

**LITERACY EVALUATION STUDY REPORT**  
**Andrew Lees Trust**

**Steven Lellelid, 2006**

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### **Acknowledgements**

Tahantanee (Taha) owes thanks to ALT Projet Radio who first introduced us to the idea of offering literacy training; this was first through assisting several PCID members with their radio programming work on the subject, this was enriched with other radio programs that were submitted to this author for evaluation.

We also owe our gratitude to PAM, in particular Mr. Achilson of the Fort Dauphin sub-office for his support and encouragement of our ambitious plan for alphabetising the south, and his averting us as soon as he found a supply of food to earmark for literacy work. He later defended our project to the National Literacy Forum in Antananarivo, allowing him to hold firm to the quantity of food allocated for the teachers.

Our thanks again to ALT PR with Radio VKD who respectively produced and broadcast numerous literacy programs for our southern audience (Tsihombe and Beloha districts), and then for airing our single announcement inviting requests from communities—the one time ad which resulted in the flood of requests from over 700 centres averaging 30 students each in the subsequent 2 week period.

Taha is also appreciative of the support the WWF offered in supporting 6 weeks of training in Fianarantsoa for our two supervisors

Special thanks is also due to the two supervisors, the 22 regional overseers and the 827 teachers who all agreed to this super task though but a couple bags of rice and some beans was the sum of tangible rewards pledged for the effort.

## Acronyms

**ALT PR: Andrew Lees Trust Project Radio**

**PCID: Partners in development associated with ALT PR**

**PAM: World Food Program**

**Radio VKD:** Radio Voronkodohodo, FM 100 in Tsihombe, a station that received all of its equipment through ALT PR and continues to air development programs as supplied by ALT PR with special emphasis on HIV/AIDS awareness.

**SAP:** Système d'Alerte Précoce

**Tahantanee:** Earth Care, the name assumed by our organisation centred in Tsihombe

**WWF:** the World Wide Fund

## Glossary of local terms

- **Supervisor:** One of two regional representative of Tahantanee having been trained intensively to manage a literacy program as well as to train those who would teach.
- **Overseer:** The term used here referring to those personnel who are trained by the Supervisors to manage and oversee several dozen alphabetisation centres.
- **Teacher:** Person sufficiently literate to alphabetise others and so employed on this project.
- **Ariary (Ar):** local currency where Ar 2000 is equal to about \$ 1.00 (USD).
- **Fokontany:** A small unit of government ruled by a committee of which the President de Cartier is the head. This unit may have as few as 500 persons but is more usually of 2000 or more.
- **Commune:** The unit of government under a Mayor which is comprised of a dozen or more fokontany.
- **Toko Mitsity:** The wood conserving stove built of soil, ash and water, imparted to most of the South of Madagascar through training and follow-up by the Andrew Lees Trust Projet Energie.
- **Tsihombe:** The largest city in the far south of Androy and Madagascar which is also the name of the Commune and District in which it lies.
- **District:** A larger unit of government comprised of half a dozen or more Communes.
- **Fivory:** Fokontany or village level meetings of the populace. In the most traditional fivory the women do not attend but hear from their men and discuss the issues with them. Important issues are not generally decided at the first fivory for this intermediate parley with the women is accepted as an important phase in decision making.
- **Official Language:** The officially approved languages for use in government and education throughout the island, and is for the most part the language of the central plateau around the capitol city of Antananarivo.

## Project rationale

As explained under Acknowledgements, the impetus for this project was conceived during the PCID forums sponsored by ALT – PR and raised by further encouraged by other radio programs dealing with literacy.

Taha was already aware of the very low literacy rate, attested by the high percentage of fingerprinted signatures of participants in the various projects we administered for PAM food for work (VCT). We know fokontany who had not a single literate person, and where the fokontany secretary wielded more power than the illiterate president. The Tandroy was beginning to appreciate that the hand that could manage a pen was stronger than the hand that could wield a spear.

Conversations and informal interviews with rural people led us to the conviction that radio had helped to wake them up to the larger world of knowledge and information, and now they wanted more: the ability to originate communications, and especially the means to acquire detailed information from books and pamphlets.

So now that VKD was airing literacy programs (by radio) we decided to take a sounding of the listening audience by requesting any interested fokontany to submit lists of adults desiring to learn. That single radio announcement produced hundreds of requests with lists of students and also requests from prospective alphabetisers—so we were on the way.

- **Description of Androy region**

Androy (lit. the land of the thorny acacia) is the home of the Tandroy tribe which covers the full southern area of Madagascar extending from just east of the Mandrara River to the Menarandra River in the west and bounded loosely in the north by that same River. The Map below shows of the western part of Androy though Androy spreads some 50km east of this map as well as about the same distance north.<sup>1</sup>

The climate is semi-arid but once home to a highly diversified spinney forest with a high percentage of endemic species of flora and fauna. Much of these forests have been replaced almost completely by farmland east of Ambondro and along the full southern coast or littoral zone.



<sup>1</sup> The black line outlines the area covered by this literacy program.

- **Development problems in Androy**

The Tandroy, once herders have in the last three score years moved into agriculture. Large cattle herds have dwindled being replaced by goats and sheep. Fowl raising has always been practiced but nowhere is it done on a large scale or in containment. With the move to agriculture droughts became problematic. The people no longer had the forests to fall back on for all manner of edible plants and tubers. Also the forests once surrounding the farming plots provided excellent wind protection. The cry of the Ambovombe farmer today is that the wind burns the crops. But for the strong easterly winds, the crops would flourish even without frequent rains. But given the low soil moisture a plant cannot replenish at the rate the wind extracts its moisture. The encircling forests and tall field trees were regularly cropped and the branches used as mulch to hold soil moisture. Now the soil exposed both to wind and high input solar radiation is rapidly depleted of moisture. The plow, introduced in the mid 50's, exacerbates the problem by further lowering soil moisture as well as demanding that field waste be extracted (and burned). It also cycles soil to the surface allowing the wind to remove the fines leaving only sand.

The serious drought of 86-92, which caused about half of the population to move northward to Toliara and Mahajanga, also devastated the seed supply of the staple sorghum crop. Corn was introduced along with the humanitarian food aid, and has since stuck as the major grain planted in the Ambovombe area particularly, but also along the littoral belt. Corn, unlike sorghum, cannot resprout after an extended dry period. Being more shallowly rooted and large leaved; it's an easy target for drought and wind damage. It is our opinion that the use of corn has contributed to the perpetual presence of PAM in the south forever supplementing where food supplies have shrunk due to poor harvests. Even in a good year corn will supply only 2-4 months of the need in half of the communes of Androy. Manioc, a poor nutritional substitute, is providing a larger portion of the food supply. Sweet potatoes play a strong role in the sandy littoral zones while providing only about 2-4 months of food supply on the more northerly communes. Various beans and groundnuts supply another couple of months for the pantry, but overall most of Androy can potentially barely supply its food needs in 12 months, with little to store for a bad year and few means of storage. A third of Androy does not even have the potential for 12 months of food from its fields.<sup>2</sup>

Agricultural animation has for the most part been negative, i.e. introducing and extending the plow, which besides being inappropriate, has hastened the demise of the forests, not only in that it allows greater coverage, but it puts all the accent on field crops at the expense of animal husbandry, which with the bovine was much more forest friendly. There are no seed banks, and varieties of beans, sweet potatoes, melons, and squashes are all dangerously low.

A good percentage of the day may be spent just seeking water. The deep forage wells constructed in the 50's have all been abandoned for saltiness. After a good rain the people are damming the streams in the roads for water, while in the dry season, half of

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<sup>2</sup> Data on durations of various crops to supply local nourishment gleaned from : Système d'Alerte Précoce (SAP), document on CD entitled ZONE SAP : DONNÉES STRUCTURELLES concernant la SÉCURITÉ ALIMENTAIRE, based on report by Michel CHANTRY, Jan 2002.

Androy must fetch water at over 5km distance and up to 25 by ox-cart. Water sells for only Ar 20 per pail in Tsihombe where shallow wells in the Manambovo River never run dry, they only become saltier. In Antaritrika or Marovato the same pail of water will cost Ar 500-1000. Total daily consumption (drinking and washing) is 2 litres or less/person—this where health concerns would dictate drinking 3 litres given the wind and temperature.

Androy is notorious for getting the dregs for education. Only in the past five years, thanks to UNICEF, have rural schools begun to sprout all over the south, though there are still many fokontany without a school. But these schools are hardly perfect. From day one they teach in a language foreign to the student: using “official Malagasy”. This alone can explain the 70% dropout rate in the first trimester.<sup>3</sup> The Tandroy are proud of their culture, and language is a distinctive part of it. They don’t want their children losing their tongue and their story.

- **Literacy levels in Androy**

Except in and near the half dozen urban areas literacy is below 5% especially throughout the Beloha and Tsihombe Districts. The ff table is the a summary of literacy levels (in our project area) recorded by ALT Projet Energy<sup>4</sup> team in their commune visits in the construction of the Toko Mitsitsy. These values are quite inflated partially because they include the urban areas of the commune, and also don’t correspond with my experience nor with the reports from our agents and overseers in the rural areas which indicate very low literacy.

<b>Fivondronana</b>	<b>Kaominina</b>	<b>MoyenneDePct literate</b>
Beloha	Beloha	26
Beloha	Ikopoke	13
Tsihombe	Faux Cap	33
Tsihombe	Marovato	9
Tsihombe	Tsihombe	20

The few people literate in the rural areas are those who have moved back from the urban areas and especially from the north.

- **Access to information**

- The only access to information in most of Androy has been national radio (SW), and only those who have lived in the north or who have contact with the church or government could understand it, as the “official” language used is very divergent from Tandroy. There are no newspapers or libraries, no posters or billboards, basically no printed material in any language except in Ambovombe, and there only in official language.

- Government information and medical emergency news gets out through the chain of District to Commune mayors, then the mayors convene their fokontany

<sup>3</sup> Conversation with a UNICEF consultant (1999) who was researching the reason for the high dropout rate of Tandroy children from the elementary schools.

<sup>4</sup> Reports from training teams were sent to me for data entry and analysis for ALT Projet Energie.

and the Chief takes the news home to his committee who then spread the word at village *fivory*.

- Other village gatherings especially the funeral gets scattered relatives from all over Androy to a locality for several days to weeks together. This is been one way of disseminating local news.

- The past decade however has seen the fledgling beginnings of rural FM radio, and thanks especially to ALT Projet Radio for providing useful content to these stations in local language and then in training the local partners in development to carry on the work of creating educational and developmental programming appropriate for the rural audience. ALT PR also helped to bolster the rural stations with equipment and training, such that today very few areas of Androy do not have access to local radio. Vorokodohodo (VKD) FM 100 of Tsihombe began broadcasting in June 2004 having a reach of about 70km though with not much power in the sheltered areas or valleys. A 30m antenna was installed a year later and reception now reached all Beloha commune and most of the communes in that district as well. The range also reached over 100km. Other stations in Amboasary, Ambovombe, Ampanihy, Ejeda and Betioky were upgraded the same year and together canvass most of the south and southwest. VKD alone can reach out 100km offering a choice to a part of the listening audiences of Radio stations: Cactus (Ambovombe), Fanilo (Ampanihy), and Linta (Ejeda).

- Sarah Fee, an anthropologist who worked in the Sihanamaro commune north of Ambondro, obtained assistance for an association in Ambondro that included the construction of a local library/study hall for youth, complete with a computer and VCR. It boasts two books in Tandroy language but needs many more.<sup>5</sup>

- **Project design/plan**

- **Inputs**

- Training and organisation of Overseers

Regional Literacy training overseers are selected by commune according to the number of Training Centre requests submitted, some communes require two overseers each resulting in a total of about 30 Overseers—this includes two Supervisors who each administers half of the Overseers. We accept both men and women, but may disallow those who are already employed—depending on their workload. These men and women convened in two centres for a week of intensive training. Once they have certified teachers and seen to their establishment they convene monthly for continuing education and sharing of experience and are also visited regularly by their respective supervisor.

- Training and recruitment of Teachers

The Overseers are responsible for testing the prospective alphabetisers. Many of these have submitted CV's and letters of inquiry to Tahantanee.

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<sup>5</sup> Conversations with Josoa of Ambondro, and correspondence with Sarah Fee; both Tandroy language books in that Library are the work of this author. They have recently added our literacy text as well.

These names are referred to the Overseers for selection against a minimum criteria of intellectual skills as well as having each candidate propound a topic of their choice before a group, to assess the person's ability to educate or impart to others. These teachers after a week of intensive literacy training report to their centres, establish the site or classroom, and begin to train. Each week on market-day the teachers convene with their Overseer for reporting and continuing education.

- Establishment of Training Centres

The Training Centres are established by those seeking to be alphabetised. This is usually done before the teacher presents herself. The site may be the shade of a common meeting place, a large tamarind or ficus tree. But they may have arranged for the use of a building or church if such exists. One Marovato site actually built a Literacy Centre of stone. Some sites build benches for the students, and most unless they have access to black-boards build their own using juice from mashed prickly pear pods mixed with charcoal dust—and each household produces a board for the common blackboard and one for their own use as a scratch pad.

- Development of Literacy manual

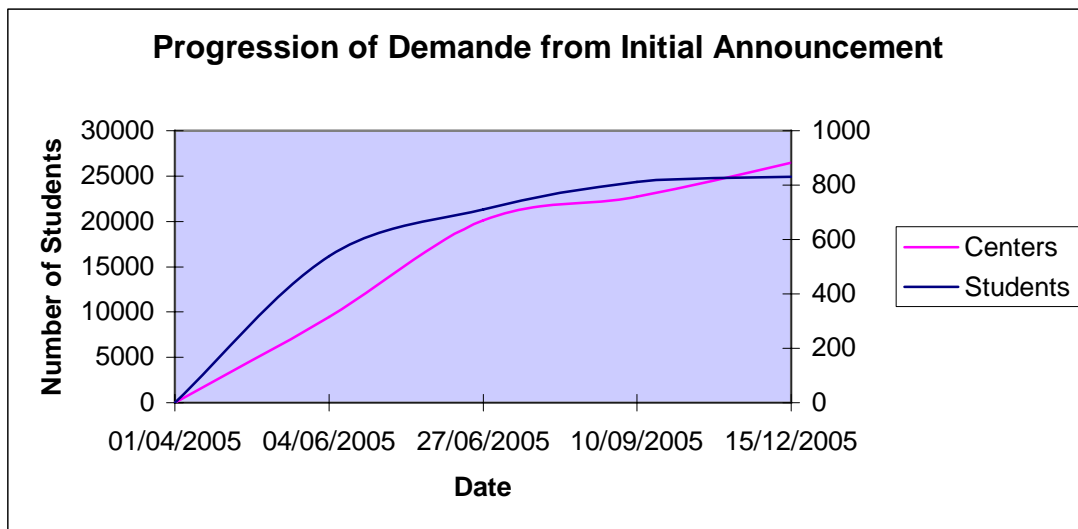
The Literacy manual was arranged on the pattern of the 'official' texts that have been used on a small scale in parts of the region. Having interviewed teachers and literacy supervisors in the communes of Amborompotsy, Tranoroa, and Behabobo who had used these texts we decided against them. The common critique was that of the text language and that of teaching, that this was in official language became the chief obstacle to holding a student. We proceeded to follow the pattern of these texts but used Tandroy proverbs as take-off phrases from which letters were extracted for development. Then according to the advancement of reading ability, articles and poems on health (HIV-AIDS), gardening, and animal husbandry were included. Other poetry and a Tandroy almanac were also incorporated, the latter for its popularity.

- Use of radio in the project

- General literacy broadcasts (All in March 04)
  1. Literacy Prog. assembled at PCID forum re use of homemade tools
  2. Effect of PR Program on Literacy Attendance CD 9 #3, 2004
  3. Hasirity! I'm Free! CD 9 #2, 2004
- Specific broadcasts for this project
  1. One time announcement calling for those interested (01-April-04)
- Number, frequency of broadcasts and time period
  - CD 9 Played about 1 month with #2 being a favourite, half dozen repetitions March/April 2005
  - Single announcement on 1 April 2005
- Content of radio programmes/announcements

1. Literacy program is free, use no cost equipment like charcoal and old sheet metal or spade blade
  2. Reiterated points in 1) as well as reported on attendance: having grown since people heard that no cost items could be used and that the teaching was free.
  3. Macho! Free from the fingerprint, free from being defrauded, free, from embarrassment, etc, now with ability to read/write
  4. Announcement: (one time) “any fokontany having adults wishing to learn to read/write, send us a list of them, and any adult willing to teach send us your credentials.”
- Format of programmes/announcements
    1. High energy dialog between two men
    2. Interview with alphabetiser on site
    3. Poetic monologue: “Hasirity!”
    4. Read by radio announcer among the dozens read that evening.
  - Responses to initial broadcasts
 

In 2005 we did not record the date of request for admission by centre nor for teachers, as the data was too sparse, few requests included a date. Now, however we are registering the date of receipt at our office. Thus for the session now concluded we only have 4 dates in which the data was put on backup to freeze that account. This data is graphed in the following table. Note that the rise from September to December in number of centres is due to splitting of the larger centres and adding teachers to cut large class sizes. See the Map of south Madagascar on Pg.2 where the region of this program is roughly outlined by a black line.



- Role of Food Aid
 

Food Aid was used in lieu of cash for teacher and overseer salaries. No food was offered nor provided to the learner.
- **Timeline showing when project started, different programmes broadcasts, enrolment began etc.**

Schedule of Events in Taha Literacy Program 1905												
	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Jan	
Air Literacy Programs												
Air Announcement												
Send Supervisors to Fianarantsoa for training												
Submit Project to PAM												
Classes in Session												
Follow-up												

- **Purpose of study**

- Query of Students area-wide

Having been involved in the rural area of south Madagascar since late 1997 I became aware of a pronounced difference in the world view of communities as they began to receive local radio. Only a few communities around Tsihombe and a couple in the Anjampaly commune could access Radio Manambovo of Tsihombe and Radio Cactus of Ambovombe respectively. The broad-mindedness of the later is in contrast to their radio-less neighbours. These illiterate people already wanted to read books, to explore what other avenues of information might be available.

This same change of individual perspective from a focus on the past to making a grab into the future became visible in many more communities concomitant with the installation and operation of VKD in mid to late 2004. It was to explore this relationship that we launched the questionnaires via the overseers spread throughout the 17 communes of 3 districts of this project. Certainly not all of the centres have access to radio, still there seems to be an 'oil on water' effect where radios exist not too distantly. The news and information very likely enter the general conversation of the community at their large meetings and frequent funeral gatherings. By contrast, where radios are virtually inexistent such as in much of Tranomaro Commune the class sizes were small and non-cohesive. This commune had the least success of any.

- Application of this Research

Tahantane intends to continue in literacy work until a high majority of Tandroy are literate and few if any requests come in from forgotten fokontany. While research and much self-teaching went into that project, it being our first in the field, the feedback and evaluation performed in this exercise will serve to reshape, improve and hone our program. Not least in this is to use local radio to maximum effectiveness.

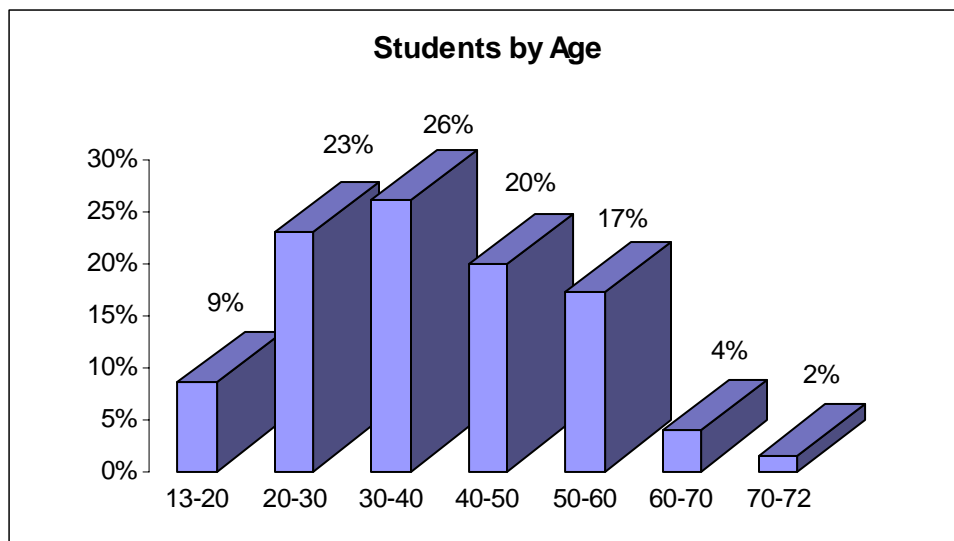
- **Methodology of Poll**

- **Method used:** In order to get the widest sample from our poll we enlisted the overseers for this task. The overseer selected five (5) sites under his jurisdiction, and visited each site choosing two people each to interview.

- **Sample size:** Two persons of an average 31 per class, from 5 sites of an average 37 per overseer.
- **Selection of respondents/training centres:** We allowed the overseers to use only one site in a central city or town, and the rest were to be spread as wide as possible through her area. The one doing the survey would make every effort to keep divergence in the sample, to allow all types of students, old, middle-aged, young, male, female, etc. that all might have a voice in proportion to the number of that category being alphabetised.
- **Key areas/issues of interest:**
  - Personal: name, age, address, distance to travel to class
  - Source of encouragement, (community, commune, radio, other family members)
  - If Radio: programmes, content, format
- **Design of Questionnaire**
  - The questionnaires were done in the Tandroy language with 10 copies distributed to each of the 22 Overseers.
  - (Cf. Questionnaires and English translation in Annex)

### Demographic breakdown of sample

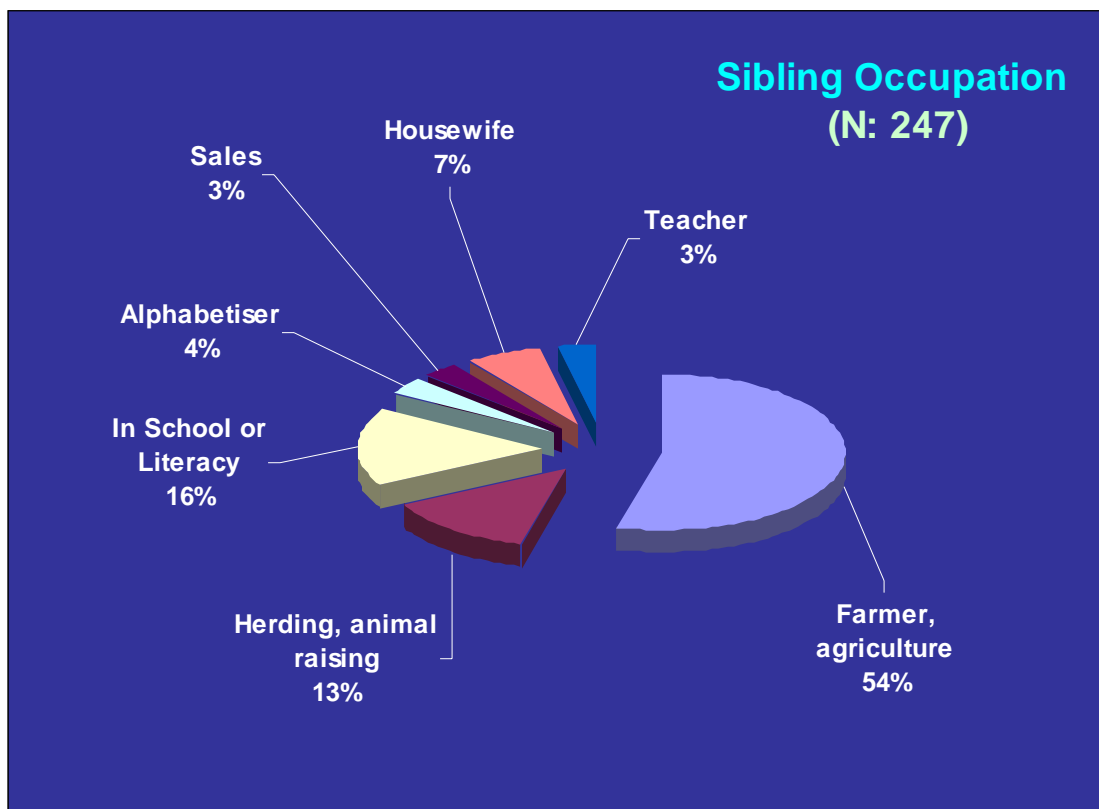
- **Gender:** 143 male, 130 female; or 48% female. This is lower than the profile of all literacy students where 58% are female, and alphabetisers (teachers) are 53% female.
- **Age:** It is apparent from the spread of ages in the Table below that the 20-50 year age groups cover two-thirds of the sample. Those younger than 20 years in many cases believed themselves ineligible for the classes, since they were called “adult literacy” and they don’t count themselves full adults. This will be remedied in the future to emphasize that the classes are for all ages that are no longer eligible to participate in the government school system. In fact the young people that did attend were from communities with no access to a government school.



- **Occupation:** The occupation of the interviewed was not requested as substantial of his/her time is in class which might confuse the question. Instead the occupation

of their siblings was asked, thereby to obtain a broader perspective of the occupations from which the student might feel as prospective goals for her/himself as few other options would be know.

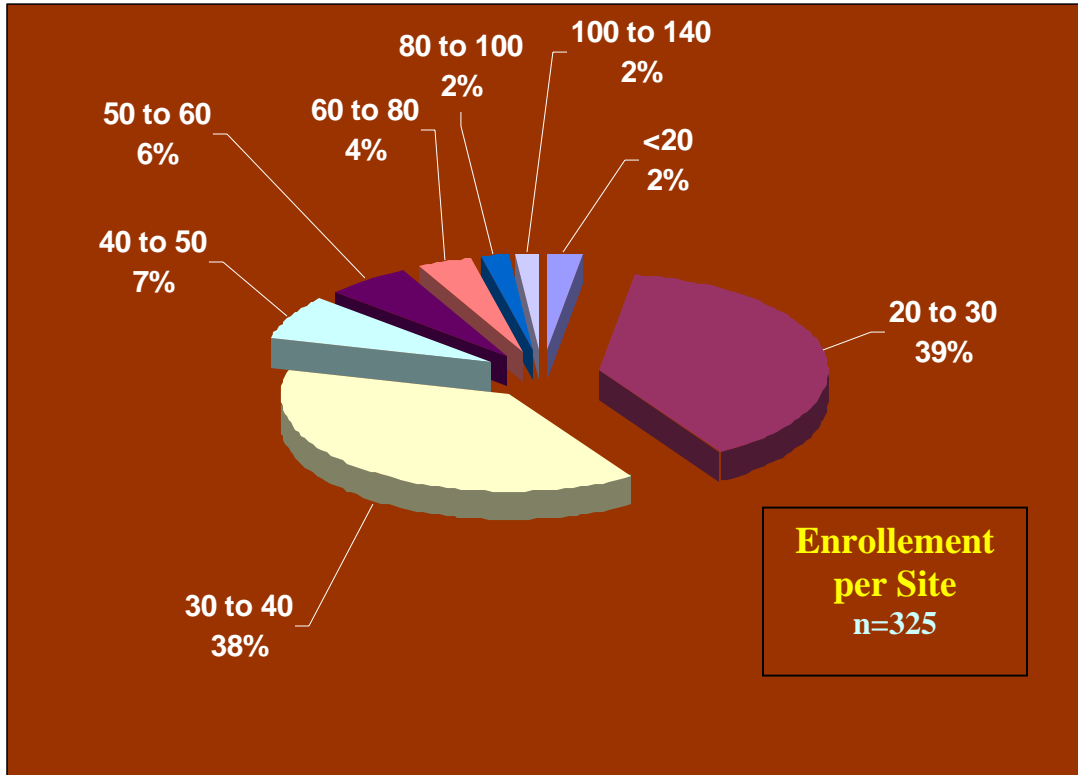
- Village: All samples were performed in the rural area with the largest towns being such as Maroakalo and Soamagnitse which but large villages not being accoutred as the urban areas. This also follows the demographic profile of the students. Housewife is a woman who helps her husband in the fields or has young children to tend to, and is not otherwise employed. Sales: particularly women who purchase commodities and food items in the commune or district centre to resell in her village. Teacher: here means one in the Government school system of elementary schools, she/he may be a “suppliant” who works half days for a very low salary. The Alphabetiser is one of our literacy teachers.



- **Main findings – training centres**

- Number of communes covered: 17 communes, the total number served by the project were sampled. These are: Tsihombe, Imongy, Amborompotsy, Behabobo, Tranoroa, Bekitro, Anjampaly, Antaritarika, Beloha, Faux Cap, Bevitike, Ikopoke, Jafaro, Marolinta, Marovato, Nikoly, and Trañovaho. All Communes in the districts of Beloha and Tsihombe are covered with but one or two communes in each of Antanimora, Ampanihy, and Bekily
- Number of training centres established, class size: The evaluation polled 165 sites of the 824 active. The following chart arranges the class sizes of the sample. The overall class size average of the sample and of the whole are respectively 37 and

33 pupils. Tahantanee had initially but a limit of 30 students to centre. Excess students were moved to another teacher and centre. Eventually however we ran out of teachers willing to travel the distance to the more remote locations having many students.

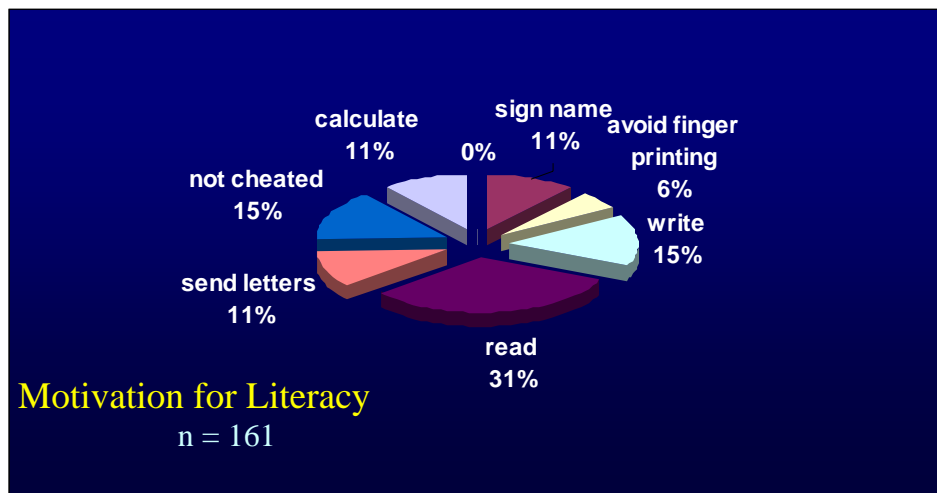


- **Map of Area covered:** The map below, copied from a SAP report<sup>6</sup> shows most of the communes covered by the project. Because of the date of this report however, the communes of Behabobo, Nikoly, and Anjampaly are not shown though these are in what is shown for Tranoroa, Tsihombe and Faux Cap respectively, thus 17 communes as listed above.



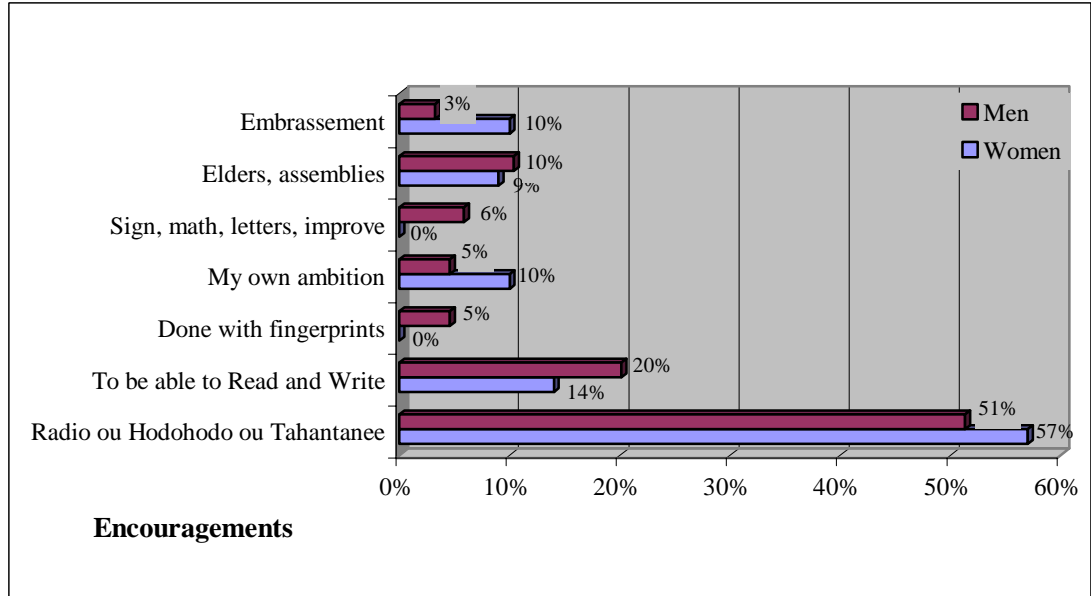
**Main findings – literacy learners**

Reasons for wanting to be literate: Note that half of the responses specifically have to do with embarrassment or to be able to avoid being defrauded. Others have communication or business in mind.

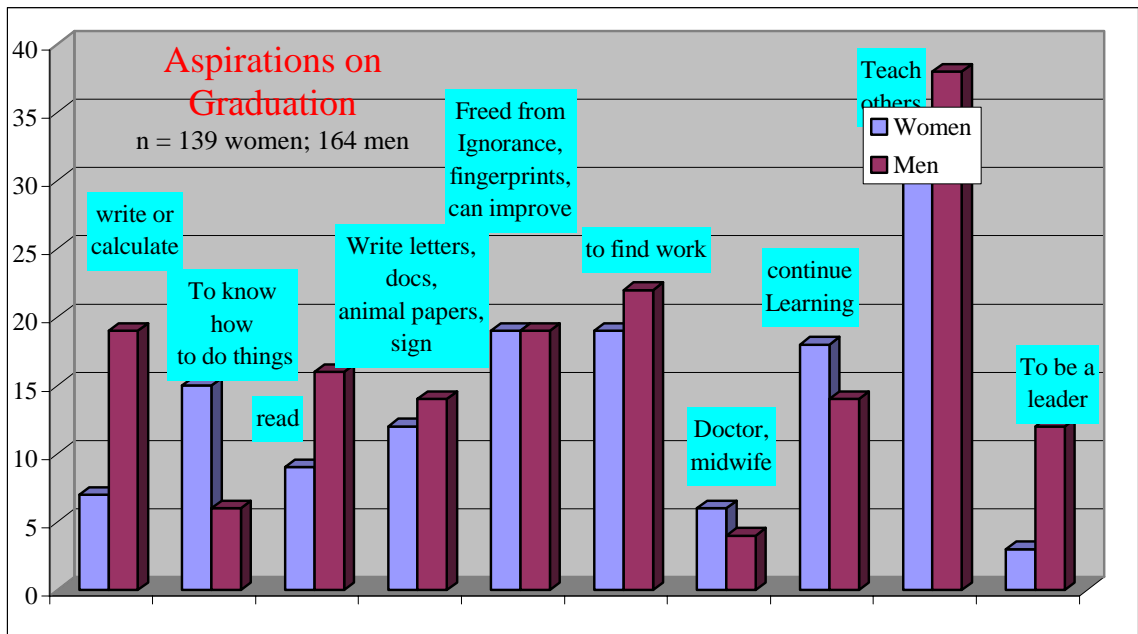


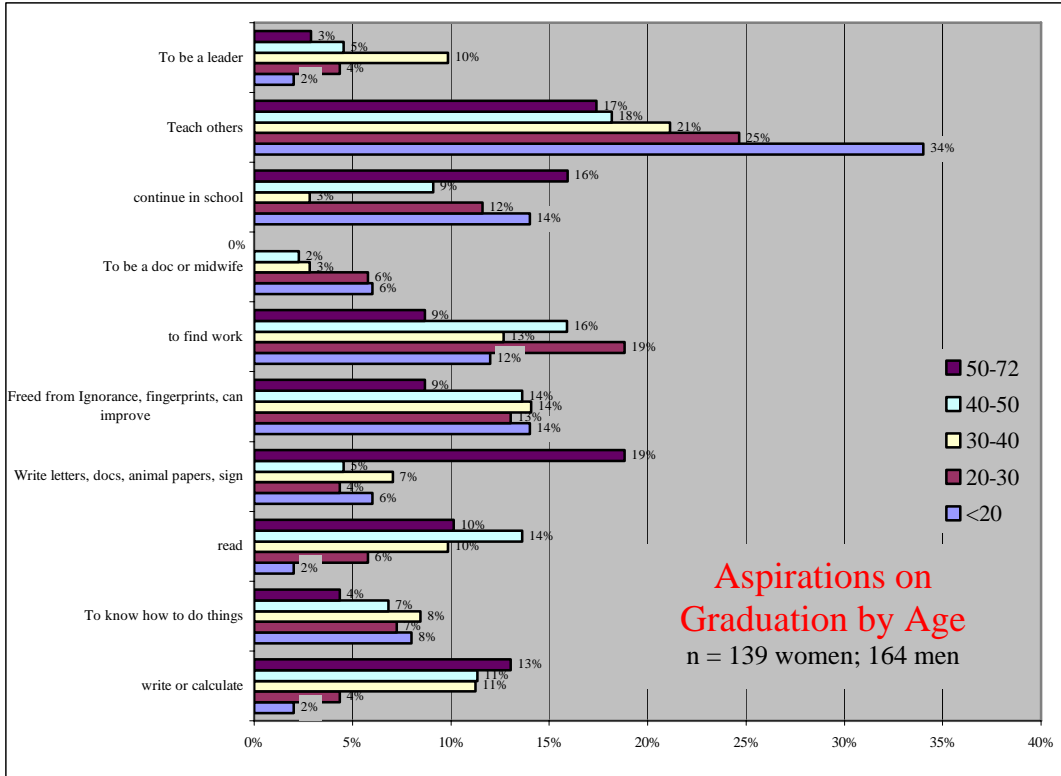
<sup>6</sup> Bulletin SAP No 102: Situation fin juin 2005

- What encouraged them to attend: The motivating factors are shown in the pie chart below. While 59% of the respondents mentioned radio specifically, those two items dealing with Embarrassment may well have been inspired by the radio program no. 3 containing the expletive: “Hasirity”.

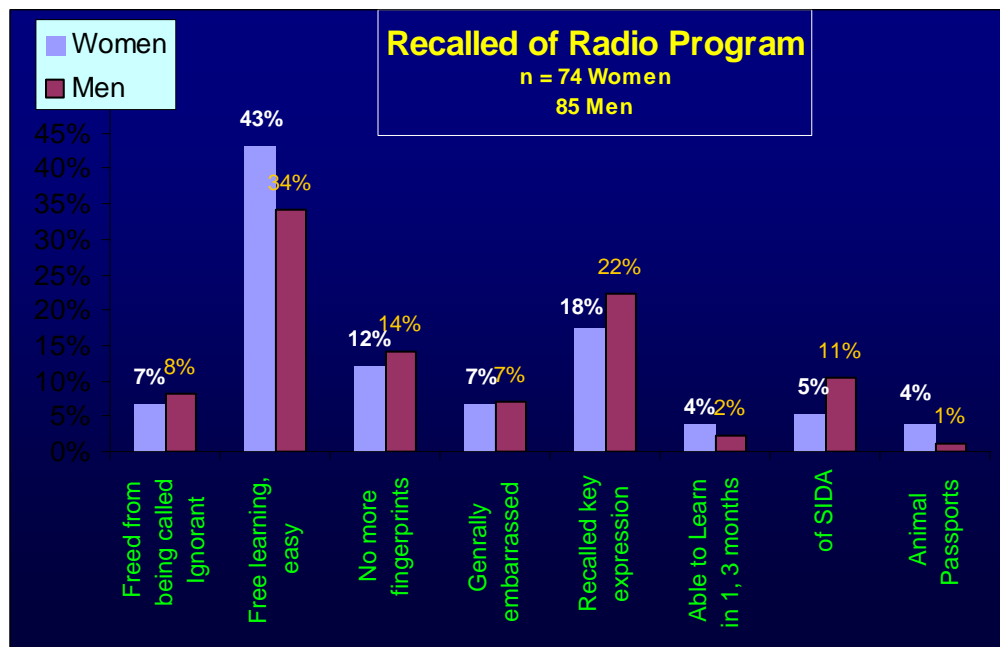


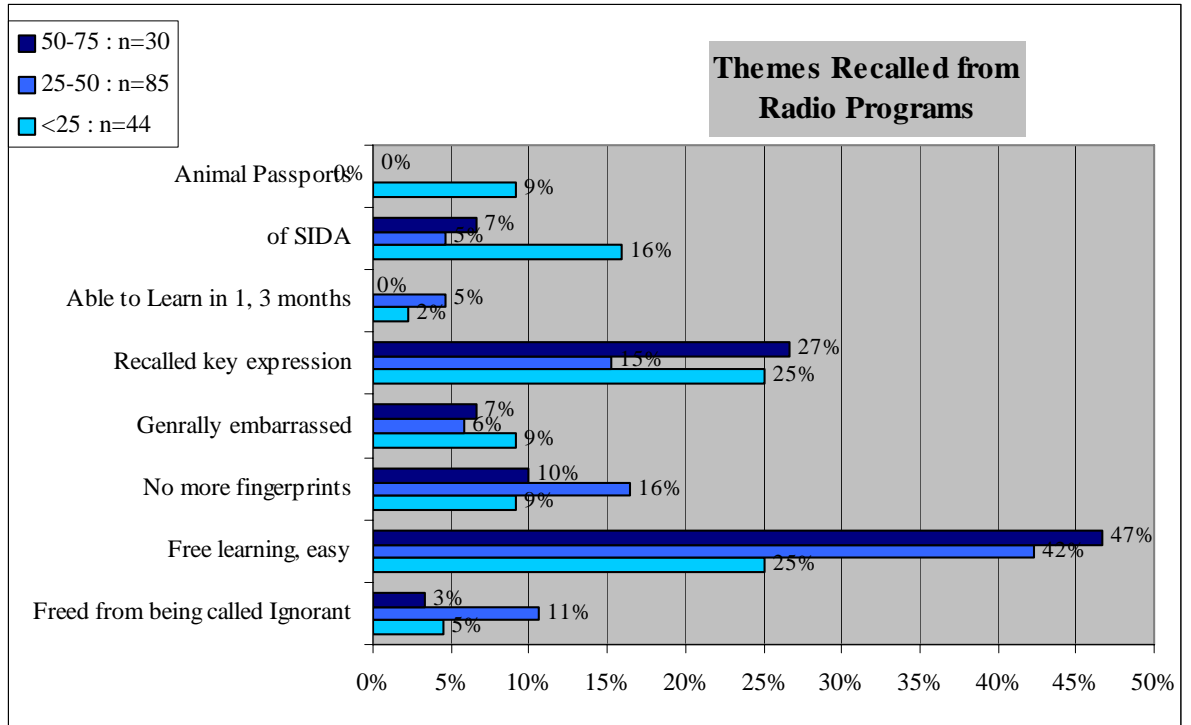
- What they want to do once literate: Note that not many options are available in the south. A few want to aspire to be a doctor or midwife, but most need the skill in their daily affairs, and to better her/his lot in life.





- Improved health and livelihood: It is a goal of Tahantanee to provide written materials to supplement radio programming where the latter can introduce a subject, the brochure or pamphlet could provide much detail and be kept for reference. This whether health issues, notably sanitation and HIV/AIDS, and also all manner of technical information on farming, gardening, animal husbandry, bee keeping, etc.
- Evidence of program recall
  - Quantitative – themes recalled: (By gender then age)





The subjects recalled are correlated in the table below to the three programs that were aired from Radio VKD regarding literacy:

Key Message recalled	Program number
Free from being called Ignorant	3
Free learning, easy	1,2
Embarrassed by fingerprints	3
Generally being embarrassed	3
Recalled the proverb used	1,3
Able to Learn in 1, 3 months	1,2,3
Various re. SIDA	Other
Animal Passports	1,3

Note that references to SIDA (HIV/AIDS) are not from a literacy program per se, but such programming may well have provided motivation to study in order to obtain more information on the subject.

1. Literacy Prog. assembled at PCID forum re use of homemade tools
2. Effect of PR Program on Literacy Attendance CD 9 #3 2004 (played in 05)
3. Hasirity! I'm Free! CD 9 #2 2004 (Played in early 05)

The recollections of radio programs broadcast indicated above come from the communes listed below according to responses to that question. While Amborompotsy should be able to receive partner station Radio Fanilo, it may be that a) there are no partners there to distribute solar radios, and b) few if any rural communities have a radio at all. Bekitro, Behabobo and Beloha while currently within reach of VKD were not within its reach before the antenna was raised in

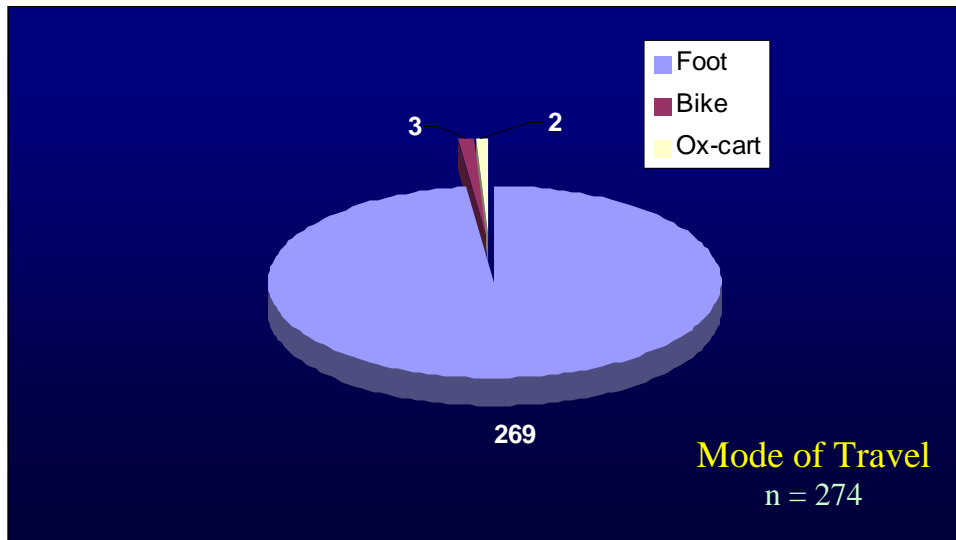
June 2005 thus they were not privy to the ALT PR programs aired particularly in March of that year. Also there are not many radios in that area.

- **Key messages of broadcasts:** Note in the pie chart above and repeated in the table are the key messages of the respective programs listed below the table above. The key messages themselves are cited by the respondent. Only words and phrases from SIDA (HIV/AIDS) broadcasts were lumped under that single heading
- **Qualitative – illustrative quotes:** The following phrases were lifted verbatim from the respective ALT PR literacy program. Note that program #3 is the best recalled, and indeed a favourite for excellent performance of a single deep male voice.

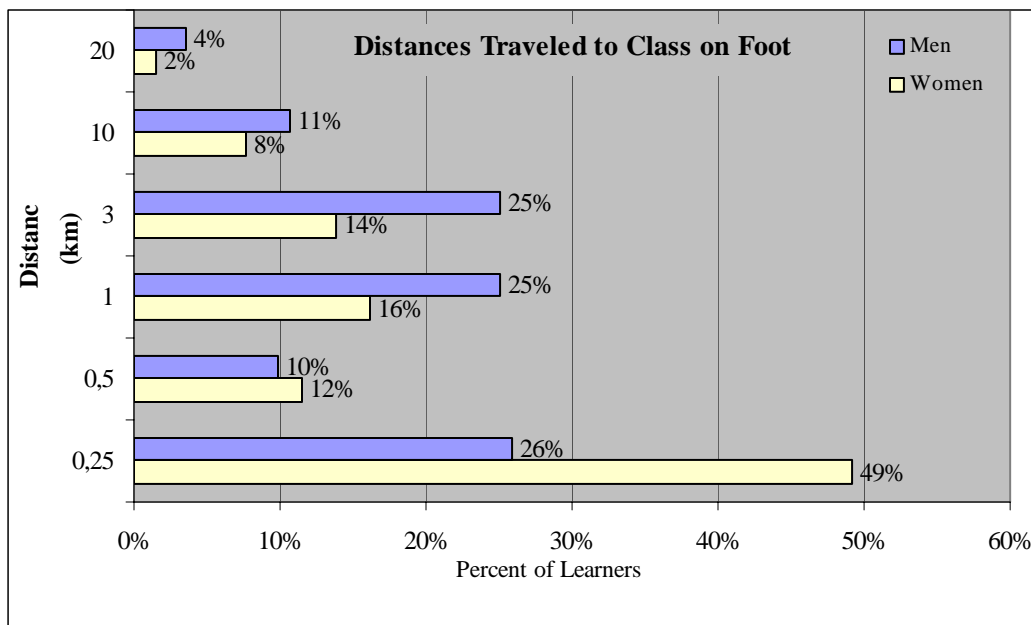
Commune	Radio Program Responses
Amborompotsy	0
Bekitro	3
Beloha	5
Behabobo	6
Marolinta	9
Marovato	9
Tranoroa	9
Ikopoke	10
Imongy	10
Anjampaly	12
Antaritarika	15
Nikoly	20
Tsihombe	21
Trañovaho	23
Faux Cap	42

Expression recalled from the Program	Respondent		Radio Program
	Male	Female	
"Good-bye fingerprint"	10	18	3
"Habahimoa": untutored	9	6	3
"Life is a sheep's tail, you can't tell which way it'll curl"	4	6	3
I'm a beast!	4	4	3
"Hasirity!» brandishing pen	6	2	3
"Habadoa»: unknowlegeable	5	2	1
"Won't be defrauded"	0	5	3
The pen is my Passport	2	1	3
"3 months to learn"	1	1	1,2,3
Don't tremble	1	1	3

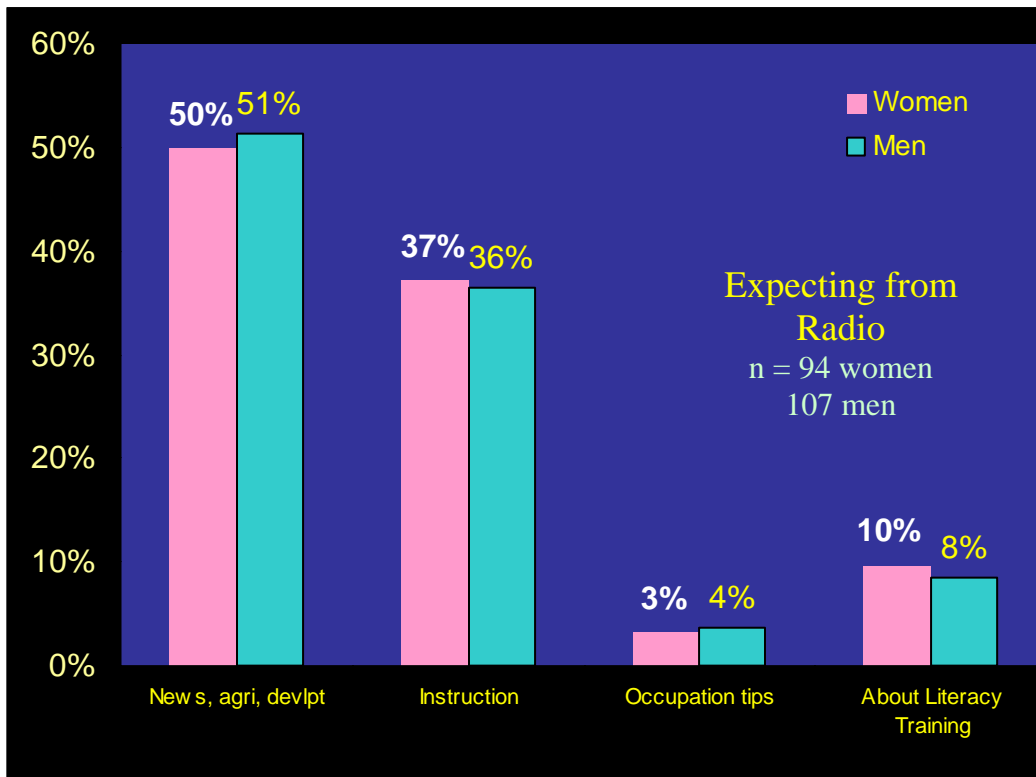
- Willingness to attend literacy classes
  - How they get to class: The following chart demonstrates that either most centres were within distance of foot travel, or that other modes of travel are not considered appropriate for that activity.

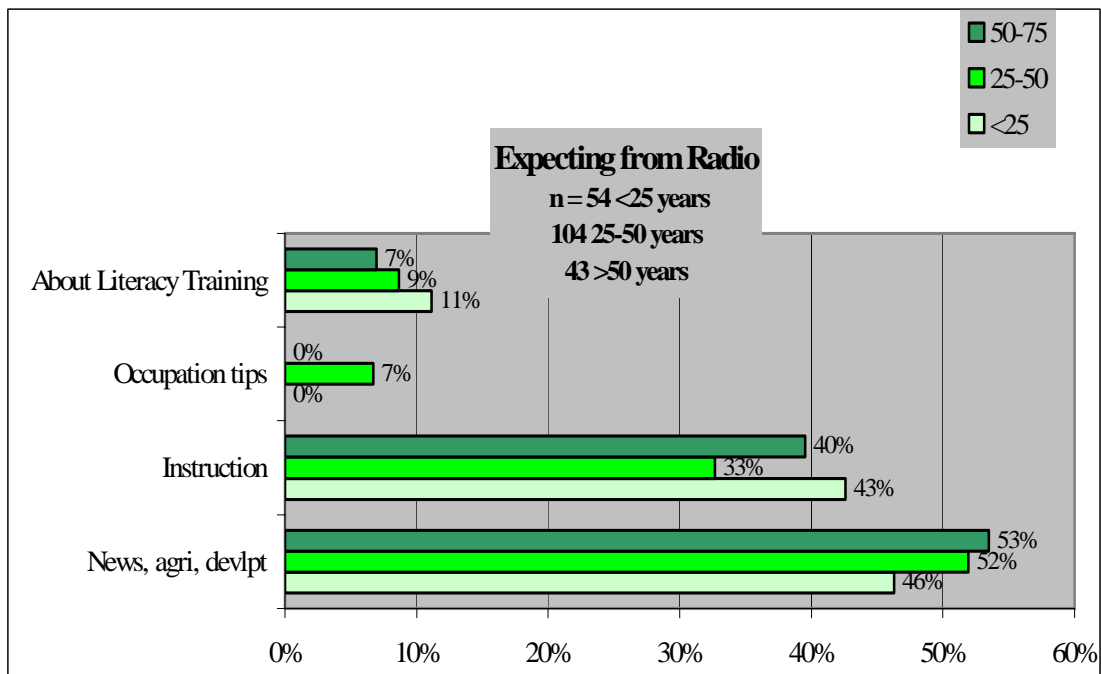


- How far they travel on foot? More women are captured from near the centre than from a distance. There are those household chores and cooking which tend to hold a woman closer to home.

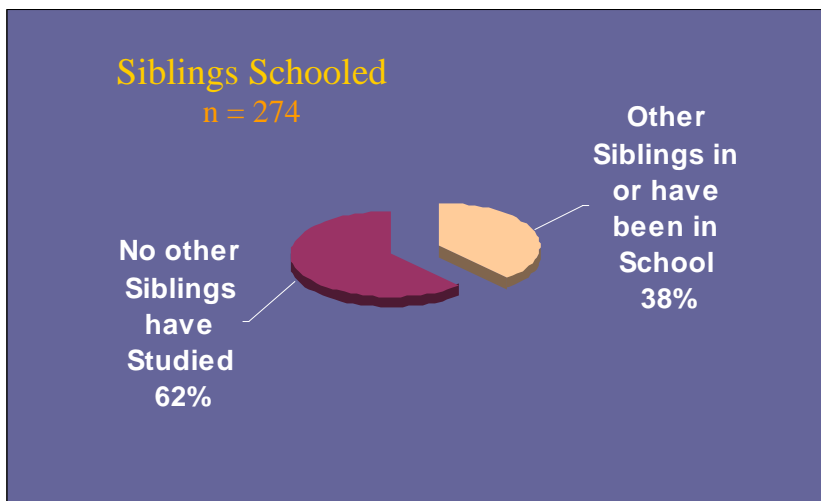


- General expectations of radio: To the following question: “What other subjects do you think would be useful to learn about through the radio?» we received these responses: The term “how to” embraces those non-definite pleas for practical instruction. It’s related to “instruction” but the latter hinges more on head knowledge than on hands-on coaching. “Occupation tips” are for specific how to’s of accounting, gardening, business, etc—occupations not yet of his/her ken. The “News, agric, and dvlpt” category comprises advances in what is already an occupation, e.g. Sanitation, cooking, farming, animal husbandry, and forestry.





- Analysis of sibling attendance
  - **Number whose siblings attended school:**



The table below gives the actual numbers in each category, and here the respondent is more carefully referring to the immediate family than in the following question where other relatives are included.

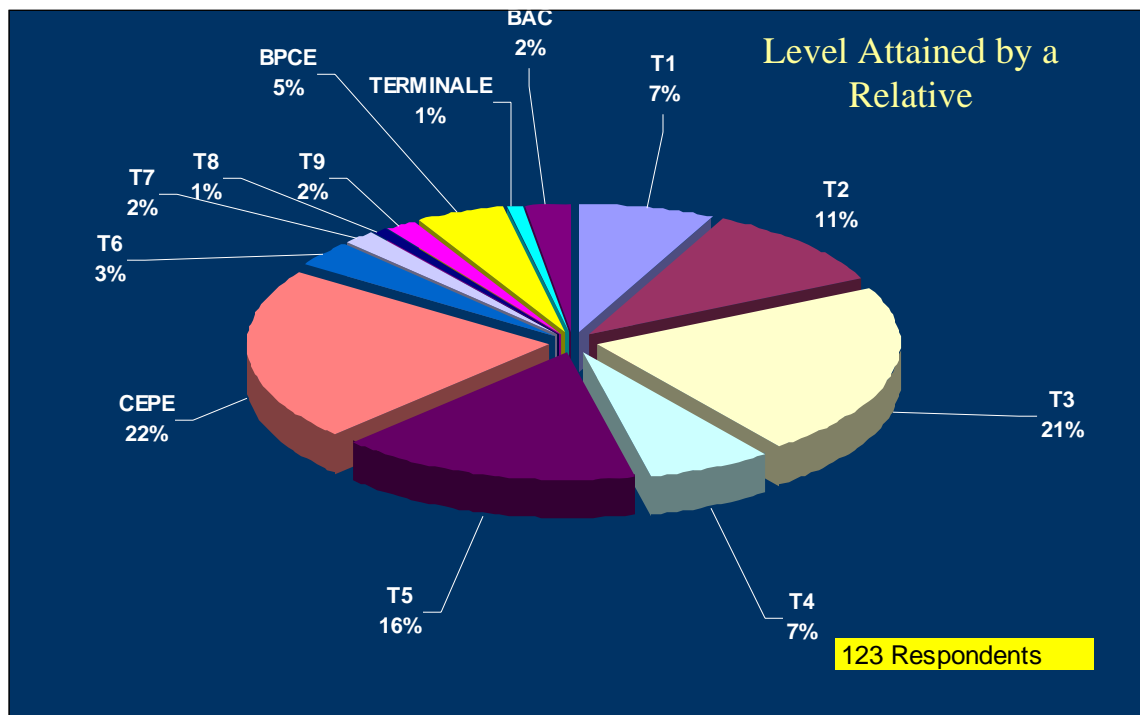
Other Siblings in or have been in School	105
No other Siblings have Studied	169
<b>Total Responses</b>	<b>274</b>

The question may arise as to how applicable this sample is with respect to the population of Androy. It would seem normal that this first phase of literacy work would first attract those who have had contact with schooling; this would apply to those having educated siblings or relatives currently in school. This familiarity would

take the fear out of it. Only data from a future phase would help verify this hypothesis. Still, this first phase demonstrates a leap of faith by many as those with no schooled siblings outnumber the other by almost two to one.

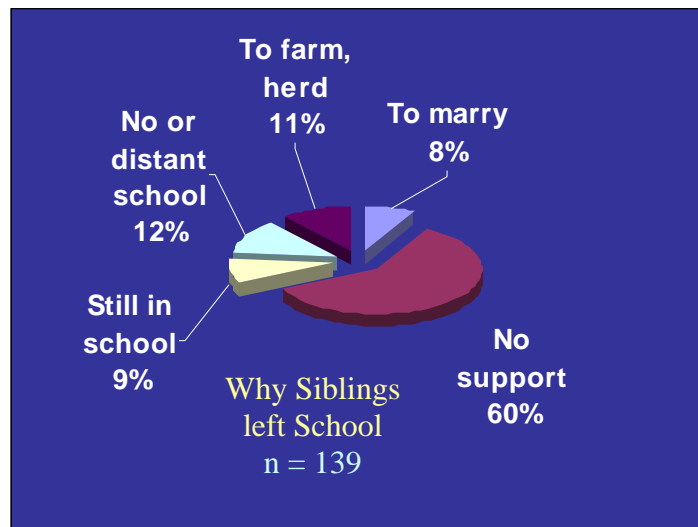
Because of the even spread of samples throughout the Districts of Beloha and Tsihombe I would feel comfortable in extrapolating the data here to the larger populations of those Districts, but would advise caution in applying this data outside of those districts. Tsihombe and Beloha have long been the most forgotten by the government and development agencies, while Ambovombe and Amboasary have had much national and international assistance since the mid 1960's.

- **Levels of education attained by relatives:** The pie chart below is ordered from T1: first year of primary school, to BAC or baccalaureate. Note that the chart cannot be broken down by gender, as the gender of the relative is not known. These with schooled relative are just half of the total queried, thus 124 have had near relatives in school at all. Many of the low grades are of children currently in school, thus the respondent is probably referring to her children or other young relative. This is also borne out in the way the responses are worded.



- **Reasons why relative left school:** The “No or Distant School” is qualitatively different from “No Support”; in the latter either the student has been in that school and supported by family or the school and associated costs are known. In the case of “No/Distant” the school has not been explored, it’s simply out of bounds as is often the case where small children are involved. In either case it depends much on the parent and community.

- Some have had no vision for school except it being that institution which a) physically removes family members from the south according as they succeed in school, or b) removes them spiritually: they lose their tongue, stories, and traditions.
- The “No Support” may apply at every level, from T1-University, for staying away from home costs: meals, rent, travel, supplies. It applies, however to a given school situation, and does not answer to the non-investigated case. In many cases the student was supported in school until pressing needs at home (i.e. decease of father) calls her/him home. With the death of father goes all his wealth so the family must scratch a living thereafter.

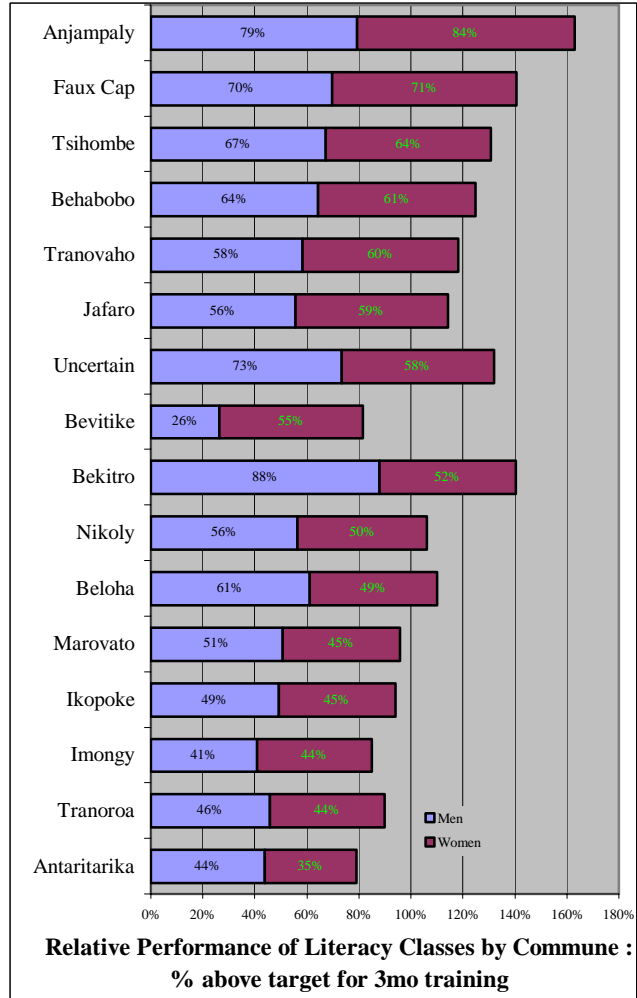
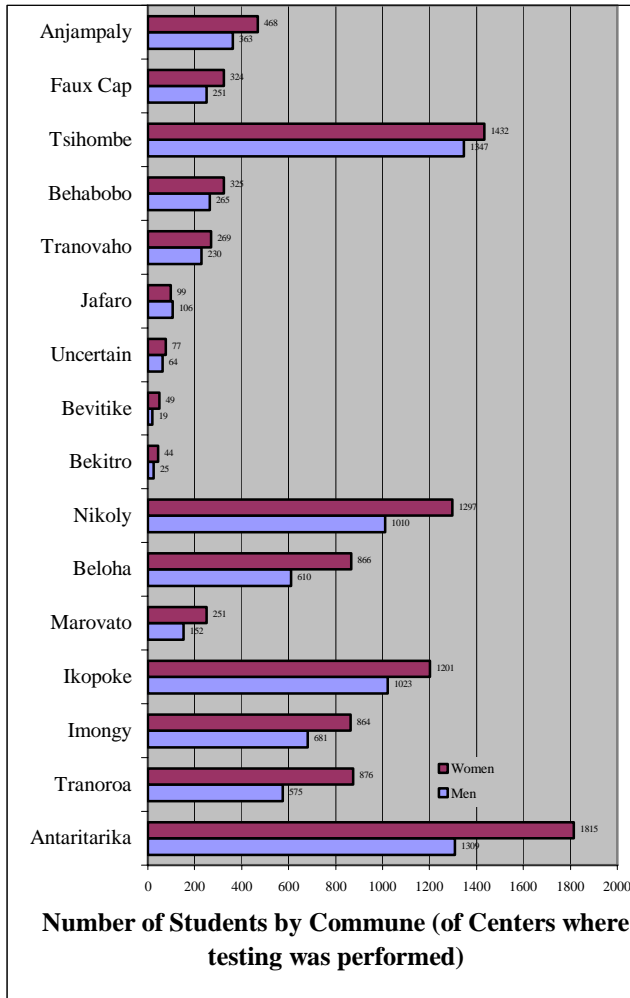


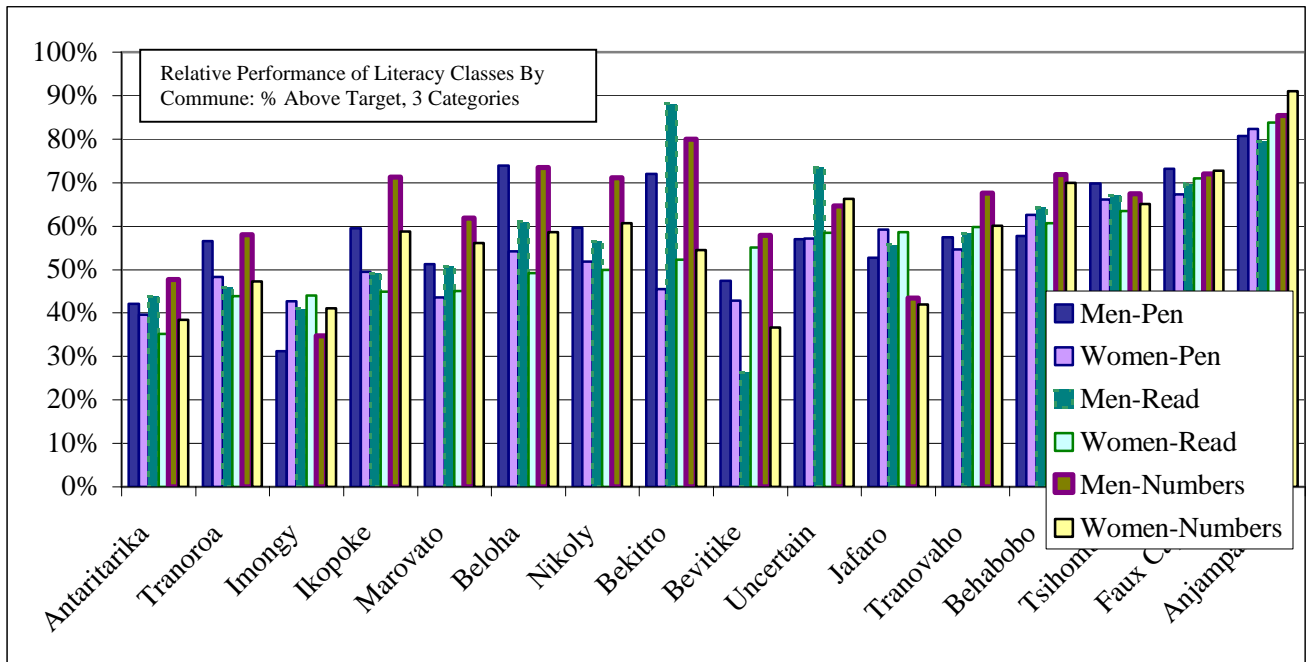
- Performance of Learners and Centres  
 Within a month of classes having all ceased and teachers dispersed we called in the overseers to go back to as many centres as they could round up students and evaluate the performance of each centre. We provided four categories of scoring that were based on benchmarks in our literacy textbook. The levels are roughly as follows:

<b>Criteria for the Reading</b> (Similar Criteria were also followed for each of Writing and Math)	
Level 1	Can read haltingly, recognizes most letters
Level 2	Reads more smoothly of same simple texts knows all letters and can work out pronunciation
Level 3	Reads somewhat smoothly more advance material stumbles occasionally (about mid-textbook)
Level 4	Can read smoothly from the more difficult poetry toward the end of the textbook

Grades were kept separately for each sex so reports gave the number of women in each level and likewise the number of men. This was repeated for the three subjects. The graphs below show how the Reading cycle performed over the range of communes (less Amborompotsy for which this study was not performed). One chart shows the total,

tested, enrolment of the commune by sex, and the second gives the percent having reached at least Level 3 for each commune by sex. Thus the percentile under women is based on the total number of women in the class. Men are segregated in the same way.





Some of the difference between communes is explainable by the individual overseer's standards of grading; others by the quality of teachers in that commune, or by the frequency and quality of visits by the overseer. On teachers the most obvious is Bekitro vs. Bevitike as both have very few sites: The Bekitro team is well educated and dynamic, which is not the case with the Bevitike group though they were both visited equally. On Overseer visiting: we had teachers of good level in both Imongy and Antaritarika but the Overseers were all teachers in the government school system and couldn't make as distant or as frequent visits as their peers in Anjampaly and Imongy who had no other occupation. We won't be allowing full time teachers on board in the next round.

## **Conclusions**

Certainly radio has had an impact on the Tandroy people as hypothesized prior to the commencement of this project, but it was on that premise that we attempted it. In that radios are still in sore demand in many fokontany, and that over half of the sampled students attributed their inspiration to study to the radio, we may have only scratched the surface of those in line for literacy work.

The chart on the left above supports the premises that radio played a key role in attracting people to literacy classes, not only that they heard some programs on literacy but that the radio has awakened in them the desire to learn. Note that Tsihombe, Antaritarika, Imongy, Ikopoke, and Nikoly all receive the local FM station very clearly. Beloha comes in close, Marovato is less with some areas not receiving. Anjampaly is also difficult with about 50% of the area capturing if the antenna is of sufficient height. Also not many have radios. Faux Cap is also mostly in a Radio shadow not able to receive local FM at all. Jafaro is distant and has very few radios distributed rurally; Tragnovaho is almost parallel, distant but with perhaps a few more radios. Bevitike and Bekitro have very poor reception of any FM.

Indeed with the new requests coming in—with no radio announcement, it appears we are in for more students in the second round than in the first, and most of those in the first are requesting that their training be continued that they may become yet more proficient and their writing more fluid.

## **Recommendations**

Given the rapid response to the one radio announcement predicated on the airing of two or three literacy programs from ALT PR's serial CD of the previous month. There is no reason any well constructed radio program could not provide the same response once the audience grasps that it is to their well-being. That said, there are still numerous areas with little radio impact being there are few if any radios, so work still remains to distribute radios to these areas that they may catch up with their neighbours who are strides ahead having had radio to awaken them to the larger world.

Now that we have the work force in place and practiced, it behoves us to continue providing literacy training as long as funding can be found to continue the work, and the demand holds out.

Finally, in addition to the need for continued local language radio program production and broadcast, we also need a printing press in the South to turn out pamphlets, journals, almanacs, etc., to expand on the radio messages, to have the visual and tactile supplement the audio, to work hand in glove to help the Tandroy confront the host of issues and impediments to their progress into a larger world without having to sacrifice their unique tongue and culture.