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# Summaries

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Artykuł został zdigitalizowany i opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej [bazhum.muzhp.pl](http://bazhum.muzhp.pl), gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

ZYGMUNT KOMOROWSKI

THE DEVELOPMENT OF MODERN EDUCATION  
AND CULTURAL TRANSFORMATIONS IN WEST AFRICA

The first modern schools, modelled on the European establishments, were established by missionaries in West Africa in the 16th century. Nevertheless, their existence and albeit very limited development was recorded in the colonial period, during which the process took a different course in the British territories and in those governed by France, and in Liberia, Guinea Bissau. Gaining of independence by the West African countries led to a notable acceleration in the development of education. Without exception, these countries saw as their primary task the struggle against illiteracy and the training of their own skilled personnel. However, despite considerable financial expenditure and assistance from abroad, these countries have not yet managed to remedy the age-long neglect of education. By 1970, only five West African countries had achieved education for more than half of their population of schools-age children. The seven most advanced countries were able to provide schooling for 30—50 per cent of the age-groups concerned while four — the Upper Volta, Mali, Mauretania and the Republic of Niger had not achieved 30 per cent schooling.

The slow growth of education provision was chiefly caused by shortage of financial resources and lack of teachers, due to the unpopularity of the teaching profession. However, striving for education is a general phenomenon though not always a correctly directed one. An important role in the dissemination of culture and education has been played by the mass media and, above all, by radio and television.

Apart of the differences between the West African countries regarding the degree of dissemination of culture, there is significant variation at the local level. Access to school is much easier in town than in the country. And rural schools are not always geared to the needs of their populations.

The key problems of the modern school system in West Africa are the following: 1) adaptation of the school system to the needs of economic development (*inter alia* the need for increased vocational education); 2) enlistment and training of candidates for the teaching profession; 3) the choice of the language for instruction and cooperation with foreign countries in education; 4) the attitude of the educational system towards tradition and traditional customs; 5) nationalization of curricula; 6) insufficiency of the so-called cultural infrastructure of the school system.

However, it should be stressed that, despite the difficulties which are limiting the development of education, the West African schools have become the most popular and important public utility institutions and are contributing to the development of new cultures. The schools are responsible for an awakening and cultivation of a new social consciousness.

The new cultures of West Africa may be conventionally described as national, though their association with the national European cultures is often misleading. Striving for one's "own" national personality is a general phenomenon in this part of the world. This is often manifested by the pronouncements of both intellectuals and statesmen in the text-books and binding curricula.

The pioneers of the new social consciousness are primarily the young educated people, particularly students and graduates who are often described as "the new *élite*." It is on their attitudes, abilities and ideas, that the future of this part of the world will largely depend.

The educated people of West Africa have many attitudes in common. One of these is the tendency and eagerness to propagate a cultural "synthesis." This seeks to combine modern ideas and way of life with the old traditions and canons of the African outlook. The phenomenon of synthesis is also manifest in the sphere of education and, especially, in the role of teachers.

The process of synthesis and all the transformations occurring in the cultural orbit of the West African countries are reflected in the personality patterns. The old patterns are being complemented by new ones. However, selection of the latter is frequently accompanied by disorientation and schools are not sufficiently helpful in this respect. Nevertheless, efforts are now being made to define the "African personality," the imported patterns being adjusted to local needs and possibilities.

The pursuit of one's "own" personality is obviously liable to involve exaggerated phraseology and, thus, to divert attention from the realities of life. It may be censured as a romantic exaggerated aestheticism. Nevertheless, the fact remains that the search for a definition has started and it is exerting an overwhelming impact upon cultural transformations. And these transformations actually occur in their own "African" way.

ANDRZEJ ZAJĄCZKOWSKI

MAKERERE UNIVERSITY COLLEGE  
PROBLEMS OF AN AFRICAN UNIVERSITY

The paper presents a short outline of the history of Makerere until 1970 and its main problems. The emergence of independent Uganda did not involve rapid changes in Makerere. In 60-ies the policy for decolonisation of the university resulted in Ugandanization and Africanization overlapping each other: the Ugandan academic staff comprised many members of Asian and some of European origin who opted for Ugandan citizenship, and the African staff included many non-Ugandans. However, in 1970 Makerere was still dominated by staff members expatriate from Commonwealth and other "white" countries.

The white staff imposed on Makerere the West European notion of the university consisting of universal (purely cognitive) and national (practical) elements. In this matter Ugandan (African and non-African) intellectuals did not share the opinions of their European colleagues. In general they paid more significance to training in skills whereas their philosophical framework of reference was not the value of knowledge

but that of African socialism. The problem discussed at Makerere is part of a larger one, that of the African self-identification in modern world.

The paper includes the analysis of Makerere undergraduate students. Their participation in the discussion was nil.

GRZEGORZ JERZY KACZYNSKI

#### RELIGIOUS MOVEMENTS IN THE BELGIAN CONGO

The religious movements which arose at the contact point of Christianity and the traditional African culture play a part of particular importance to the socio-cultural transformations in present-day Africa. This has been confirmed by all the African religious movements of recent years.

As follows from the statistical data for 1967 in Africa there were more than 6,000 of such movements embracing a total of some seven million people from 290 ethnic communities and 34 countries. It is, however, the religious movements in Zair that take a place of special prominence on account of their socio-political role and historical tradition reaching back as far as the times of Christianization of the Congo by the Portuguese in the 15th-18th centuries. The 1967 data pertaining to the contemporary religious movements in Zair show their number ranged from 400 to 500, that of their members being estimated at some one million people from 42 ethnic communities.

The subject-matter of the dissertation are the religious movements in the Congo of the colonial period. These used to play a particularly important role in shaping the Africans' socio-political attitudes under the conditions of Belgian colonial system. Hence their significance as an essential element of the research on the rise of independence and emancipation tendencies within the framework of the Congo society. What was also inherent in the religious movements of the day was the complex substance of the present movements in Zair which largely make a continuation of the former due to a doctrinal and organizational adjustment to a radically changed socio-political situation.

The first part of the dissertation discussed deals with the history and analysis of the doctrines of selected movements as characteristic of all the religious trends in the colonial Congo. It covers the most important of them (Kimbangshism, Khakism, Kitawala) and a few minor ones, of more limited social range (e.g. Tonsi, mvungism, Dieuonné and others). Their doctrines are mainly discussed in the aspect of their political and religious substance. The final fragment of those deliberations makes an attempt at a general characteristics of all the religious movements in the Belgian Congo. Their history in the colonial period is presented divided into three main stages adequately characterized by another dominant type of the movement singled out precisely on account of the character and origin of its doctrinal substance and attitude towards the colonial authorities. The division and description of the movements of that period concludes in a handful of remarks about the religious one after 1960. The marginal information about the movements of post-colonial period is but a supplement to the picture of those of the colonial period, meant to enhance the time and theoretical perspective in the approach to the problem discussed.

The second part of the dissertation is devoted to an analysis of the conditionings

of the religious movements in the Belgian Congo. The starting point of the analysis is the definition of the religious movement according to which the latter is a type of social movement taking into account — in its doctrinal substance and forms of operation — the actual assistance of supernatural forces. This statement has determined the theory of the rise of a social phenomenon of this kind. The basis of the author's deliberations is the general theory of the rise of social movements combined with G. Balandier's concept of the "colonial situation" and speculations of the scholars dealing with the social movements which arose on the basis of cultural contacts due to conquest. The analysis of the conditionings of the religious movements in the Belgian Congo pertained exclusively to the most important and most general of them in the political, economic, social and cultural plane. The final fragment of the dissertation deals with a set of diverse factors which determined the properties of the movements discussed.

The problems of conditionings of every social movement are closely interconnected with its functions exercised, as a rule, in three planes. The functions of a social movement pertain to the individual, to the social group whose interests are represented by the movement and to the society at large within which it came into being. The problem of the function of the religious movements in the Belgian Congo is the subject of the third part of the dissertation. The analysis contained therein deals with the religious, social and political functions of those movements and points to their close relationship with the rise and shaping of the socio-political attitudes of the Congo people toward colonial administration and both the native and the European culture.

STANISŁAW ŚWIDERSKI

#### RELIGIOUS SYNCRETISM IN GABON

Religious syncretism in Gabon is a complex problem. This is due to both the history of the tribes of Gabon, their migrations, foreign influence as a result of conquests and colonization by the White and the activities conducted by Christian missions. It is against this background that a new socio-cultural and religious context came into being and, in turn, gave rise to new intellectual needs and a new hierarchy of values.

A more detailed analysis of the origin and development of the syncretic sects in Gabon — from the view-point of their structure and ideology — shows they are not only a reaction to colonial pressure exercised by the French and the imposed new cultural and religious system but rather a spontaneous people's movement with clearly defined tasks. A characteristic trait of the said movement is that, while basing on the traditional religious philosophy of life, a product of *Buiti* — the initiation union of men created a new form of attitude towards laic reality. This new already syncretic form of religious philosophical thought makes the beginning of the so-called *buitistic* theology. It combines the old, traditional concepts of life and death with the new ones — of spiritual revival by means of hallucination induced by the sacral narcotic — *ibogi*. The traditional theology with its offerings of the blood of sacrificial animals and the popular cult of skulls (*bieri*) has gradually undergone the process of spiritualization and Christianization. The spiritual leaders of the syncretic sects speak already not only about spiritual revival by way of the contacts with the dead

but also about that by the intermediary of the woman. Such a social and religious promotion of woman within the religious sects was modelled on the characters of women appearing in the Old and New Testament and, mainly that of the Virgin Mary. The social and religious function of woman within the emancipation movement in Gabon has embraced both the traditional biological aspect of fertility of the woman, which is particularly close to Africans, as well as her growing political role. It seems worth mentioning by way of example, that the Holy Virgin, Gningone Mebeghe, has become in the sect Angome Mebeghe in Oyem, the Patroness of Fango people and Protectress of Gabon. Entering of a woman character into the liturgy of the Buitistic sects has drawn closer the traditional notion of life and revival to the catholic idea of salvation. And, likewise, adaptation of the priest garments, sacral art and symbolics of Christian objects of worship has brought nearer the traditional nocturnal ceremonies (*ngoze*) to Catholic mass.

HALINA HANNA BOBROWSKA

#### BLACK AFRICA IN SEARCH OF ITS ROAD INTO THE FUTURE

The aim of the author is to draw a comparison between the old and the new trends of independent African thought striving for an ideological integration of the black world. The subject taken up, the course is followed by the author of the critical reflection seizing the black intellectual *élite* and of manifestations of revisionism with regard to the ideology of the *négritude* and the concept of Negro separateness.

The tendency to universalism as a factor uniting mankind in the realm of science, culture and ideology is to be observed in Africa as well. It is manifest in combining the idea of universalism of civilization with the consciousness of socio-cultural distinctness of Black Africa and a simultaneous trend towards participation in the universal dialogue of civilizations.

The clash of various tendencies in the pursuit of the road of future development evokes a wave of polemics within the black world, of controversies not infrequently aggressive in their nature.

A place of special prominence has been taken in the process discussed by the work of Franz Fanon, the prematurely deceased (1961) black writer, extensively discussed by the author. And, indeed, an analysis of Fanon's work provides for keener perception of the problems which have not ceased to act as an inspiration to other writers and a stimulus to the struggle for equal human rights for the peoples of the Third World countries.

Fanon's two principal works: *Peau noire, masque blanc* and *Les damnés de la terre* are analyzed in the article, above all, from the view-point of the so-called literature-generating functions and the role in awakening the sense of dignity of the black man. According to Fanon, literature is to mobilize to the struggle for the sense of national dignity. It is to be a document of truth and, at the same time, a remedy for the black-skin complex. Proceeding with her deliberations, the author indicates that the ideology of *négritude*, basing mainly on the emotional values of the black world seems to Fanon incompatible with his objectives. Fanon's chief postulate is that for a transformation of the mentality of the former colonial subject and making him a new man, free from the tendency to imitate the European society.

The following part of the article is devoted to *Négritude et négrologues* (Paris 1972) by Spero Adotevi, a Dahomeyan writer. True, Adotevi declares himself for Fanon yet, the latter's thoughts appearing in Adotevi's work have not made Adotevi construct a programme of his own. Instead of this, all his passion of a writer is vented in invectives and derision aimed against the authors of the theory of *négritude*, mainly against Senghor, and his advocates. Lack of objectivism diminishes the value of Adotevi's novel and accounts for its being ranked among lampoons. The author of the article refers in this connection to the opinion of Marc-Vincent Howlett, a young French African scholar who described *Négritude et Négrologues* as a novel which, though not devoid of correct observations, bears the character of a lampoon and, as such, does not attain the critical standards of a work liable to serve to the black world as an explanation of the negative role of the *négritude*.

Senghor's lecture delivered at the University of Abidjan in December 1971, seems to be an attempt at defining the present role of *négritude* and depicting its evolution so far. Following a comparison of various ideologies which sweep over Africa today, Senghor posed the question whether importation of "foreign catechisms" should not be replaced by working out of an ideology based on realities deriving from genuine African values? Senghor concludes his article in the statement that rejecting by Africa of all European values would be a mistake. On the contrary, it should tend to assimilation of such of them as searching mind, experiment and technology. And the supreme task of *négritude* today is—in his opinion—to contribute the Negro-African humanism to the treasure-house of the world civilization.

What is also connected with *négritude* is the ideology of African socialism. A comparison of the two main concepts in this sphere of African thought—those of Senghor and Nkrumah—makes the author of the article consider the problem of the so-called dialogue of civilizations. The enunciations of Roger Garaudy, the French philosopher, and two black intellectuals—S. Adotevi and Marcien Towa, published in "Presence Africaine," No. 85 and commemorating Nkrumah, are presented as three different approaches to the problem of that dialogue. The work of Nkrumah as the spokesman of both, Pan-Africanism and dialogue of civilizations acts as a connecting factor.

Meditations on *négritude* cannot be detached from the character of Senghor and this is precisely why his portrait seems their logical supplement.

The final conclusion ensuing from the above mentioned polemics over *négritude* shows that, however extreme its assessment, *négritude* does not cease to attract the attention of the intellectual circles of the black world.

