the fact that the education of the adult population has, for decades, been neglected. The traditional practice of putting much emphasis on the education of children with the hope of achieving rapid social change and national development has proved to be a euphemism. President Julius Nyerere of Tanzania has constantly warned that, "We cannot afford to wait for the children".[1] At the opening of the adult education conference at Abidjan in March 1964, the representatives of the Director-General of UNESCO spoke in the same tone:

> In any case, it is not the children of to-day who hold the present destiny of Africa in their hands, it is the adults. So it is only by establishing effective communication with the adult population, by helping them to adjust to a rapidly changing world, that an immediate impact can be made on the urgent problems of society and essential progress be brought about. Africa cannot wait a generation to mobilise its rich human resources for tasks of national development. 2

The rationale for stressing the importance of adult literacy is that a large number of the problems facing the governments today are too big and complex for immature children to comprehend. Such problems require the knowledge, experience and maturity of judgement which only adults may bring to bear. Some of these problems may include: training children, caring for the family, occupational responsibilities, deciding political issues, etc. Barton Morgan, in the same tone, quoting H.G. Wells warns: "It is not the education of children that can save the world from destruction, it is the education of adults."[3]

In view of the importance of adult literacy in national development, this thesis had tried to discuss the possible use of television - in addition to the existing media - for literacy teaching. As already seen, television has the advantage of reaching the viewers en masse and, if properly used, can be made to reach wide audiences with well selected literacy programmes designed to promote the desired change.

However, in view of the scepticism surrounding the possible negative effects of television, it would be necessary for the Federal and State Governments to re-examine these negative factors in the context of the Nigerian experience and, if possible, channel television utilisation for the betterment of the Nigerian communities much more effectively. At this juncture it is necessary to line up priorities in the proper order weighing the exposure to television against family and neighbourly inter-communication and reaction and considering the effects of this technological innovation - the television - in relation to the sacrifice of viewers' original mental creativity and the peace of contemplation. It is this mental creativity and the peace of contemplation that transforms the world or brings about change. Yet it is feared that television will have a profound effect on its viewers, influencing their thinking and weakening their powers of independent thinking and consequently their efforts to transform their own world. The experience of North Lochs rural community, where agro-cultural activities disappeared from the community's annual programme as a result of excessive television viewing, serves as a warning to Northern Nigeria. It could well be that the introduction of television to rural areas would have a similar adverse effect on the annual inter-state agro-cultural shows in the Northern States of Nigeria.

In view of these fears surrounding television, it would be vitally necessary for the Universities in Nigeria to take the initiative in conducting research into the possible positive and negative social effects of television on its viewers, with particular regard to the rural communities. This research should be carried out simultaneously with the extension of television into the rural areas, and the results communicated to the Federal Government which will, in turn, use the findings to channel the us of television towards more rational goals. It is assumed here that, whatever conclusions are arrived at by the Federal Government, decisions prompted by social considerations will supersede purely economic ones.

Undoubtedly television is an effective media for adult literacy but the types of programmes which should reach the viewers and the length of time to which viewers would be exposed to television viewing must be re-examined. It must always be borne in mind that television is only one of the numerous ways of acquiring education - in the broadest sense of the word.

The employment of television in adult literacy calls for a mass approach by participants and this mass approach correspondingly calls for effective government concern in the organisational machinery of the adult literacy programme. In other words, the Federal and State governments would have to invest adequate funds for the general expansion of the literacy programme; for the training of staff; for the writing and publishing of relevant literature; and for the provision of all the necessary human and material resources necessary to a successful literacy campaign. The UNESCO Regional Conference on Planning and Organisation of Literacy in Africa, at its meeting at

Abidjan, in 1964, advised:

> .... Good teaching materials are essential to any literacy programme. Where these do not already exist, they must be scientifically prepared, based on a suitable method of teaching, reading and writing, on a study of the language and a selection of words in everyday use. They should take into account the level of training of teachers and the need to teach people to read with understanding and critical judgement .... 4 (author's underlining).

One of the important aspects of the TV literacy programme is the expansion of the viewing centres. As shown in Chapter Five, these centres can serve a number of community purposes: they can serve as centres of inter-community and intra-community communication and as communication centres between the government and the community. Thus, in view of the current absence of community centres in rural Kaduna State, it is essential for the government to provide such facilities in order to improve its contact with the rural population.

The Federal Government can also play an important part in speeding up the distribution of television to the rural communities by lifting the customs and excise duty off TV receivers. It will be recalled from previous discussions in Chapters Four and Five that some individuals in Zaria and Kaduna were following the TV literacy programmes and had invited some of their friends from their neighbourhood to join them. Where possible, a loan scheme should be organised by the State governments to enable more people to buy individual sets, provided such individuals were able to show that they had been and intended to continue to be actively involved with adult literacy work. Thus such public-spirited people as Alhaji Umaru Dan Inna and Alhaji Salihu Kontagora who enthusiastically participate in the adult literacy programme would have access to such loans. However, they should also have access to training programmes which would improve their performance

in their voluntary adult literacy service.

In the light of the important role that television can play in adult literacy teaching, it would be necessary for the Northern States of Nigeria to adopt a policy whereby every TV broadcasting station, would have a programme of adult literacy. The author is of the opinion that television can only be a truly effective media in the context of national development if it is used for the following purposes in order of importance: (1) education; (2) information; and (3) entertainment.

Perhaps the most important aspect of the TV literacy programme is the new literacy and the new method discussed in Chapter Five. The kind of adult literacy which has been - and continues to be taught - as an end in itself does not bring about change. In this literacy the learner is prevented from participating in dialogue and relating literacy to real life's experience. Paul Bertelsen's experience in Ghana confirmed that the best results from adult literacy were obtained when the teaching of reading, writing and arithmetic has been preceded, accompanied, and followed by general education in matters of interest to the adult students, by the spoken word.[5] This fact was recognised in 1964 by UNESCO at its Regional Conference on the Planning and Organisation of Literacy Programmes in Africa:

> .... that literacy should not be regarded as an end in itself but only as a step in a programme of continuing education that enables men and women to take on more responsibilities and to play a more active role in society. 6

This view pre-supposes that adult literacy ceases to be a process of depositing pre-digested facts in the learner. Education is an ongoing process of acquiring skills for problem solving and the new adult literacy approach is the one which is anchored to the learner's

problems. Thus, according to P. Bergerin:

> A key to successful adult education is the situation or problem-centred approach. The adult tends to see life as a series of problems or obstacles he must overcome or with which he must learn to live. Thus problems, undesirable conditions or obstacles often provide a starting point in helping adults identify their educational needs and interests. We must begin where the people are. This principle recognizes the learner's present intellectual and emotional condition as the logical point for an attempt to help him grow and mature. 7

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APPENDIX I

JAMIA'AR AHMADU BELLO, SAMARU-ZARIA

SHIRIN YAKI DA JAHILCI CIKIN

HAUSA DAGA TALABIJIN KADUNA

TAKARDAR BINCIKE DON MASU JAGORA

ADIRESHIN MAKARANTA .....

SUNAN JAGORA .....

YAWAN DALIBAI ..... MAZA ..... MATA .....

LAMBAR DARASI ..... KWANAN WATA .....

SA WANNAN ALAMA ✓ A GURBIN DA YA KAMATA

A. 1. Akwai isashen haske don jin dadin karatu da rubutu? Akwai / Babu

2. Da wani tangarda a shirin Babu / Da shi

3. Sanadin wannan ya faru ne daga: Dakin gabatar da shiri na Talabijin Kaduna / Akwatin Talabijin / Jenereto

4. A kan ga hotunan sosai? i / A'a

5. Ana iya ganin abinda Malamin ke gabatarwa a kan allo sosai? i / A'a

6. Yaya ake jin muryar Malami da ke gabatar da shirye shirye
   i) Ana ji sosai / Ba aji sosai
   ii) Yana da dadin ji / Babu dadin ji
   iii) Ya cika saurin baki / Yana da nauyin baki / Muryar madaidaciya ne

B. WASAN KWAIKWAYO

1. Wasan ya kayatar? Ya Kayatar da gaske / Ya kayatar / Bai kayatar ba

2. Akwai gaskiya game da wasan kwaikwayon? i / A'a

3. Galibin daliban sun gane manufar wasan kwaikwayon? — i — A'a

C. RUBUTU:

1. Yaya darusan suke?	Sun faye sauki	Sun faye wuya	Sun dace
2. Ba da bayani:			

D. KARATU

1. Yaya darusan suke?	Sun faye sauki	Sun faye wuya	Sun dace
2. Ba da bayani:			

E. LISSAFI

1. Yaya darusan suke?	Sun faye sauki	Sun faye wuya	Sun dace
2. Ba da bayani:			

F. RAYAR DA SHIRYE SHIRYEN:

1. Yadda ake rayar da shirye shiryen	Babu maana	Da rikitarwa	Ya dace
2. Tafiyar da shirye shirye bi da bi	Ya faye sauri	Ba sauri	Ya dace
3. Bayanin da ake bayarwa yana inganta fahintar darusan.		i	A'a

G. SHAWARWARI DON GYARA:

Akwai shawara da zaka bayar don inganta wannan shiri?

APPENDIX II

ADULT EDUCATION AND GENERAL EXTENSION SERVICES UNIT
AHMADU BELLO UNIVERSITY, ZARIA

ADULT T.V. LITERACY LESSONS

(R.K.T.V. NORTH CENTRAL AND KANO STATES)

EVALUATION FORMS FOR SUPERVISORS

ADDRESS OF CENTRE .....

NAME OF GUIDE .....

NUMBER OF STUDENTS ..... MALE ..... FEMALE .....

NUMBER OF LESSON ..... DATE .....

PUT THIS SIGN ✓ IN THE APPROPRIATE PLACE

A. ADMINISTRATION OF CENTRE

1. T.V. Pictures: Satisfactory Unsatisfactory

In unsatisfactory, give reasons .....
.....

2. Generator: Satisfactory Unsatisfactory

If unsatisfactory, give reasons .....
.....

3. Lighting: Satisfactory Unsatisfactory

If unsatisfactory, give reasons .....
.....

4. Seating: Satisfactory Unsatisfactory

If unsatisfactory, give reasons .....
.....

5. Tidiness and Cleanliness: Satisfactory Unsatisfactory

If unsatisfactory, give reasons .....
.....

6. Are any building repairs needed? Yes No

If so, please give details .....
.....

B. LESSONS EVALUATION

1. Readiness:

1.1 Was the Guide prepared to begin when the TV programme began? Yes No

1.2 Were most of the students ready to begin when the TV programme began? Yes No

2. Drama:

2.1 Level of interest and enjoyment High Medium Low

2.2 Understanding of theme* Good Moderate Poor

3. Writing

3.1 Level of difficulty Too High Just Right Too Low

3.2 Pace of Lesson Too Fast Just Right Too Slow

* These questions can only be answered after discussion with the students after the lesson.

4. Arithmetic:

4.1 Level of difficulty	Too High	Just Right	Too Low
4.2 Pace of Lesson	Too Fast	Just Right	Too Slow
5. Animation:	Too Fast	Just Right	Too Slow

C. APPRAISAL OF THE ROLE OF GUIDES

1. Does he keep watch for students who are having difficulty?	Yes	No
2. In the follow-up Period:		
2.1 Does he encourage questions and discussions?	Yes	No
2.2 Does he ask appropriate questions?	Yes	No
2.3 Does he attempt to check on the effectiveness of the T.V. lesson?	Yes	No
2.4 Does he use the blackboard well?	Yes	No
3. Does he give the students any work to do at home?	Yes	No
3.1 Does he mark the students' books regularly?	Yes	No
3.2 Does he report evidence of general weakness in the programme?	Yes	No

4. Is his relationship with his students: Pleasant Unpleasant

5. What is your rating of effectiveness of the Guide on a five point score: 1 - 2 - 3 - 4 - 5
(1 = poor; 5 = excellent).

D. COMMENTS FOR IMPROVEMENT

Please add your comments on changes you would recommend for improving:-

1. Facilities at the Centre:

2. Production of the T.V. lessons:

3. The Guide's understanding of his role:

APPENDIX III

T.V. LITERACY PROGRAMME: VIEWING CHECK-LIST

N.B. This is merely intended to evaluate the programme from a TECHNICAL point of view. There is a need for an alysis by Adult Literacy experts in addition. Criteria for study-materials and the retraining of guides also need to be worked out.

Date:_____ Time: _____

Programme Title and Number _____

Assessor: _____

Where programme viewed:-

a) Own Home/Office/Other Home/Viewing Centre/Elsewhere. (Please state where).

b) Zaria/Kaduna/Kano.

A. Listenability Examples

* Key (for section A only): 1 = never; 2 = rarely; 3 = sometimes; 4 = often; 5 = always.

How far were the following present?

1.	General shots	1 2 3 4 5
2.	Close-ups	1 2 3 4 5
3.	Use of a voice other than the presenter's	1 2 3 4 5
4.	Visual style	1 2 3 4 5
	a) Captions	1 2 3 4 5
	b) Illustrations	1 2 3 4 5
	c) Animations	1 2 3 4 5

B. Audience - level

1. Was the programme geared to a specific target audience? YES/NO
2. If so, which category?
3. Was the programme suitable for that category?

Key: A = YES; B = NO; C = SOMETIMES.

C. 1. Drama Section

a)	realistic message?	A B C
b)	good, lively acting?	A B C
c)	too long/too short?	
d)	audible?	A B C
e)	comprehensible?	A B C

2. Writing Section — Examples

a)	Blackboard clear?	A B C
b)	Writing clear?	A B C
c)	Adequate pauses for student activity?	A B C
d)	Too long/short?	

3. Reading Section

a)	clarity?	A B C
b)	adequate time for students to see and repeat?	A B C
c)	provision for students records?	A B C
d)	varied methods?	A B C
e)	too many words?	A B C
f)	too long words?	A B C
g)	too short words?	A B C
h)	relevant words?	A B C

4. Arithmetic

a)	adequate pace?	A B C
b)	logical sequence?	A B C
c)	relevant examples?	A B C
d)	methodical working?	A B C
e)	correct level?	A B C
f)	too many exercises?	A B C
g)	good blackboard work?	A B C
h)	acceptable progression of difficulty of problems?	A B C

5. Animation

a)	orally clear?	A B C
b)	visually clear?	A B C
c)	good writing speed?	A B C
d)	too childish?	A B C
e)	a good summary?	A B C
f)	adequate length?	A B C

D. GENERAL EVALUATION

1. Subject Matter

a) importance:	entertaining	1 2 3 4 5	boring
b) value:	useful	1 2 3 4 5	useless
	factual	1 2 3 4 5	theoretical
	neutral	1 2 3 4 5	controversial
c) simplicity:	easy	1 2 3 4 5	difficult
	simple	1 2 3 4 5	complicated

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