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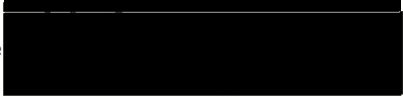
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POLITICAL CHANGE IN TANZANIA 1961-2002

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UNIVERSITY OF SOUTHAMPTON

DEPARTMENT OF ADULT EDUCATION
FACULTY OF EDUCATIONAL STUDIES

ADULT EDUCATION DEVELOPMENT AND
POLITICAL CHANGE IN TANZANIA:
1961 - 2002

by

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A Thesis submitted for the
Degree of Master of Philosophy

January 1989

UNIVERSITY OF SOUTHAMPTON
ABSTRACT
 FACULTY OF EDUCATION STUDIES
 ADULT EDUCATION
Master of Philosophy
 ADULT EDUCATION DEVELOPMENT AND POLITICAL CHANGE
 IN TANZANIA 1961 - 2002
 by
 Alfred Mukulasi Kyaruzi Kalinjuma

This study attempts to relate the development of adult education and political change in post-uhuru era and contemporary Tanzania from 1961 to 2002. The author asserts that adult education in post-independence and contemporary Tanzania has developed through three major political and educational periods i.e. the evolution period from 1961 to 1969; the revolutionary period from 1970 to 1986; and the consolidatory period from 1987 to 2002. The author contends that the speed and success of adult education development in Tanzania, in each historical period, has depended, and will depend in the future, on four principles: (i) the political will of the Party (TANU and now CCM) which makes national policies; (ii) the commitment of the Union Government of Tanzania which is responsible for the provision of resources (manpower, finance, materials and equipment); (iii) the free and voluntary participation of the adult population in the various adult education programmes; and (iv) the international support by several donor agencies including those within the United Nations System like UNDP and UNESCO in terms of expertise and resources. The author further contends that the success and rapid development of adult education in Tanzania has chiefly depended on Tanzanian clearly defined political ideology of "ujamaa" and its philosophy of "kujitegemea" which is the springboard of all the national policies, including that of adult education, of Tanzania. This has been the key and the essence of the dramatic success in the field of adult education in Tanzania over the last twenty years.

Part One of the study is the Evolutionary Period (1961-1969). It examines and analyses how the first eight years of immediate uhuru years Tanzania groped forward, in the dark, searching for its own ideology and national identity from the shadows of colonialism and capitalism. This period, covered in four chapters (1 to 4) also discusses some of the major national policies with a bearing on adult education, particularly those made following the pronouncement of the ARUSHA DECLARATION on February 5, 1967.

Part Two is the Revolutionary Period (1970-1986) under which adult education was given a national priority as a vehicle for individual and national development. The dramatic success story of adult education in Tanzania is examined and analysed in four chapters (5-8), in particular, the role and functions of the DAE in the ME is clearly asserted especially in the provision of the functional literacy, the post literacy and the FDCs. In addition, the role and functions of some major adult providers like the Party, the Cooperative Movement and the IAE are examined in relation to the national policies.

Part Three is the Consolidatory Period (1987-2002) which is covered in two chapters (9 and 10). It focusses on the national policies made by CCM and its Union Government and the DAE for the future development of adult education in the 1990s and the twenty-first century. The author believes that the study is a positive contribution, from the insider and practitioner's point of view, towards further understanding of what Tanzania has done, is doing, and will do, in the field of adult education within its political and administrative framework.

DEDICATION

To my wife Loise and our nine children Henry, Yesse, Daudi, Enock, Elias, Raheli, Ibrahimu, Felista and Maria who endured long absence and missed fatherly love; and to my late illiterate grandmother, Nobileki Tibishubwamu, who paid fees for my Primary, Secondary and Teachers' College Education.

QUOTATIONS

"ENJU ETAINA NYINENJU TEGUMA" - Kihaya

A household without a head of the household cannot hold together

"TIBIIGWA NA MANI BIIJA MPOLA" - Kihaya

Good life is not sought in a rush but with patience and persistence

"NKUNOBILE TAKWIYA MUBYAME KATAMUZI NIWE NDIKUTINA" - Kihaya

A known enemy is better than a hidden malicious one

ACKNOWLEDGEMENTS

The author owes thanks to a multitude of individuals and institutions that have inspired and encouraged him in order to record his experiences and involvement in the field of adult education and political education from 1969 to date. In no way can he name them all here. However, he has an obligation to mention a few specifically.

Firstly, he sincerely and heartily thanks the United Republic of Tanzania, through the DAE and CHEWATA, for giving him official permission to pursue his studies in the United Kingdom and its continued financial support to his family in Bunywambele Village of Tanzania. In this regard, the author wishes to thank the Principal Secretary and the Director of Adult Education in the Ministry of Education and the Secretary-General of CHEWATA and Ikulu for sanctioning the relevant official papers.

Secondly, he wishes to thank the United Kingdom (Britain) Government, through the British Council, for permission to study in the U.K. and for the financial support that has made his life and studies at the University of Southampton possible and fairly comfortable. Specific thanks go to Mr. John Mayatt, the British Council representative in Dar es Salaam; and Miss Malve Rowe, the Programme Officer at the British Council Southampton Office, for facilitating his financial support and other administrative arrangements.

Thirdly, he would like to thank the University of Southampton, through the personal initiatives of Professor Paul Fordham and John Fox, which accepted his application for admission in the Master of Philosophy research programme. He is indebted to his three supervisors: Professor Paul Fordham, Mr. John Fox and Mr. John Arnold who provided him with sound academic guidance. He wants to sincerely thank Professor Peter Kelly and Mrs. Barbara Spender who dealt with critical administrative arrangements for the successful completion of this study. He also wishes to heartily thank Mrs. Pam Dawson who untiringly typed his work with devotion, speed and

accuracy. He wishes to express his sincere thanks to all the staff in the Department of Adult Education, including Betty Knight, for their encouragement and support in many ways.

Fourthly, he wishes to thank CHAMA CHA MAPINDUZI which provided him with the political tools, insight and access that have greatly helped him in this study.

Fifthly, he wishes to congratulate his wife Loise Nyamizi and their nine children without whose patience and encouragement he could not have gained the courage and stamina to complete this work without feeling too homesick.

Sixthly, last but not least, he would like to heartily thank Mr. Graham Heath and Mrs. Esther Heath of the New Forest whose unfailing Christian love, provided moral and material support "in health and in sickness" and surely kept his morale high during the turbulent months of his work at Southampton University.

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LIST OF ABBREVIATIONS

ABE	-	Adult Basic Education
AEY	-	Adult Education Year
AEC	-	Adult Education Coordinator
ANC	-	African National Congress (Tanganyika)
APEO	-	Assistant Provisional Education Officer
ASP	-	Afro-Shirazi Party
AVI	-	Audio Visual Institute
BEA	-	British East Africa
BNCU	-	Bukoba Native Cooperative Union
CCM	-	Chama cha Mapinduzi
CDC	-	Colonial Development Corporation/Commonwealth Development Corporation
CDD	-	Community Development Department
CDWA	-	Colonial Development and Welfare Act
CDWF	-	Colonial Development and Welfare Fund
CIDA	-	Canadian International Development Agency
CIS	-	Chief Inspector of Schools
CNE	-	College of National Education
CPMDP	-	Curriculum, Programmes and Materials Development Project
CPP	-	Convention Peoples Party
CUT	-	Cooperative Union of Tanganyika/Tanzania
DAE	-	Directorate/Department of Adult Education
DAEO	-	District Adult Education Officer
DC	-	District Commissioner
DEO	-	District Education Officer
DEO(AE)	-	District Education Officer (Adult Education)
DOA	-	Deutch-Ost-Afrika
DTC	-	District Training Centres
EALB	-	East Africa Literature Bureau
ECA	-	Economic Commission for Africa (UNO)
ESC	-	Economic and Social Council (UNO)
EWLP	-	Experimental World Literacy Programme
FDC	-	Folk Development College
FTC	-	Farmers Training Centres
GEA	-	German East Africa
HMSO	-	Her Majesty's Stationery Office
IAE	-	Institute of Adult Education
ICAE	-	International Council for Adult Education
IIALM	-	International Institute for Adult Literacy Methods
IIEP	-	International Institute for Educational Planning
ILY	-	International Literacy Year
JUWATA	-	Jumuia ya Wafanyakazi Tanzania
KAR	-	King's African Rifles
KCK	-	Kisomo cha Kujiendeleza
KCM	-	Kisomo Chenye Manufaa

KLA	-	Kianja Labour Association
KNCU	-	Kilimanjaro Native Cooperative Union
LEA	-	Local Education Authority
LEGCO	-	Legislative Council
MANTEP	-	Management Training for Educational Personnel
MNE	-	Ministry of National Education
Mzungu	-	European; white man
NCI	-	National Correspondence Institution
NDC	-	National Development Corporation
NEC	-	National Executive Committee
NIP	-	National Institute of Productivity
NLC	-	National Literacy Centre
NUTA	-	National Union of Tanzania Workers
OAU	-	Organization for African Unity
ODA	-	Overseas Development Administration
PEO	-	Provincial Education Officer
PC	-	Provincial Commissioner
SADAC	-	Southern African Development Coordination Conference
SCOPO	-	Standing Committee on Parastatal Organizations
SDD	-	Social Development Department
SOAS	-	School of Oriental and African Studies
SIDO	-	Small Scale Industrial Development Organization
SWO	-	Social Welfare Organization
TAA	-	Tanganyika African Association
TANU	-	Tanganyika African National Union
TANUYL	-	TANU Youth League
TFC	-	Tanzania Film Company
TFL	-	Tanganyika Federation of Labour
TLS	-	Tanzania Library Service
TAPA	-	Tanganyika Parents Association
TTC	-	Teachers Training College
RACU	-	Rungwe African Cooperative Union
RTC	-	Rural Training Centres
RTD	-	Radio Tanzania Dar es Salaam
UNDP	-	United Nations Development Programme
UNESCO	-	United Nations Educational, Scientific and Cultural Organization
UMCA	-	Universities Mission to Central Africa
UNO	-	United Nations Organization
UPE	-	Universal Primary Education
UTP	-	United Tanganyika Party
UWT	-	Union of Tanzania Women
VDC	-	Village Development Committees
VFCU	-	Victoria Federation of Cooperative Unions
WEA	-	Workers Education Association
WOALPP	-	Work-Oriented Adult Literacy Pilot Project

GLOSSARY

AKIDA	-	A native official or agent, usually of Arab or Swahili extraction through whom the German Rule and British Rule was administered
AMERIKANI	-	Cotton cloth, manufactured and first imported from America, from which it derives its name. The cloth is used by the natives for clothing and was the staple article among trade goods over Central Africa
ARUSHA DECLARATION	-	The TANU document that contains the ideology of "ujamaa" and the philosophy of "kujitegemea" plus the Arusha Resolution (Leadership Code)
ASKARI	-	A soldier. Used of the native rank and file of the King's African Rifles and Police
BALOZI	-	A ten cell leader; an ambassador
BANIANI	-	An Indian trader
BARAZA	-	An Arabic word meaning seat or bench where the house-owner usually sat to receive his friends. Now commonly used to denote a public meeting or an assembly of elders
BOMA	-	Originally a palisade or stockade serving as a fortification for towns or villages. The majority of Government stations were, in the early days, protected by some form of stockade, and the term has thus come to denote a Government station
BUNGE	-	Parliament; National Assembly
BWANA	-	A master or mister
CHUO KIKUU CHA CHAMA	-	The Party Ideological College
DIWANI	-	A councillor
FIMBO YA MNYONGE	-	The whip of the poor
FUNDI	-	A skilled workman
JUMBE	-	A village headman

KATA	-	A ward i.e. an administrative area
KIBOKO	-	A hippo can used by Germans in Tanganyika to instil discipline among the African population
KIONGOZI	-	A leader; a guide
KISOMO	-	The elite; adult education
KUJITEGEMEA	-	Self-Reliance
LIWALI	-	An Arab or Swahili judge of a Mohammedan court (Islam Law)
MABALOZI WA TANU	-	TANU ten cell leaders
MADARAKA MKOANI	-	Political and administrative power to the Regions and Districts
MADARAKA VIJIJINI	-	Political and administrative power to the rural people
MATUNDA YA UHURU	-	Fruits or benefits of freedom/ independence
MGAMBO	-	A militia person
MIIKO YA UONGOZI	-	Leadership code
MRATIBU	-	Coordinator
MWAFRIKA	-	An African; a black person
MWALIMU	-	A teacher
MWONGOZO WA TANU	-	TANU Guidelines 1971
MWONGOZO WA CCM	-	CCM Guidelines 1981
MZUNGU	-	A European; a white person
SAFARI	-	A journey; a trip
SERIKALI	-	Government
SERIKALI KUU	-	Central Government
SERIKALI YA KIJIKI	-	Village Government
SERIKALI YA MADARAKA	-	Responsible Government
SERIKALI YA MTAA	-	Local Government
SERIKALI YA NDAI	-	Internal Self-Government

TARAFU	-	A Division i.e. an administrative area larger than a ward
UHURU	-	Freedom; political independence
UJAMAA	-	Socialism i.e. a political and economic faith; familyhood
WABUNGE	-	Members of Parliament
WAJAMAA HALISI	-	Committed socialists
WALANGUZI	-	Unscrupulous traders
WALEZI WA MIKOA	-	Regional Patrons
WATU-WA-KATI	-	Middlemen

PART ONE: THE EVOLUTIONARY PERIOD: 1961-1969

CHAPTER ONE

INTRODUCING THE STUDY

1. THE OBJECTIVES AND THE SCOPE OF THE STUDY

A. THE OBJECTIVES OF THE STUDY

The objectives of the study are as follows:-

- (1) To correlate adult education development in Tanzania to political changes i.e. adult education as a vehicle of the political will and commitment of the Party and the Government.
- (2) To state Party and Government national policies, plans and related policies to adult education in Tanzania that have enabled its genesis, growth, expansion and consolidation.
- (3) To examine and analyse the performance and effectiveness of the Party and the Government in the planning and implementation of (1) and (2) and their impact on the development of adult education in Tanzania.
- (4) To indicate and assess the impact of adult education on the national development of Tanzania i.e. in relation to political, social, educational, political and economic development.
- (5) To contribute to the general literature on Tanzanian society, nation and state.

B. THE SCOPE OF THE STUDY

The study attempts to relate the development of adult education in Tanzania with the political development of the nation-state. The author contends that without the political will of the Party and the commitment of the Government to plan and implement that will, adult

education could not, and it cannot even in the future, have been as successful as it has performed. The fact that the adult education success story has put Tanzania in the world literature of adult education should be credited to the political will of the Party i.e. firstly with the Tanganyika African National Union (TANU) and secondly with CHAMA CHA MAPINDUZI (CCM). TANU spearheaded adult education from 1961 to 1977. CCM took over the work where TANU left it to the present; and it is charting the future cause from 1987 to 2002. The commitment of the TANU-CCM Government to adult education in the last twenty-seven years i.e. from 1961 to 1986 responded to and fulfilled the Party political will. The masses of Tanzania have participated in adult education programmes for the same reason. The development of adult education in the next fifteen years, i.e., from 1987 to 2002 will again be spearheaded by CCM. Both the Government and the masses of Tanzania will follow suit. Hence the study attempts to cover a period of 41 years from 1961 when Tanganyika became an independent nation-state to 2002 the end of the first CCM long term planning cycle.

This study is divided into three major periods:-

- (a) The Evolutionary Period: 1961 - 1969
- (b) The Revolutinary Period: 1970 - 1986
- (c) The Consolidationary Period: 1987 - 2002

The Evolutionary Period examines and analyses how independent Tanzania, to use Nyerere's phrase, decided "to grope forward in the dark, towards a goal so distant that even the real understanding of it is beyond us - towards, in other words, the best that man can become." Nyerere's vision of an independent Tanzania was clearly stated as follows:

"We shall grope forward, and it may be that we shall create a new synthesis of individual liberty and the needs of man in society; freedom for each individual to develop the spark of divinity within himself at the same time as he contributes and benefits from his membership of a community. There is a need for a new synthesis; we do not know exactly what it will be like, but we have the lessons of the East and the West before us and we have our own traditions to contribute to Mankind's pool of knowledge. If we can integrate these things into a new

pattern of society then the world will have reason to be grateful that we have gained our independence. But it could not be the end; it may be one or many steps forward, but it will fail if it then tries to stand still.

If we are to make such a contribution to man's progress, then the most important thing for us to do now is to guard our freedom to THINK as well as to act. Both can be lost. No one else can stop a man thinking, but he can stop himself, and indeed the temptation to do so is strong because thinking is hard work and introduces into life uncertainties which only the strong can face." (1)

[Emphasis is by the author]

This statement is one typical example of what the author calls "the political will". This is obviously a political statement, spelling out, in no unclear terms, the political vision, direction and commitment to action that Tanganyika was to pursue after "UHURU"*. Once such a statement is made what follows are operational policies, strategies and performances. This study carries out the first postmortem by adult education development and political change in independent Tanzania from 1961 to 1969.

The Revolutionary Period is the second postmortem of adult education development and political change in post Arusha-Declaration Tanzania from 1970 to 1986.

The second period, is in fact, the main thrust of the study in terms of vivid national policies, planning, implementation and performance evaluation of adult education programmes in Tanzania. The author tries to present "the political will" as spelt out first by TANU in the 1960's and 1970s; and then continued by CCM in the

* "UHURU" is a Kiswahili word defined as freedom or political independence, i.e. the creation of a free and independent nation-state with its national flag, national anthem and sovereignty over its internal and external policies.

1. Nyerere, J.K., FREEDOM AND UNITY/UHURU NA UMOJA, Dar es Salaam: Oxford University Press, 1966, p.121. "Groping Forward" was Nyerere's speech on the opening of Kivukoni College on July 29, 1961 - just four months before "UHURU" was achieved for Tanganyika.

late 1970s and the early 1980s. He also presents the Tanzania Government operative policies as evolved by the Government as a whole and by the Directorate/Department of Adult Education (DAE) in the Ministry of National Education (MNE) - now the Ministry of Education.

This phase traces how independent Tanzania, step by step, disengaged itself from the previous evolutionary and capitalist era to a new revolutionary epoch. It is under the second phase that independent Tanzania first creates a One Party State (1965) and then pronounces its political ideology (1967) for steering Tanzania's course towards building a Socialist and a democratic State.

The author asserts that TANU's strong political will enabled it to declare "1970 ADULT EDUCATION YEAR" (AEY) and argues that adult education was made its chief driving force or vehicle for the socialization, politicization and culturalization in its newly pronounced ideology and philosophy in the "ARUSHA DECLARATION". The massive adult education programmes that followed 1970 were the right step towards the declared direction and commitment. The author asserts that without the Arusha Declaration that pronounced the political ideology of "UJAMAA" and its practical philosophy of "KUJITEGEMEA", Tanzania could not have done as much as it has achieved under that ideology and philosophy. It is for this reason that the author states all the national policies that both TANU and CCM have pronounced and directed towards the development of adult education in Tanzania. The author strongly feels that these TANU/CCM Party pronouncements, directives and documents should be fully documented for the present and future knowledge on the development of adult education by both Tanzanians and non-Tanzanians alike.

The Consolidatory Period is a forecast of CCM and Government national policies and strategies for the future trends and perspectives on the development of adult education as CCM Party leads Tanzania into the twenty-first century. The argument here is simple and straight forward. What positive factors and strategies do adult

education programmes in Tanzania need to maintain and what negative factors/strategies should be either discarded or modified in the process of creating a permanent literate environment in Tanzania? During this period, Tanzania has high hopes of consolidating adult education achievements gained in the revolutionary period. This period covers fifteen years from 1987 to 2002. It is a significant period both for the Party and the Government. For the first time, in the political history of Tanzania, the CCM national policies and programmes will coincide with both the Union Government and the Zanzibar Government long term and short term national plans. In other words, both Governments will, in fact, prepare their national plans in accordance with the national policies and programmes of CCM. This strategy will simplify the work of CCM in its functions of mass mobilization, supervision and control; and assessment and evaluation made in the country both by the Party itself and its two Governments. Hence, it is a crucial period for adult education development in the country too.

Briefly, the author contends, in the three periods examined and analysed in this study, that the success of adult education in Tanzania, both in the past and the future, is a deliberate political act, rather than the normal educational process found in many other nation-states.

"Literacy, like education in general, is not the driving force of historical change. It is not the only means of liberation but it is an essential instrument for all social change. Literacy work, like education in general, is a political act. It is not neutral, for the act of revealing social reality in order to transform it, or concealing it in order to preserve it, is political." (2)

DECLARATION OF PERSEPOLIS. September 1975:
[UNESCO International Symposium for Literacy held in Iran]

"Its [education] purpose is the liberation of Man from the restraints and limitations of ignorance and dependency. Education has to increase men's physical and mental freedom - to increase their control over themselves, their own lives, and the environment in which they live. The ideas imparted by education, or released in the mind through education, should

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2. Leon Bataille (ed), A TURNING POINT FOR LITERACY : ADULT EDUCATION FOR DEVELOPMENT, THE SPIRIT AND DECLARATION OF PERSEPOLIS, Oxford: Pergamon Press, 1976, p.274.

therefore be liberating ideas; the skills acquired by education should be liberating skills" (3)

[DECLARATION OF DAR ES SALLAM, June 1976:
ICAE International Conference
on Adult Education held in Tanzania]

C. THE IMPORTANCE OF THE STUDY

The author made a decision to engage himself in this reserarch study for several reasons. Firstly, he feels that his long experience and personal involvement in both adult education and politics should be shared by Tanzanians and non-Tanzanians. The author has been in the teaching profession for thirty years of which ten years were spent in the formal school system in the primary (middle) and secondary schools as a teacher and a headmaster particularly in the Middle Schools. The other twenty years have been spent in the field of adult education from the grass roots to the national level. He was among the first sixty-nine District Education Officers (Adult Education) to start the massive nationwide adult education programmes (functional literacy, post-literacy and workers education) from April, 1970 when 1970 was declared "Adult Education Year" by President Nyerere in December 1969. The author believes that the practical side of adult education by those field practitioners ought to be quantified. This study, which will eventually come out in the form of a book, is a modest contribution towards that goal - and a noble goal indeed.

Secondly, the author knows that very few Tanzanian adult educators, in particular those who have been practitioners like the author, have had the opportunity to record their personal experiences and involvement. In other words, many Tanzanians themselves have not yet been able to express their own theories, practices, assumptions, anxieties, aspirations, expectations and predictions. If Tanzanians cannot tell their own story who else is expected to do it for them; and even to do it better? This is a small gesture towards this aim.

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3. CONVERGENCE, Opening speech by President Julius Kambarage Nyerere^{re} of Tanzania which was adopted unanimously by the conference as the Declaration of Dar es Salaam.

Thirdly, the author has very strong feelings that some of the non-Tanzanian authors, not only in the field of adult education but in all other fields and aspects of the Tanzanian society and state, have distorted the reality and misrepresented Tanzania to Tanzanians and to the rest of the world. They are often termed "authorities" on Tanzanian affairs. Due to varied reasons, Tanzanians have not yet either presented their own version of their society or challenged the so-called "authorities" on Tanzanian education, politics, economy and culture. This author does not, in this study, attempt to challenge the so-called "authorities" on Tanzania but intends to present the Tanzanian version of the story, as an insider and practitioner, in both the political and adult education side of the story. The author's experience and involvement in the TANU-CCM political sittings, conferences, seminars and workshops provides him with the proper understanding and interpretations of the Party resolutions, decisions and directives. Besides, the author has been an active participant in adult education writers and editors workshops, seminars and conferences at the district, regional and national level as an adult educator or political education teacher or as a politician. For instance, the author participated in the villagization exercise, at TANU Headquarters. He understands the underlying reasons for such a national move which involved over ten million Tanzanians. The author also participated in "Operation Kigoma" while serving as a Regional Coordinator of Adult Education. He thoroughly understands that its positive impact outweighs whatever negative outcomes that might have been discerned. The author understands why those "authorities" on Tanzania write about Tanzania the way they do. One has to remember that their political orientation (i.e. their political faith in either capitalism or communism) refuses to understand and appreciate the basis of Tanzanian internal and external policies and choices; and that those "authorities" do write for an audience which is quite interested in those assumptions and interpretations they make. There are no better words to express the author's sentiment than Julius Kambage Nyerere's words:

"We reject this attitude. It implies that the human race has developed socially as far as it can; that mankind has no need to continue his struggle towards divinity. All that it has to do is to adopt universally a form of social organization already existing in some part of the world. Quite apart from the physical dangers the world now faces, consequent to this belief, the emotional attitude brings great danger to the progress of Man. There is no standing still in life; even the most primitive biological cell experiences constant change. Society, like everything else, must either move or stagnate - and in stagnation lies death. A mind unused atrophies, and man without mind is nothing." (4)

Tanzania, like any other nation-state, has to determine its own path, its direction and its destiny. The only way it can do it is TO THINK AND ACT IN ITS OWN BEST NATIONAL INTEREST. This study is one attempt of presenting Tanzanian sentiments and aspirations. Tanzania is definitely "groping forward" in its serious concern to handle and solve its citizens' issues and problems.

Fourthly, the author believes that to understand the PRESENT and set the right goal for the FUTURE, one must understand the PAST for the present and the future are based on past outcomes i.e. either successes or failures. The colonial legacy is too near in Tanzania for anyone to think it has disappeared. Tanzania cannot, and it has never done so, claim that colonial and imperial tendencies such as capitalism and exploitation that accompany them have been removed from the Tanzanian society and state. On the contrary, the thirty years of "uhuru" and "ujamaa" are just the beginning of a long and difficult journey. Equally, the twenty years of deliberate adult education provision, nationally, is just the beginning of a bitter and permanent people's war against "ignorance" in all its forms. The battle is half won but it can easily be lost if self-criticism and self-evaluation is not thoroughly done. The author's attempt to examine and analyse almost thirty years of "uhuru" and "ujamaa" in Tanzania is just to find out what good lessons might be learnt and utilized for the future development of adult education within the political context. The fact that the Christian missionaries, the German Rule and the British Rule had serious impact on the indigenous Africans of

4. Nyerere, J.K. Op.cit. p.120.

Tanzania cannot either be over-emphasized or overlooked. A period of over 120 years (1840-1961) must have played a positive or negative impact - norms, values, attitudes, behaviours - socially, culturally, economically and politically. TANU-CCM Party and its Government has tried to change that colonial legacy in only a period of thirty years. Derek Legge's statement is in line with the author's assertion on the importance or significance of this study. He states:

"What stands out in the history of adult education is the complexity of the educational process and the great multiplicity of factors and human facets which come into play. By examining the past, people can become more realistic, more aware of the slowness of attitude change and, perhaps, more comforted by the efforts and problems of earlier generations faced with much the same difficulties. Many present issues are still conditioned by attitudes and ideas of an earlier age, and it is vitally important, both nationally and internationally, that we should be more aware of the historical origins of our work." (5).

D. THE METHODS OF THE STUDY

The author has used TANU-CCM and Union Government documents in particular those of the Directorate of Adult Education (DAE), the chief coordinator of adult education in Tanzania, in the Ministry of National Education (now Ministry of Education) (MNE or ME) as the chief providers of academic evidence. He has, however, used himself, as the resource person and the provider of interpretations, inferences, conclusions and recommendations. The choice of other sources (other than Tanzanian) has been made on their relevance to Tanzanian political ideology and philosophy as well as its adult education practices and relevance. He has employed the historical and descriptive approach in the presentation of facts, figures and policies so as to record, briefly and precisely, the Tanzanian adult education development story in relation to the political and administrative policies of the Party and Government of Tanzania.

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5. Derek Legge in CONVERGENCE, Vol. XIX, No.2, 1986, p.75. This is a reflection on the First International Conference on the History of Adult Education held at Oxford, England, 14-17 July, 1986.

2. SOME MAJOR ISSUES OF THE STUDY:

A. COLONIALISM AND NATIONALISM

Today, Tanzania is regarded as one of the twenty-five poorest nation-states in the world. Yet all along the colonial period, from 1885 to 1961, Tanzanians have increased in population from 4.0 million about 1913 to 9.5 million at uhuru and now about 24.0 million. Those "authorities" who write on Tanzanian affairs hardly examine and analyse, positively and objectively, the impact of colonialism and capitalism, under German Rule and British Rule - a period of 76 years. In its true image, Tanzania has been on its right track for only 20 years - from the Arusha Declaration to-date. Table 1 indicates Tanganyika's exports from 1913 - 1961 i.e. the figures include German Rule and British Rule colonial and capitalistic exploitation of Tanzanians. If only a small amount of that value could have been invested in the provision of school education and adult education, the author believes Tanzania could not be grouped among the poorest nation-state in the world. Yet independent and post-Arusha Declaration Tanzania has carried out a massive Universal Primary Education (U.P.E.) from 1977; and a massive adult literacy programme from 1970 and produced results which Tanzania is very proud of and the world has no reason why it should not congratulate her. Table 2 indicates what a determined nationalist and socialist leadership in Tanzania has done in the field of adult education.

This national effort in waging a "war" against adult literacy is what the author calls REVOLUTION BY ADULT EDUCATION. According to 1971 MWONGOZO WA TANU, the concept of revolution is defined as follows:

"Revolutions are rapid social changes, changes which wrest from the minority the power they exploit for their own benefit (and that of external exploiters) and put it in the hands of the majority to promote their well-being. The opposite of a revolution is a counter-revolution: that is, quick and sudden changes which wrest power from the majority and hand it over to a minority with the aim of stopping the progress of the masses.

SOURCE: Andrew Coulson, TANZANIA : A POLITICAL ECONOMY, Oxford: Clarendon Press, 1982, p.56-57.

Year	Sisal ^b	Coffee	Cotton	Groundnuts	Cashewnuts	Tea	Hides and calf skins	Skins and fur skins	Diamonds	Total value	
	('000tons)	('000tons)	('000tons)	('000tons)	('000tons)	('000tons)	('000tons)	('000tons)(nos.'000)	('000carats)	('000 000 shillings)	
1913	21	1.1	2.2								
1919	17										
1920	17										
1921	8	3.8	1.1								
1922	10	4.3	1.5	12.5			1.4	0.14		26	
1923	13	4.0	1.5	16.5			1.9	0.17		34	
1924	18	5.3	2.5	18.7			2.4	0.19		52	
1925	18	6.0	4.5	9.1			2.4	0.29		58	
1926	25	6.5	4.9	15.9			1.3	0.30		60	
1927	33	6.6	3.9	14.1			2.4	0.36		66	
1928	36	10.4	4.9	10.6			2.8	0.48		78	
1929	46	8.9	4.9	7.8			2.1	0.47	23.3	74	
1930	50	11.5	3.7	17.3			1.7	0.36	13.3	52	
1931	56	9.3	2.4	3.1			2.0	0.17	7.8	32	
1932	61	11.4	3.2	15.9		-	2.6	0.10	1.4	44	
1933	70	12.7	5.1	19.2		-	3.9	0.26	1.4	50	
1934	73	14.8	5.6	8.0		-	3.1	0.31	1.2	52	
1935	83	18.6	10.0	16.4		-	3.1	959	1.4	68	
1936	81	12.1	11.3	22.8		-	3.1		1571	2.7	90
1937	91	13.6	11.5	22.3		0.1	3.2		1572	3.2	100
1938	101	13.7	8.9	3.8		0.1	3.0		1157	3.6	74
1939	93	16.6	11.6	4.5	0.9	0.2	3.5		1151	3.4	86
1946	112	10.0	4.0	0.5	3.2	0.6	2.6		1408	119	
1947	96	13.9	7.0	3.5	1.3	0.4	3.4		1790	92	222
1948	117	11.3	9.9	3.1	5.6	0.5	2.6	0.78		148	324
1949	133	12.0	10.8	0.8	3.6	0.4	3.3	0.73		131	480
1950	120	15.0	7.0	0.1	6.5	0.5	4.1	1.41		131	480
1951	142	16.6	8.3	8.5	8.2	0.8	2.5	1.51		9,	948
1952	158	18.6	11.1	9.4	11.5	1.0	3.1	0.83		332	948
1953	171	15.2	14.8	1.1	11.4	1.1	4.4	1.09		171	708
1954	168	19.4	12.1	2.5	16.3	1.6	4.5	1.22		330	746
1955	174	18.5	20.4	5.6	18.2	1.7	3.8	1.12		323	758
1956	186	21.6	27.9	15.1	16.7	2.0	3.5	1.07		358	940
1957	182	18.5	27.2	16.1	33.7	2.2	3.6	1.08		373	828
1958	198	22.2	32.1	12.6	31.3	2.3	3.6	1.23		515	886
1959	209	19.6	30.7	12.1	33.2	2.7	4.5	1.35		555	958
1960	205	26.2	32.0	14.6	55.3	3.7	n.a.	n.a.	n.a.	n.a.	n.a.
1961	198	19.2	33.0	3.4	28.0	4.4	n.a.	n.a.	n.a.	n.a.	n.a.

- a The quantity figures are for domestically produced exports to all destinations up to 1948, but from 1949 exclude exports to Kenya and Uganda. The total value figures apply to domestic exports to all destinations, including Kenya and Uganda throughout the period shown.
- b Exports of sisal were less than one ton in 1898 and 1899, reached 15 tons in 1901, jumped to 225 tons in 1902, and thereafter increased very rapidly to the nearly 21 000 tons shown for 1913.

Sources: International Bank for Reconstruction and Development (1961: Table 3) for years up to 1959, and United Republic of Tanzania Economic Survey 1965-6 (in Smith (ed.) 1966:55) Table V, for 1960 and 1961. Based on trade statistics from the East African Statistical Department.

TABLE 1
TANZANIA'S EXPORTS^a 1913-1961

The African revolution, whose aim is true liberation of the African, is in conflict with the policies of exploitation, colonialism, neo-colonialism and imperialism. The object of colonialism, neo-colonialism and imperialism is to ensure that Africa's wealth is used for the benefit of capitalist Europeans, instead of benefiting the African countries themselves. Therefore, participating in the African revolution is participating in the struggle against colonialism and imperialism." (6)

This explains the author's assertion that the colonial policies deprived Tanzanian children and adults the right to school and adult education for three-quarters of a century of colonialism. The rise of nationalism has produced dramatic results in the field primary education and adult education in less than a quarter of a century. Tanzania has deliberately decided to use adult education as an instrument of the liberation of the Tanzanian masses. Table 2 illustrates the dramatic achievement in the field of adult education. Some chapters, in the study, examine and analyse the statistics presented in Table 2.

B. IDEOLOGY AND ADULT EDUCATION

Adult education, in Tanzania, is a vehicle for socialist transformation of society. The political ideology of "UJAMAA" (socialism) and its practical and philosophical strategy of "KUJITEGEMEA" (self-reliance) form the basis upon the foundations of adult education is firmly planned, implemented and evaluated.

The ideology of "UJAMAA" and the philosophy of "KUJITEGEMEA" are contained in the famous document, "THE ARUSHA DECLARATION". It was originally adopted by TANU in 1962 and later on inherited by CCM.

The TANU document was drafted by the TANU President, Nyerere who presented his draft to the TANU National Executive Committee (NEC) during its ordinary meeting held in Arusha town from 26 to 29 January, 1967. The document was accepted by NEC on 29 January, 1967

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6. TANZANIA : PARTY GUIDELINES [MWONGOZO WA TANU WA 1971], Dar es Salaam: Development Studies Department, University of Dar es Salaam, 1971, pp.2-3.

TABLE 2HISTORICAL DEVELOPMENT OF LITERACY CAMPAIGN IN TANZANIA

YEAR	ENROLMENT			ILLITERACY RATE IN PERCENTAGES		
	MALES	FEMALES	TOTAL	MALES	FEMALES	TOTAL
1969	206,214	335,348	541,562	55	81	69
1975	2,287,921	2,897,061	5,184,982	34	44	39
1977	2,544,590	3,275,022	5,819,612	22.3	30.4	27
1981	2,716,791	3,382,406	6,099,197	15	27	21
1983	2,744,371	3,412,406	6,156,777	10	20	15
1986	2,866,864	3,445,424	6,312,288	7.1	12	9.6

SOURCE: Produced by NATIONAL LITERACY CENTRE: (KISOMO) P.O.BOX 1141
MWANZA-TANZANIA, 1987

after NEC had made several amendments to the original draft. The document was publically pronounced by President Nyerere at a public meeting in Dar es Salaam on February 5, 1967. It contains five major parts:-

- (a) Part One: The TANU Creed
- (b) Part Two: The Policy of Socialism
- (c) Part Three: The Policy of Self-Reliance
- (d) Part Four: TANU Membership
- (e) Part Five: The Arusha Resolution

"The Arusha Declaration marked a turning point in Tanzanian politics. The ideology of the country was made explicit by it; also the introduction of "leadership qualifications" (leadership code), and the measures for public ownership, began a new series of deliberately socialist policy initiatives". (7)

Nyerere, the originator and expounder of the Tanzanian political ideology and philosophy asserts as follows:-

"In the individual, as in the society, it is an attitude of mind which distinguishes the socialist from the non-socialist. It has nothing to do with the possession or non-possession of wealth" (8)

He states that Tanzania rejected both dogmatic Marxist-Leninist Communism and Capitalism. It adopted "UJAMAA" which is deep-rooted in the traditional African society i.e. African Socialism whose basic tenents are:

- (a) LOVE - caring for every individual in the family, in the community and in the state
- (b) WORK - every able-bodied person must engage himself in a lawful activity to earn his living

7. Nyerere, J.K. FREEDOM AND SOCIALISM/UHURU NA UJAMAA, Dar es Salaam: Oxford University Press, 1968, p.231.

8. J.K. Nyerere, 1966, op.cit., p.162.

- (c) PROPERTY - communal ownership of the chief means of production, distribution and exchange, e.g. land, water, minerals, banks, public utilities, communications and transport networks, etc. It excludes personal property e.g. a house, personal effects, peasant farming or family businesses, etc.

"Ujamaa", then, or "familyhood" describes our socialism. It is opposed to capitalism, which seeks to build a happy society on the basis of the exploitation of man by man; it is equally opposed to doctrinaire socialism which seeks to build its happy society on a philosophy of inevitable conflict between man and man." (9)

"KUJITEGEMEA" is another Kiswahili concept translated as "SELF-RELIANCE". It is a political policy, a strategy and a practical philosophy for the implementation of "UJAMAA" political and economic faith or belief.

At the core of adult education, is the subject of political education which is taught in adult education programmes and in all the formal education systems in Tanzania, i.e. in schools, colleges and institutions of higher learning and in adult education classes. This is one area on which the so-called "authorities" on Tanzania argue that this is political indoctrination. The author wants to state one simple fact. In Tanzania, there is one political ideology as stated above. Hence, the argument of political education vis-a-vis political indoctrination, does not arise. "Ujamaa" and "Kujitegemea" permeate every aspect of the Tanzanian society. Adult education is one facet of that fabric. It cannot be separated nor can it be explained otherwise. The author understands that such distinctions, and even meanings, are a source of debate in multi-party nation-states, where presumably each political party has its own ideology, philosophy, policies and strategies. The contrary is the case in Tanzania. All these are symbolized in the Party ideology and philosophy. Adult education is one of the chief vehicles for the transformation of the theoretical concepts into practical realities.

C. THE TANZANIAN ADULT EDUCATION MODEL

Tanzania is criticised too for its choice of the adult education model of involving adult learners in designing adult education programmes. The argument states that there are two models of organizing and implementing adult education programmes anywhere. Firstly, there is the so-called "bottom-up" model whereby the learners themselves decide what they want to learn and design their own programmes. This model is considered democratic, non-bureaucratic, and grass-roots and the best approach or strategy of teaching adults. Secondly, there is also the so-called "top-down" model in which adult education programmes are conceived, designed and executed by a central authority. This model is considered undemocratic, bureaucratic, top-based and the worst approach or strategy in adult education.

The author wants to assert that this kind of debate never arose in the formative years of national adult education campaign in Tanzania, i.e. from 1970 to 1980. Even today, in the 1980s, it is a debate among those "authorities" on Tanzania. At best, it is an academic exercise, among the Tanzanian and non-Tanzanian theorists. The choice of "model" of teaching adults has never been an agenda either in the Party or in the Government meetings since adult education was proclaimed as a strategy for national development. The author contends that there are two basic reasons as far as Tanzania is concerned., Firstly, the national major problems or issues were identified much earlier by TANU during the "Uhuru" struggles. As early as 1954, TANU identified POVERTY, IGNORANCE and DISEASE as the greatest enemies of the masses of Tanganyika. TANU vowed to wage "war" against these enemies and struggle to eradicate them on achieving "uhuru". TANU's Arusha Declaration on February 5, 1967; and President Nyerere's 1970 Adult Education Year pronouncement to the Nation on December 31, 1969 were TANU's re-statement of its pre-uhuru promises made to the Tanzanian masses. These Party pronouncements, and all other Party resolutions, directives, guidelines and policy documents that are issued from time to time, are geared to that end. What the DAE in the MNE did

was to create a national curriculum to cater for those issues through the adult education functional literacy and post-literacy programmes. In fact, even the UNDP/UNESCO sponsored, the Work-Oriented Adult Literacy Pilot Project (WOALPP) centred at Mwanza, which began to operate in 1968, followed suit of the national policies as stated in the First Five-Year Plan for Social and Economic Development (1964-1969) of Tanzania.

Secondly, the author argues, even if Tanzania had decided to adopt the "bottom-up" model (of course it did not), it simply could not have succeeded. The resources (manpower, finance, materials and equipment and expertise) were not available at the grassroots, i.e. in the rural and urban areas, in particular in rural Tanzania, for such a "model" to be operative. Thus, national and international mobilization of resources became a necessity for waging "war" against adult illiteracy in Tanzania.

When the national literacy campaign began in 1971, Tanzania decided on a number of "revolutionary methods" or packages. Firstly, Nyerere made a national call on December 31, 1970 to the Nation for the eradication of adult illiteracy in six specified districts and other areas identified locally, by both the leaders and the masses in their regions and districts. Secondly, the DAE chose various strategies that had proved workable during the colonial era such as writing primers, producing posters and awarding adult education literacy certificates. The DAE adopted most of the strategies and methods experimented by the Mwanza-based WOALPP unit. The author knows that among the strategies and methods adopted from WOALPP included the following:-

- (a) The administrative and field coordinating structure.
- (b) The training of supervisors and adult teachers.
- (c) The writers' and editors' workshop system for the production of primers, readers and supplementary materials.
- (d) The adult education committee system.
- (e) The assessment and evaluating adult literacy system.
- (f) The concept of Trainers Teams.

Thirdly, the DAE utilized TANU's methods of mass mobilization for enrolment and attendance. Fourthly, the DAE employed African traditional customs and democratic principles in the management of adult education classes, e.g. each class has a chairperson who acts like an "elder" in the traditional way of running meetings.

The author argues, in this study, that Tanzania, in this debate has used both the "top-down" and the "bottom-up" models, unconsciously and undebated, in accordance with its traditions and its environment. Whether this strategy will be useful and effective in the future, the author contends, will depend on the prevailing conditions in the next fifteen years. One such condition will definitely be the state of the economy nationally, regionally and at the district and village levels. However, the author asserts that the past practices and experiences in the education of the adult masses in Tanzania have worked quite well otherwise the obtained results, indicated in this chapter and in other chapters, could not have been achieved. This does not mean, however, that Tanzania is complacent. On the contrary, it is constantly examining and analyzing old and new approaches for the improvement of adult education provision.

Further reference is made in Chapter 5 on the debate of choice of adult education model in Tanzania. Suffice to say, here, that in the Tanzanian context, it utilized both models to achieve its own goals and objectives.

3. THE PARTY SUPREMACY IN THE POLITICAL SYSTEM OF TANZANIA

A. THE UNION GOVERNMENT CONSTITUTION

Paragraph three of the Constitution of the United Republic of Tanzania states:

- "(1) The United Republic [Tanzania] is a democratic and a socialist State with only one political party.
- (2) The Party is supreme in all the affairs of the State in accordance with both this Constitution and the Party's Constitution.

- (3) Chama cha Mapinduzi, briefly "CCM", is the only Political Party in the United Republic." (10)

[Translated from Kiswahili by the author]

That is, of course, a declaration of a One Party State constitutionally. However, CCM's predecessor, TANU, was in fact a de facto One Party from 1959 to 1963; and became a de jure One Party from 1964 to its merger with the Afro-Shirazi Party in 1977.

B. THE PARTY CONSTITUTION

The CCM Constitution, in its Preamble entitled "Resolution of the Joint National Conference of TANU and ASP" on February 5, 1977 its role and position in the Tanzanian Society is stated as follows:-

"(c) We have decided together to establish a new Party which will spearhead the Socialist Revolution in Tanzania and the liberation struggle in Africa, by building on the foundations already laid down by TANU and ASP. We are establishing a party which will be sufficiently strong both structurally as well as in its ideas and actions, to be able to fight against any attempt by any one person to oppress another, or any corporation or institution to oppress or humiliate the people, sabotage the economy or weaken the development of the Nation. We are establishing a party which will provide effective leadership in public affairs, in the interest of the workers and peasants of our nation. We are establishing a party which will be a link between Tanzanians and our fellow revolutionaries elsewhere in the world." (11)

Prior to the formation of CCM, Nyerere, as TANU President, in his speech entitled, "Party must Speak for the People" reaffirmed the Party supremacy. He made this assertion:

"... the job of our political parties is much more difficult now than it was when we were struggling for independence. Then we called mass meetings: we shouted 'Uhuru'; we abused the colonialists - who, I may add, richly deserved it! But now we are building nations. If we have mass meetings we cannot abuse the government - for we are the government, and the people are

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10. KATIBA YA JAMHURI YA MUUNGANO WA TANZANIA, 1977, Dar es Salaam, Mpigachapa wa Serikali, 1984, uh.9.
 11. CCM Constitution, 1977, Dar es Salaam: Tanganyika Standard (Newspapers) Limited, 1977, p.3.

the government. Our job now is to educate, to explain, and to build. We have to lead the people in the constructive work of development, we have to listen to them, co-operate with them, and work with them. And we have to speak for them to our instrument - the Government.

For the truth is that it is not the Party which is the instrument of the Government. It is the Government which is the instrument through which the Party tries to implement the wishes of the people and serve their interests. And the Party has therefore to determine the basic principles on which Government will follow. Of course, the Party cannot replace the Government; it cannot do the detailed legislative and executive work which governments have to do. But only a Party which is rooted in the hearts of the people, which has its devoted workers in the villages and the towns throughout the country - only such a Party can tell the Government what are the people's purposes, and whether these are being carried out effectively. Only the existence of such a Party can ensure that Government and people work together for the people's purposes.

It is for this reason that the Party Conference is the most important event in a country's political calendar. Parliament is important - Members of Parliament are important. But Members of Parliament are able to represent the people only if they are supported by a strong Party consisting of thousands upon thousands of active, intelligent and selfless men and women." (12)

It is vital to be clear about the place and role of CCM, in the overall Tanzanian society because it is the springboard of all the national policies. The Government (United Republic, Zanzibar Government and Local Government) with its various organs is the chief instrument for detailed planning, legislation and implementation. CCM exerts its supremacy through three chief internal organs of the Party:-

- (a) The National Conference - meets every five years.
- (b) The National Executive Conference (NEC) - meets every three months.
- (c) The Central Committee (CC) - meets every month.

The United Republic of Tanzania Government implements the Party political will by means of:-

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- 12. J.K. Nyerere, FREEDOM AND DEVELOPMENT/UHURU NA MAENDELGO, Dar es Salaam: O.U.P., 1973, p.33.

- (a) The Cabinet - meets at least every month.
- (b) The Parliament - meets every three months.
- (c) Ministries of the Government and this Departments.
- (d) Parastatal Organizations, Industries and Factories.
- (e) Voluntary non-government organizations/agencies.

C. THE ROLE AND FUNCTIONS OF THE PARTY

Tanzania has, de facto, been a One Party State since "Uhuru" in 1961; and de jure, from 1965. But it had two sister political parties, with similar aims and objectives, operating until February 5, 1977 when ASP in Zanzibar and TANU on the Mainland merged to form a new political party, CHAMA CHA MAPINDUZI. Then the above-stated abnormality was removed.

The 1971 PARTY GUIDELINES (Mwongozo wa TANU] states, vividly, the role of a political party in the One Party State of Tanzania. The Party role is spelt out as follows:

"The responsibility of the party is to lead the masses, together with their institutions, in their efforts to safeguard national independence and advance the liberation of the African. The duty of a socialist party is to guide all activities of the masses. The Government, parastatals, national organizations, etc., are instruments for implementing the Party's policies. Our short independence history reveals problems that may arise when a party does not guide its instruments. The time has now come for the party to take the reins and lead all mass activities.

The first task of the leadership is to spell out the national goal. This is understood and the party has already fulfilled this duty. Our aim is to build socialism in Tanzania; but to attain this objective the Party must offer policies and guidelines concerning different aspects of the people's activities. The Party has already given guidelines on socialism in rural areas, education for self-reliance, etc. There is still the need to clarify the Party's policies on other matters, such as settlement (housing), workers, money and loan policies, etc.

But the charting of objectives and policies does not by itself constitute good leadership. Leadership also means preparing the people. It is the Party which decides on the structure of government, various institutions, the army, etc. In addition, the Party should provide guidelines on work methods and attitudes, and decision making.

The truth is that we have not only inherited a colonial governmental structure but have also adopted colonial working habits and leadership methods. For example, we have inherited in the government, industries and other institutions the habit in which one man gives the orders and the rest simply obey them. If you do not involve people, the result is to make them feel a national institution is not theirs, and consequently workers adopt the habits of hired employees. The Party has a duty to emphasise its leadership on this issue.

In addition to preparing the people, leadership involves supervising the implementation of the Party's policy. Ways must be found to ensure that the Party actively supervises the activities and the running of its implementing agencies. Leadership also entails reviewing the results of implementation. It is the Party's duty to ensure that it assesses the effects of the policy implementation undertaken by its agencies. This is the only way to establish whether people participate in devising solutions to their problems in offices, institutions, the army, villages, industries, etc." (13)

[Emphasis is by the author]

The 1981 CCM Guidelines elaborate further in the above roles and functions of the Party. By exercising those roles and functions, the Party asserts its supremacy and legisimancy in the country.

For this reason, the author argues in the study that the success or failure of adult education extent of provision and programmes, not only in a One Party State but even in Multi-Party States, depends on the "political will" of the ruling political power. The ruling political power, by using its "political will" guides and directs its Government and its institutions to achieve its declared goals and objectives. In Tanzania, the chief guiding principles are enshrined in the "ARUSHA DECLARATION" pronounced over twenty years ago.

The Party formulates national policies on every aspect of the Tanzanian society. The chief responsibility of the Party in Tanzania is to provide political leadership. This role entails five functions or duties:

13. 1971 TANU GUIDELINES/MWONGOZO WA TANU, Dar es Salaam: IDS, University of Dar es Salaam 1971, pp.4-5.

(a) To spell out the national goal:

This function was fulfilled on February 5, 1967 when the ideology of "Ujamaa" and the philosophy of "Kujitegemea" were pronounced to the public.

(b) To offer policies and guidelines:

Since then, the Party has issued various national policies, guidelines and directives on almost every aspect of the Tanzanian society, e.g. MWONGOZO WA TANU 1971, MWONGOZO WA CCM 1981 and so on.

(c) To mobilize the masses for participation and action:

The Party has the duty of preparing the people of Tanzania firstly in the understanding of the national policies and secondly in their implementation through mass concerted action.

(d) To supervise the implementation of the policies:

The Party firstly supervises its own internal machinery, and secondly it supervises its chief implementing agency, the Government and its various institutions, parastatal organizations, ministries and departments.

(e) To review the implementation results:

The Party, periodically, evaluates and assesses its performance and all those organs and agencies charged with the implementation of its national policies, guidelines and directives. "The duty of a socialist party is to guide all activities of the masses. The Government, parastatals, national organizations, etc. are instruments for implementing the Party's policies" (14). The Government and its organs translates the Party's national policies into concrete, implementable policy plans. The policy plans are backed by Parliamentary legislation, subsidiary legislations and Government circulars and documents through the administrative and technical ministries/departments. Hence, various policies and plans had a direct bearing on the development of adult education.

14. MWONGOZO WA TANU, 1971, *ibid.*, p.4

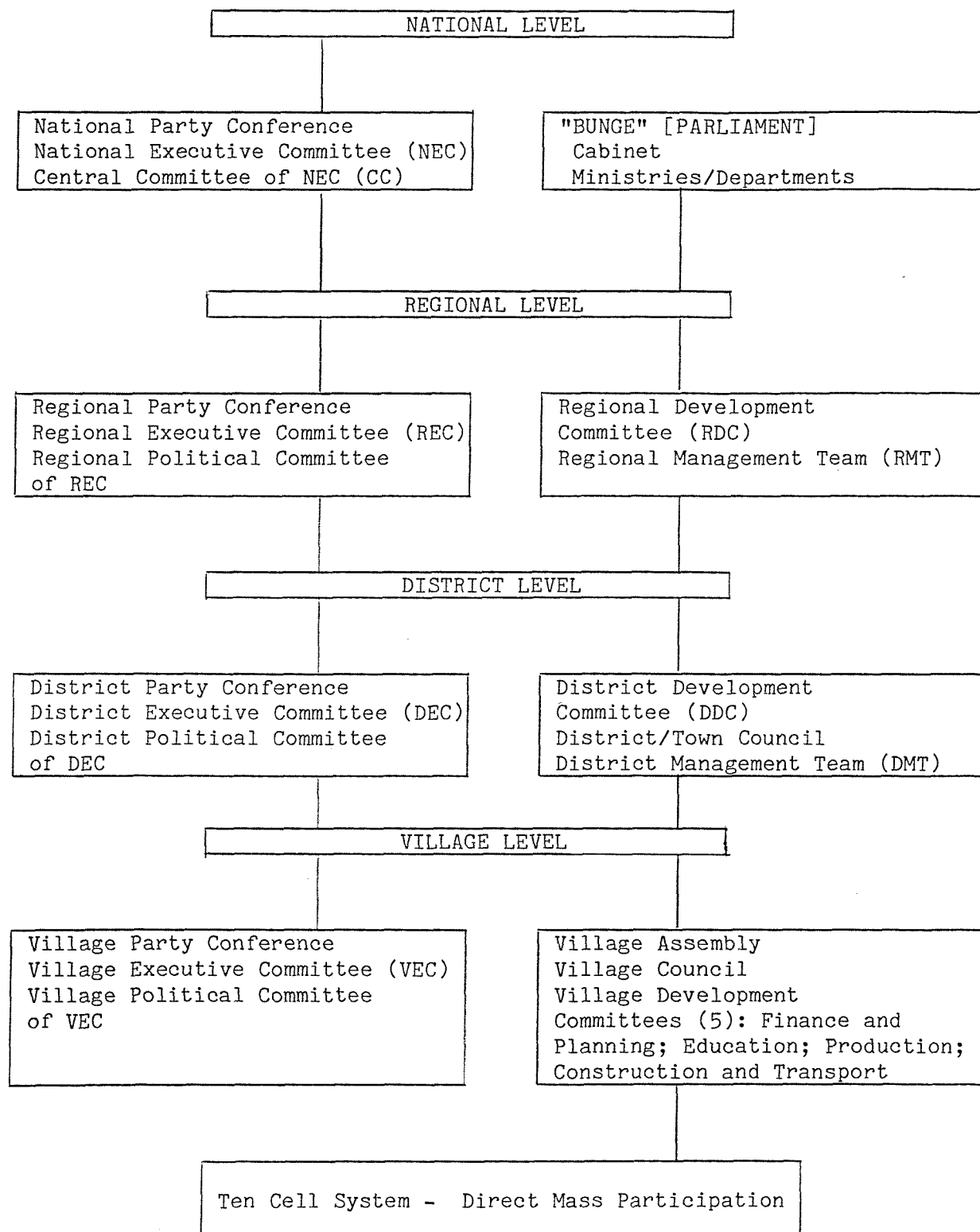
D. DEMOCRACY AND DEVELOPMENT

The above explanations on the role and functions of the Party need to be complemented because they raise two fundamental questions of policy formulation, policy implementation and policy evaluation. How does the Government operate in devising concrete and operative policies in line with the Party national policies? How do the masses of Tanzania participate in the Party and Government structures in the political discussion and development activities from the ten cell level to the national level? Diagram 1 illustrates the relationship between Party and Government machinery in decision-making in Tanzania. The left hand column represents the Party constitutional structure while the right column represents the Government structure. These structures are stipulated in the Party constitution, in the Union constitution and in the legal system. They are consistently implemented at all levels. There is an intimate cooperation and coordination between the Party constitutional organs and Government constitutional, administrative and legal organs as set-up under the decentralization of Government Act of 1972, the Local Government Acts of 1982 and the Ujamaa and Villages Act of 1975.

In Tanzania, direct mass participation begins at the village level where every citizen aged eighteen or above has the right to participate fully in all village Government activities directly including attending the Village Council every five years. Besides, every citizen at the age of eighteen years and above can apply for membership in the Party and eventually enjoy all Party membership rights and duties in accordance with the Party constitution from the branch level to the national level. Party elections are held at all levels every five years. Besides, Government [Local and Central] under adult suffrage is the right of every citizen in electing a Ward Councillor [DIWANI], a Member of Parliament [MBUNGE] and the President [RAIS] of Tanzania. In fact, all the rights and duties of adult citizens in Tanzania are centred on the ten cell system [UBALOZI] in the rural or urban areas. Ten houses (each household

DIAGRAM 1

PARTY AND GOVERNMENT OPERATIONAL STRUCTURES FOR MASS
PARTICIPATION IN DECISION-MAKING IN TANZANIA



is called "KAYA") are counted and grouped together to form one ten cell system, "ubalozi" under a Ten Cell Leader who is elected every five years by his/her adult peers. All Party and Government direct mass participation or representation begins here. This is the foundation of the Tanzanian democratic system either in the Party or Government political system. The political will and commitment of the Party, Government and the masses begins here.

The "ubalozi" system is direct participatory democracy. The viillage system is both direct participatory democracy and representative democracy. For instance, major political and development decisions are made at Village Party Conferences and Village Assembly meetings by all adult citizens entitled by law and by constitution to participate and vote. Adult education programmes form an important agenda in these meetings because this is the intended clientele. The rest of the Village Party and Government organs are attended by those elected by the masses, and hence, these sittings under representative democracy. From 1987, no person can stand for election in the Party and Government structure if he or she is illiterate. Politically and administratively, the village system is headed by the Party Chairman and the Party Secretary. The next stage for mass participation is a Ward [KATA] which may be one large village or a number of villages grouped together to form an administrative unit. The adult masses elect their representative, "DIWANI" i.e. a Ward Councillor who represents them in nearly all the District Party and Government organs except in the District Party Political Committee. The next administrative structure is the Division [TARAFU]. The Ward and the Division are headed by a Ward Secretary and a Divisional Secretary respectively. Although there are no Party organs at these two Government administrative units (and they are not shown in this diagram), they are very crucial units for developmental purposes. All ten cell leaders, village chairman and village secretaries as well as ward councillors, ward secretaries and the divisional secretary meet at least four times a year to discuss and decide on all developmental issues in their area including adult education.

The Party and Government organs at the District level are attended by village and ward representatives of the masses. The Party organs are headed by the District Party Chairman and the District Party Secretary. Their Government counterparts are the District/Town Council Chairman and the District Commissioner [D.C.]. Both Party and Government leaders receive technical advice from the DMT of experts in various fields of Government activities. The District Adult Education Coordinator, as a part of the District Education Team, often attends all the district development Government organs or some Party organs by invitation when adult education is on the agenda. The D.C. is a member of the Party and Government organs at the district and regional levels.

At the regional level, each district is represented fully by two ward councillors, Members of Parliament, District Party Chairmen, District Party Secretaries, District Commissioners, District/Town Council Chairmen and the District/Town Director (head of the District Management Team). The Regional Party leadership includes the Regional Party Chairman and the Regional Party Secretary. Their Government counterpart is the Regional Commissioner [RC] who receives expert and technical advice from the Regional Development Director and his RMT (all technical departments of the Central Government including education and adult education). The RC is a member of both Regional Party and Government organs; and so are the Regional Party Chairman and the Regional Party Secretary.

At the national level, political decision-making is headed by the National Party Chairman, the National Party Vice-Chairman and the Party Secretary-General. These Party leaders work side by side with the Union Government President and the Zanzibar Government President. Presently, the Union Government President is also the Party Vice-Chairman i.e. Ali Hassan Mwinyi - while J.K. Nyerere and R.M. Kawawa are National Party Chairman and Party Secretary-General respectively. It is important to note that the Prime Minister and First Vice-President, the President of Zanzibar and his Chief Minister are also members of the national Party organs. Besides, R.M. Kawawa, the Party Secretary-General is also a Minister without Portfolio in the Union Government. In the National Party Conference,

each district is represented by thirteen members including the District Party Chairman, the District Party Secretary, the District Commissioner and all Members of Parliament [WABUNGE]. Besides, the Regional Party Chairman, the Regional Party Secretary, the Regional Commissioner and all the chairmen and secretaries of the Party Mass Organizations (women, youth, parents, farmers and workers) attend the Party National Conference as well as all the Members of the NEC. National Party Conferences are open meetings and stimulate a lot of public political debates throughout the country since a Party National Conference is the highest national policy making body in the country. Ordinarily, it is held once in five years, though special conferences can be held at any time. Here, the Party members, the rank and file, state their views publically on any national policy proposal or issue.

Lastly, Tanzania has a democratically elected Union Parliament [BUNGE] where the people's representatives, "Wabunge", speak their mind openly and publically without fear or favour of any Party or Government local or national policy. These are the means whereby Tanzania exercises democratic political debate.

4. NYERERE'S CONTRIBUTION TO ADULT EDUCATION: QUALITIES AND STYLE OF LEADERSHIP

Nyerere's contribution to adult education can be discerned by highlighting a few of his qualities and style of leadership as a person, an adult student and scholar, a politician and statesman and as an adult educator in his various roles in the Tanzanian society and nation-state. Nyerere was born at Butiama village in Musoma District in 1922. He began his national leadership career at the age of 32, on July 7, 1954, when he founded TANU. At the age of 66, he is still leading Tanzanians i.e. for a period of 34 years. He is definitely a seasoned adult educator.

Nyerere was the founder and first and last President of TANU. He was the first Chief Minister and Prime Minister of Tanganyika. He was the first President of Tanganyika and Tanzania. He is the first Chairman of CCM. He was the first Chairman of the Frontline

States. He is the first Chairman of the Non-Aligned States' South-South Commission. He is the founder and Father of the Nation of Tanzania. Above all, the most popular title for Nyerere is "MWALIMU" i.e. Teacher - and indeed he is a professional teacher. However, "Mwalimu", as a titled bestowed on him by the people of Tanzania means more than a classroom teacher. It is a deliberate recognition by the masses of Tanzania in his qualities of leadership and his style of leadership. Nyerere is referred to, by his admirers and critics alike, with many designations such as Mwalimu, President, Chairman, Socialist, Democrat, Nationalist, Villager, Academician, Poet, Writer, Politician, Revolutionary and Statesman. And indeed, Nyerere embraces all these designations.

Those are designations which to some extent reveal his qualities of leadership and style of leadership, as he fits quite well in all those situations without any difficulty or problems of adjustment. He is a peer and leader in each of those situations. Nyerere is a political cadre and party activist of the highest calibre in Tanzania's political spectrum. At the world stage, he is both a statesman and a tactician who is admired and respected by his friends and his critics. He is a seasoned adult educator too. Here are a few things other people say about him:

A.J. Fox states:

"As Mwalimu, Nyerere's unique contribution has been to find a way of communicating challenging and complex political ideas in a language which is direct, clear and rich in the metaphors of old Africa. And as Mwalimu, we find him in his speeches and articles returning again and again to themes first presented in his key policy papers - restating, elaborating, trying to clear up misunderstandings and misinterpretations" (15)

John Fox adds:

"But Nyerere has perhaps more than an other political leader, explicitly emphasized the importance of adult education and commented on appropriate methodology" (16)

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15. A.J. Fox "Julius Nyerere" in INTERNATIONAL BIOGRAPHY OF ADULT EDUCATION (ed.) Thomas, J.E. and Elsey, Barry: Nottingham: Studies in the Theory and Practice of the Education of Adults, 1985, p.463.
 16. Ibid., p.463.

Richard Cox, a British freelance journalist who has travelled extensively in Africa, asserts:

"He has a way of listening attentively, watching closely with his head on one side giving a half-serious laugh as a point is made and then coming back with a deliberate but nonetheless whiplash answer."

This wry and penetrating humor, rare in Africans, is one of his greatest traits. It comes out often whether he has first settled down rather shyly, to discussion with a small group of strangers, or whether he is at his most formal in the Legislative Assembly. He uses humor to cool people down, to make a point forcefully without emotion, and it is a potent weapon.

The ability to turn ideas inside out, putting them subtly but clearly into a new perspective, is one of his best qualities as an orator.

It is with his choice of words that he controls a crowd, rather than with gestures. When he walks into a big rally he will raise one hand lightly in greeting and acknowledgement, then sit down on the platform, looking rather small and insignificant.

But once Nyerere starts to speak, he dominates. His voice drops to a lower key than normal, a burning gleam comes to his eye and he talks slowly and deliberately, elaborating and explaining until satisfied that he is understood. He is still the same person, though - still humorous and, as one man put it, "He calls forth a lot of happiness"

In spite of this geniality he can be tough and unflinching."
(17)

Writing to his former lecturer and personal friend, Professor George Shepperson of Edinburgh University where he studied for ordinary M.A., Nyerere himself explains how he prepared himself for his political career. He explains:

"My period at Edinburgh was most useful. My studies were easy. A reasonable application made certain that I would collect my pass certificates. I had never intended to pursue a strenuous course of studies and the subjects I chose enabled me to get a fairly broad course of study without bothering too much about the details of a specialist. Had I the inclination to take an Honours degree I should have liked to take one in Philosophy."

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17. "Nyerere seeks a middle way for Africa" in NEW YORK TIMES MAGAZINE, December 3, 1961, p.29.

As a result of my choice of subjects I found that I had ample time to read many other things outside my degree course, and I did. I also spent a great deal of time arguing with fellow students about everything under the sun except Marxism (which is above!). I did a great deal of thinking about politics in Africa....

As I have already said my studies at Edinburgh allowed me ample time for thinking. I evolved the whole of my political philosophy while I was there. I wrote a manuscript on race and politics in East Africa while I was at Edinburgh. I regret that I cannot trace that manuscript now. But in it I expressed for myself what I have since been trying to put into practice." (18).

The above two quotations by John Fox and Richard Cox were written at two different historical periods, i.e. Cox describes Nyerere of 1961 while Fox describes Nyerere of 1985. Nyerere describes himself in 1963. In fact, Nyerere later found his manuscript on "the race problem in East Africa". It forms Chapter One of his book "FREEDOM AND UNITY/UHURU NA UMOJA" which was published by the O.U.P. in 1966. Nyerere registered himself for the ordinary M.A. degree at Edinburgh University in the summer academic year of 1949 and graduated on July 4, 1952. He was the first Tanzanian adult student to be admitted for a degree course in the British and Scottish universities. As Nyerere himself states, he wanted to be ageneralist not a specialist. The author interviewed Professor George Shepperson in Edinburgh and examined Edinburgh University annual calenders from 1949 to 1952. The author is convinced that Nyerere chose and studied the following subjects.

- (a) English I: It was taught by Professor W. Renwick.
- (b) Moral Philosophy: It was taught by a notable Christian Socialist who might have influenced Nyerere's socialist thinking.
- (c) Political Economy I: It was taught by Professor Alexander Gray who eventually wrote a book on the history of socialism. It seems to the author that Nyerere read that book too.

- (d) Social Anthropology I: The course was taught by Dr. Kenneth Little and Dr. Ralph Piddington, an Australian citizen.
- (e) British History I: The course was taught by Professor Richard Pares.
- (f) Constitutional Law I: The course was taught by Professor Laurence Saunders.
- (g) Economic History I: It was taught by Arthur Birnie.

Finally, the retired Professor George Shepperson, writing about Nyerere in 1985, expresses his views quite vividly. In his article entitled, "The Bright, Good-humoured Student" he states:

"Julius Nyerere came to Edinburgh, I believe, not to practise politics but to learn and to work out his philosophy of life. He deliberately chose to take a general degree with a variety of subjects, for this purpose.

Language and literature, politics and philosophy, socialism and scholarship: they all had their place in Julius Nyerere's many-sided activities as a student in Scotland between 1949 and 1952. But he always left himself time for one further essential activity: the forming of human relationships. To one Edinburgh household he became a "second son". However, many of his Scottish friends and acquaintances are, alas, now dead. I think particularly here of his warm relationship with that great Scottish fighter against apartheid, the late Reverend Kenneth MacKenzie, a Church of Scotland minister with long experience in Africa.

During my own acquaintance with him in his student days, I remember that he lent me a manuscript which he had written on race and politics in East Africa. In it, as he told me later, "I expressed for myself what I have since been trying to put into practice". As Julius Nyerere moves towards retirement, some of the wise words in that document, I feel, are very valid: "A world seething with hatred is an intolerable place to live in. But we cannot reach the goal by hypocrisy or wishful thinking. We can only do it by honest thinking, honest talking and honest living." (19)

While Professor George Shepperson is one of those non-Tanzanians who is definitely an admirer of Nyerere, Andrew Coulson is definitely Nyerere's critic. Probably Coulson is one of those non-Tanzanian writers who claims to be an "authority" on Tanzanian

19. George Shepperson in AFRICA EVENTS, Special Issue, London, October, 1985, p.36.

affairs. This is what he writes about Nyerere, in his book,
TANZANIA: A POLITICAL ECONOMY:

"Romanticizing Nyerere and writing a history of Tanzania around a biography of him, is even less illuminating. A reader of Cranford Pratt's *The Critical Phase in Tanzania 1945-1968: Nyerere and the emergence of a Socialist Strategy*, the result of many years' thought about Tanzania, comes away with an impression of Nyerere as a far-seeing superman who can do little that is wrong. But this does not square well with the 'villagization', the increasing power of the officials, and the 1978 expulsion of more than 400 students from the University of Dar es Salaam. Nyerere was informed about these, and contradicted several of his earlier ideological statements. And therein lies the clue to his position: for as well as being an active executive President, he is a creator of ideology for the new ruling classes in Africa (Nellis 1972). Not all that he says is internalized; prescriptions that are too demanding are dropped, and he is not the only source of ideology. But for a clear understanding of Tanzania - and indeed of Africa today - it is necessary to separate Nyerere the producer of ideology from Nyerere the President of Tanzania." (20)

Nyerere needs no one to defend him. Every Tanzanian knows that Nyerere is not a saint but a human being who is subject to error. Nyerere himself has again and again told Tanzanians when some decisions on matters of the State have ended in failures. Equally, he has always told Tanzanians when certain decisions have brought successes. Here is one of many of Nyerere's honesty and frank statements:

"The definition of a Just Society which Tanzania has adopted for itself is that laid down for a Socialist Society in the Arusha Declaration.

Tanzania is not now a Just Society any more than it is a Socialist Society. But our Party and our Government have been honest in their attempts to try to move towards greater justice for all Tanzanians. And they have been seen to be honest in trying to move in this direction.

It is this which has allowed our people to remain united, and to retain their faith in our society and its leaders. And they have remained united through a long period of very great national and personal economic difficulties. They have done so despite the dishonesty and even betrayals of some of our leaders and despite our failures. For our society was moving - albeit slowly - in the direction of greater Justice and greater

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20. Andrew Coulson, *Tanzania: A Political Economy*, Oxford Clarendon Press, 1982, p.5.

Equality, and the people have judged their leaders to be sincere in action as well as in words when they declare social Justice as understood by Tanzanians to be their goal. The result has been the stability and peace we have enjoyed in Tanzania." (21)

In addition, Nyerere explains, operationally, how matters of State and Party are handled in Tanzania.

"First, our people are politically conscious - resulting from long term political education. Secondly, we have a Parliament and House of Representatives where the problems of the people are discussed openly and without fear. Thirdly, we have a good number of Party members and leaders who have remained very active. And fourthly, we have a Government and Party press which has drawn attention to faults and problems as well as successes.

As a result, our democracy has been maintained. And to strengthen that democracy further, the Party has begun to correct its faults." (22)

Nyerere concludes this debate by his remarks in his speech on the 20th anniversary of Arusha Declaration and 10th anniversary of CCM on 5th February, at Dodoma, in 1987. He asserts:

"For twelve years we had a One Party State with Two Parties. On 5th February 1977 we put that right. Chama cha Mapinduzi was born.

That marked a very important step for Tanzania. It reduced the opportunity for dangerous intrigue against the independence and unity of our nation. Unity in Tanzania was strengthened further. And thus to some extent the weakness of Africa was reduced. Few people in the world have noticed the great success of that move. For it is only when you fail that the rest of the world comments. Yet CCM has already proved its worth" (23)

[Emphasis is by the author]

The author's assertion on Nyerere is a straight one. Nyerere's greatest quality of leadership lie in his simplicity and charisma. Nyerere is a simple and humble person. He definitely hates

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21. Nyerere, J.K., by J.K. Nyerere, Chairman of CCM at the Opening of the National Conference, Dodoma, 22nd October, 1987, p.6.
 22. Nyerere, J.K., SELF-GOVERNMENT IS SELF-RELIANCE, Dodoma: CCM, 5th February, 1987, p.3.
 23. Nyerere, *ibid.*, p.1.

pomposity both in his life style and his leadership style. He has a great sense of humour and kindness. Yet he is a strong-hearted leader. He is not harsh but touch in either defending all those things he believes in. He argues with critics but does not shout. He listens attentively but he debates convincingly. He has a great ability of communicating his deep-rooted convictions and beliefs across to other people; and he has the ability of explaining delicate and difficult issues in simple and clear language. His simplicity has earned him another attribute, "ni mwenzetu" i.e. he is referred to as one amongst his fellow leaders and countrymen. His charisma has made him a hero in several instances of Tanzania crises e.g. the 1964 army mutiny; the 1965 German-Tanzania diplomatic crisis; the 1965 Southern Rhodesia UDI; the 1979 Iddi Amin invasion of Tanzania and so on. His love and great respect of the common man in the street has enabled him constantly to keep in touch with the masses at the grassroots by several means. For that reason he is a well-informed leader about problems and difficulties facing his countrymen. His frankness, sincerity and honesty are based on his youth upbringing in the culture and customs of his Zanaki tribe which he brings out in his public speeches. Besides, he is a devout Roman Catholic Christian. The author contends that both his mother and the church have played a major role in shaping his character, qualities of leadership and his cooperative style of leadership. Thus his strong views and faith in human equality and national unity, as the basis of national development, are deep-rooted both in his religious faith and his political ideology. More than any other person in Tanzania, Nyerere has, definitely, created, reshaped and consolidated the Tanzanian society and State, i.e. the Party, the Government and the masses. Hence, to understand Nyerere is to understand Tanzania. The author wishes to insist that Nyerere never made either Party or Government decision alone. He always operates within the Party and Government structures described in detail in section 3C above.

5. A NOTE ABOUT THE BACKGROUND OF THE AUTHOR

The author was born in 1935. His parents were Lutheran Christians. However, he was not baptized until he was 17 years of

age because he grew up in the hands of a non-Christian grandmother, a strong-willed lady who had witnessed the Belgian soldiers and the German soldiers fighting near her village during the First World War. She was the first strong influence on the author's mind on the arrival of the first German colonialists in Bukoba in 1890 and their cruel rule by using "Kiboko" i.e. a hippo can to instil discipline and obedience among the Africans. She also told the author how the first European missionaries got land for setting up a mission station from the chief of Kianja chiefdom. All these tales intensified the author's desire for further investigation.

The author's father and three uncles were recruited in the King's African Rifles (K.A.R.) in 1940 when the Second World War broke out. Two of them returned in 1946. These ex-K.A.R. returnees were the second source of the author's enquiring mind. They came home somehow changed. They could speak "broken" English in his village, a language admired and feared in rural Tanzania because it was a "Mzungu" language - a language of the white man and a ruler with a feared powerful weapon - the gun. These ex- K.A.R. servicemen represented the "Mzungu" almost in aspects except his white skin. They brought military uniforms; tinned beef and fish, biscuits and a kit-bag that carried various items such a military knife, water bottle, etc. All these items were brought in the village for the first time. Their discussions and behaviours had changed too. They told about countries in East Africa, in the Middle East and in the sub-continent of Asia - India, Pakistani, Burma - where "Baniani" Indians who were already in Tanganyika as traders. They talked about "uhuru" (independence) i.e. political ideas of removing the British District Commissioner. "How could this happen?" the villagers asked since they had no guns.

In the author's chiefdom, certain new strange ideas arrived too from 1947 onwards. Kianja Labour Association (KLA) was formed. It was a local political pressure group that wanted the political powers of the chief to be transferred to them. This was, of course, political agitation, and the author's division of the chiefdom was a strong hold. Soon after KLA transformed its members into Tanganyika

African Association (TAA). In fact, the local leaders of KLA and TAA later on became members of the Tanganyika African National Union (TANU) and the African National Congress (ANC) in the late 1950s. Obviously, this was training ground for the author's interest in politics. The author began attending political rallies, and it was at one of these rallies, in 1953 at Kamachumu when the first ever tear-gas was used in Tanganyika, by the British rule, to break such a political gathering.

The author began school in a Lutheran mission Ikoko "bush school" in his Bunywambele village in 1948, at the age of 13 and went through catchmen classes until he was baptized four years later. He witnessed the bitter rivalry among Protestant and Roman Catholic missionaries and their African Christian followers. Besides, he witnessed how the Moslem children were segregated and in fact barred from mission schools because of their religion. As the author studied through mission District School, Secondary School and Teacher Training College, he discovered a lot of contradictions and discrepancies between the teachings of the Bible and the actions of the European missionaries to the Africans. It was even worse for the author when he worked as a mission teacher for seven years under Swedish Free Mission. This expanded the author's enquiring mind. It was during this period that he came in contact with British administrators. This too gave another inspiration to find out the motives of the "Mzungu" in education, religion and politics. The author, worked as a headmaster of a Middle School in independent Tanzania before he was selected to attend a nine-month long political education course at Kivukoni College in 1969. Luckily, he was also selected to join the first ever three month adult education and political education short course held again at Kivukoni College, in 1970. From that year, the author has been very active in both adult education and political education at the district, regional and national levels as an Adult Education Coordinator in the Directorate of Adult Education (DAE), Assistant Secretary TANU Headquarters and at the same time a Tutor at Kivukoni College, a District Councillor and Member of Parliament of Muleba District. The author believes that his personal involvement and experience in all these fields have given him both the inspirations and strength to embark on this study.

CHAPTER ONE - REFERENCES

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CHAPTER TWO

THE PEOPLE AND LAND OF TANZANIA

INTRODUCTION

"For those with the courage to aspire, to believe and to work, Tanzania is a challenging and exciting land..." (1) The development of a country is brought about by people, not by money. Money and the wealth it represents, is the result and not the basis of development. The four prerequisites of development are different; they are (i) People; (ii) Land; (iii) Good Policies; (iv) Good Leadership." (2)

[Emphasis is by the author]

This Chapter gives a brief summary about the land and people of Tanzania by stating a few facts on the geography, population, history, politics, economy and education. Education, in any country, is cultural-bound i.e., the education of a given country cannot be separated from its cultural heritage, its history and its political and economic systems. The educational system of Tanzania - be it the school system or the adult education system - is bound-up with all these factors. As the Arusha Declaration states, the prerequisites for national development are the people; their land; their good national policies and their good and trustworthy leadership. Therefore, to understand the past will help us to understand the present situation and the future trends in the development strategies of Tanzania. The success or failure of an adult education coordinator who was sent out in a certain district or region in Tanzania in 1970 depended, as other chapters will confirm, on his thorough grasp of the interrelated factors of that particular area of Tanzania. For instance, the handling of adult education programmes in areas with a highly Moslem influence is quite different from an area with a highly Christian influence although the national policies are the same. Similarly adult education programmes in pastoral-nomadic areas are organized quite

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1. Nyerere, J.K., FREEDOM AND UNITY/UHURU NA UMOJA, DSM: O.U.P., 1966, p.22.
 2. Nyerere, J.K., FREEDOM AND SOCIALISM/UHURU NA UJAMAA, DSM: O.U.P., 1968, p.243.

differently from agriculture and permanent settled areas. Other factors such as density and distribution of population, rainfall and ecology, tsetse-infested areas or flood-prone areas have adverse effect on adult education as well as on all other developmental programmes. In a huge country like Tanzania some of the physical features which will be briefly mentioned have a strong bearing on communications. They affect the implementation of adult education programmes like the distribution and delivery of materials and equipment; supervision and payment of honoraria; and even may interrupt national evaluation tests.

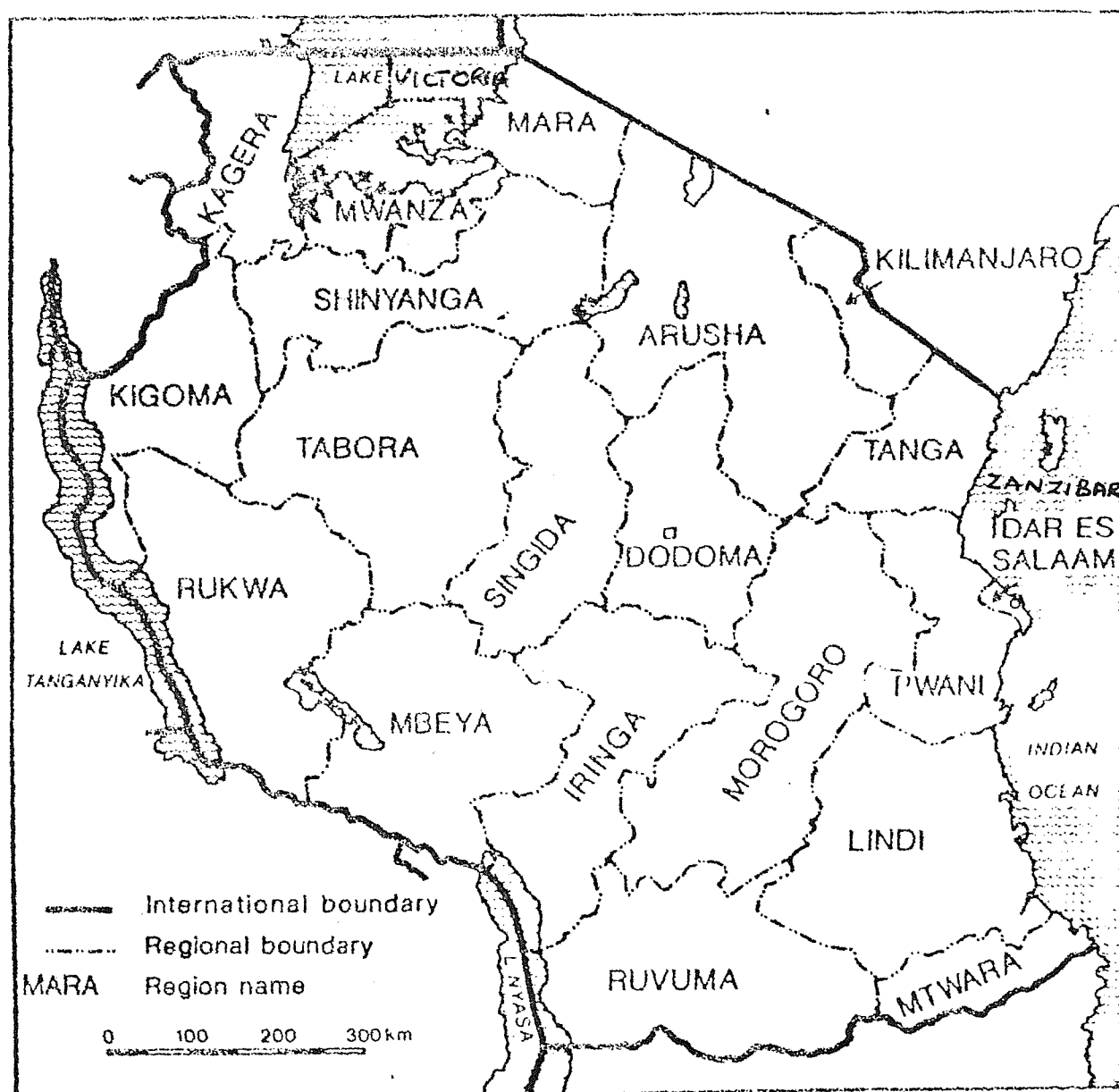
1. GEOGRAPHY

A. AREA AND LOCATION

It is true that the United Republic of Tanzania is "a challenging and exciting land". It covers an area of approximately 945,000 square kilometres (363,708 sq.mi.) of which Mainland Tanzania is 939,393 square kilometres (362,700 sq. mi.) including 51,800 square kilometres (20,000 sq. mi.) of inland water; and Tanzania Zanzibar is 1,658 square kilometres (640 sq.mi.). Tanzania is over three times the size of Great Britain and Northern Ireland; and has almost the combined size of Kenya, Uganda, Rwanda, Burundi and Malawi. It is even bigger than Mozambique, Zambia and Nigeria. It is situated between the Great Lakes of Central Africa [Victoria, Tanganyika and Nyasa] and the Indian Ocean. With Uganda and Kenya, Tanzania forms East Africa - formerly under the British colonial rule - which are now independent republics. Tanzania lies 2° south of the Equator. Its borders include the Indian Ocean in the east; the Republic of Kenya in the north; the Republic of Uganda in the north-west; the Republics of Rwanda, Burundi and Zaire in the west; the Republic of Zambia in the south-west; and the Republics of Malawi and Mozambique in the south. It has a coastal line extending for distance of 800 kilometres (500 miles) from the Unga River in the north to the Ruvuma River in the south.

MAP 1

TANZANIA



REGIONAL ADMINISTRATIVE BOUNDARIES

SOURCE UNICEF Tanzania Annual Report, 1986.

B. TOPOGRAPHY

"The two extremes of topographical relief of the whole continent of Africa lie within the boundaries of the Territory - the massive snow-capped Kilimanjaro rising to 19,565 feet above sea-level and the deep trough-like depression filled by the waters of Lake Tanganyika, the world's second deepest lake - but it is in general a land of plains and plateaux. Along the coast lies a plain, varying in width from 10 to 40 miles, behind which the country rises gradually to the plateau which comprises the greater part of the hinterland. Isolated hills and minor mountain ranges and some imposing mountain massives exist in widely scattered parts of the Territory but the dominant topographical feature is that of flat or gently undulating plains. The great central plateau, which for the most part maintains an altitude of some 4,000 feet and is sharply defined along both its eastern and western margins by a series of steep-sided and deeply eroded escarpments, falls sharply to the west to the level of the lakes (Tanganyika, 2,534 feet; Nyasa, 1,607 feet; Victoria 3,717 feet), which lie in the trough of the Great Rift Valley. Along both the eastern and western escarpment-edges the plateau has been elevated to form long but relatively narrow belts of high country, rising in several places to over 7,000 feet, each of which has only two noteworthy breaks in its entire length. The eastern belt is breached by two rivers, the Great Ruaha in a narrow and precipitous gorge and the Mkondokwa in a more mature and evenly graded valley. In the west the fringe of high country bordering the plateau is cut by the valley of the Malagarasi River. This valley provides a drainage inlet to Lake Tanganyika from a large part of the central plateau and thus extends the Congo-Atlantic drainage basin to within about 350 miles of the Indian Ocean. The Karema Gap, further south, is undoubtedly of tectonic origin and may possibly at one time have formed a water link between Lake Rukwa and Lake Tanganyika."(3)

The dominant topographic feature of the country is the "miombo" plains of central Tanganyika which are flat or undulating plains of thorny bushes and whose altitude hardly rises 4,000 feet above sea level. Lakes Natron, Manyara, Eyasi and Rukwa lie in the eastern arm of the Great Rift Valley; while Lakes Victoria, Tanganyika and Nyasa lie in its western arm.

The eastern Rift Valley escarpment is high land stretching from the Arusha-Kilimanjaro through the Usambaras, the Ulungurus,

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3. TANGANYIKA TERRITORY REPORT 1948, Colonial, No.242, London: HMSO, 1949, p.1.

or into the Great Lakes according to the relief of the land. The rivers on the eastern escarpment like Pangani, Wami, Ruvu, Rufiji, Great Ruaha, Matandu, Mbemkuru, Rukuledi and Ruvuma empty their water in the Indian Ocean. The rivers on the western escarpment empty their water into Lakes Victoria, Tanganyika and Nyasa. These are rivers Mara, Kagera, Malagarasi, Rungwa, Songwe and Ruhuhu.

Tanzania has wonderful and interesting natural features too. These include the highest mountain in Africa, Kilimanjaro; the second deepest lake in the world, Tanganyika; the second largest inland water mass, Victoria; and the most populous wildlife concentration in the world, the Serengeti Plains and the Ngorongoro Crater, apart from also having the most beautiful beaches along the coastal belt of the Indian Ocean. All these are a natural heritage and beauty that Tanzania and the world admire.

C. CLIMATE AND VEGETATION

"The climate of the Territory is determined by its latitude and its position relatively to the warm Indian Ocean, but it varies greatly according to height above sea-level. Roughly, four climate zones can be distinguished, though even in these, considerable local variations are to be found.

- i) The warm and rather damp coast region with the immediately adjoining hinterland. Here conditions are tropical and although by no means unpleasant during the whole of the year, it is very trying just before and during the rainy season when the heat is excessive and the atmosphere very humid.
- ii) The hot and moderately dry zone between the coastal strip and the central plateau (300 to 2,000 feet). This zone is characterised by low humidity of atmosphere, less rain and a temperature rather lower than on the coast but with great daily and seasonal variations.
- iii) The hot and dry zone of the central plateau with an altitude varying between 2,000 and 4,000 feet. The climate of this zone shows considerable variations but its prevailing characteristics are low humidity, small rainfall and a fairly high mean temperature, with great daily and seasonal variations, sometimes exceeding 30°F daily. The heat is dry and not so trying as the moist, steamy heat of the coast, and the nights are almost invariably cool.

- iv) The semi-temperate regions around the slopes of the mountains Kilimanjaro (19,565 feet) and Meru (14,490 feet) in the northern part of the Territory, the Usambara Highlands in the north-east, the Ufipa Plateau in the south-west, and the mountainous areas to the north of Lake Nyasa and extending in the north-easterly direction to Iringa (5,000 to 10,000 feet). Frosts occur at the higher altitudes and the nights are cold." (4)

Tanzania is a land of contrasts, not only in its size and population, but even in its climate and vegetation which are determined by topography and have great influence on soil texture and population distribution and occupations. The main vegetational forest types are five: (a) the mangrove forests in the tidal waters along the coast and in the river estuaries; (b) the evergreen forests in the heavier rainfall areas of the coastal belt extending about one hundred miles inland; (c) the savannah grassland in the drier areas of altitudes between 1,000 and 4,000 feet above sea-level; (d) the tropical forests at low altitudes in high rainfall areas or as gallery forest along the banks of perennial rivers; and the temperate rain forests at high altitudes between 5,000 and 10,000 feet in the mountain ranges of Meru, Kilimanjaro, Usambara, Ulunguru, Uzungwa, Rungwe and Livingstone. Approximately 19,000 sq. miles of Mainland Tanzania or one-third of the country is covered by the "Miombo" scrubland whose prominent features include thorny bushes, boabad trees and mininga hard woods. Thus, climate ranges from tropical to semi-desert; and vegetation ranges from soft wood forests to hard wood forests. The adult educator, in Tanzania realizes that climate and vegetation affect his work since they influence choice of economic and social activities of his clientele, the adult population. Although the chief occupations of the people are agriculture and animal husbandry, additional economic and social activities are determined by climate and vegetation as well. In forest areas some people also engage themselves in tree-felling and carpentry. In areas where there are rivers, natural lakes, man-made lakes (e.g. Nyumba-ya-Mungu and Mtera dams) and along the Indian Ocean some people become fishermen.

Seasons also influence the adult population's activities. Tanzania has two major seasons, i.e., the dry season and the rainy

4. Tanganyika Territory Report for 1948, *ibid.*, p.2.

season. The rainy season begins in October/November and continues until April/May. It is divided into the short rains (vuli) and the heavy rains (masika). The dry season (kiangazi) begins in May/June and ends in September/October. The coastal rains are influenced by the monsoon winds. Certain programmes of adult education are planned and implemented with seasonal variations in view. For instance practical work of agricultural subjects is carried out during the rainy seasons to enable the adult learners to experiment the theoretical knowledge contained in their primer or reader relevant to their particular economic activity. Briefly stated, during the dry season, adult education classes deal with the theoretical knowledge; and during the rainy season, adult education classes concentrate on practical knowledge. In fact, this is the essence of functional literacy, as interpreted and practiced in Tanzania.

D. POPULATION

The peopling of Mainland Tanzania can be traced many centuries back during massive migrations of races within Africa before the arrival of aliens from other continents. Tanzania Mainland is peopled by over 120 tribes and other minority communities. These tribes have their origins in several races like Negroes, Hamitics, Nilotics and Bantu. Most of these tribes are of Bantu-speaking stock such as the Sukuma, Nyamwezi, Gogo, Nyakyusa, Haya, Chagga and Makonde. However, there are also several non-Bantu-speakers who belong to the Hamitics. Nilotics and the aboriginal stocks such as the Masai, Luo, Sandawe and Tindinga stocks. All these tribes form the indigenous African inhabitants of Tanzania. There are, however, other alien minority communities who have made Tanzania their home-land, and whose ancestors, came to Tanzania over a century ago such as Persians, Arabs, Goans, Indians, Pakistanis and Europeans of various nationalities. All these tribes and minority communities form a single nation-state of over 24 million Tanzanians with a common national language, Kiswahili; common heritage, and forging a new national culture and a new national

TABLE 3GROWTH OF POPULATION OF TANZANIA MAINLAND

YEAR	RACE	MALES	FEMALES	SUB-TOTAL	TOTAL	POPULATION DENSITY PER SQ.KM	GROWTH RATE
1913	African						
	Asian						
	European				4,063,300	13.7	
1921	African			4,106,890			
	Asian			14,991			
	European			2,447	4,124,328	13.7	2.2
1931	African	2,428,216	2,594,424	5,022,640			
	Asian	19,180	13,526	32,792			
	European	5,226	3,000	8,228	5,063,660	14.7	2.2
1948	African	3,560,539	3,847,557	7,408,096			
	Asian	33,216	36,296	69,512			
	European	7,848	9,197	17,045	7,494,653	21.6	2.4
1957	African*	4,166,746	4,498,590	8,668,450*			
	Asian			99,418			
	European			20,598	8,788,466	25.5	2.5
1967	African						
	Asian						
	European				11,958,654	26.0	2.7
1978	African						
	Asian						
	European				17,036,499	26.5	3.2

SOURCE:

Compiled by the author from various Census and Annual Colonial Reports for the relevant years. See notes at the end of the chapter.

ethnic. However, each tribe (5) and ethnic group has not yet discarded its ethnicity and identity in manners, customs and its vernacular languages. The drive for building a national identity is very strong among politicians and academicians alike. Mwalimu J.K. Nyerere clearly states the objective of a new nation-state: being

"... the creation of a nation out of more than 120 tribes, out of peoples of different religions and different social groups, and a nation in which race [and tribe] is of less importance than a record of service and an expected ability to give service". (6)

Besides, the academicians in Tanzania are trying to find new terminologies as the census analysts seem to suggest:

"As a working definition, we understand "tribe" to mean a group of persons who share the same cultural system, including language, who claim a common origin and live on the same territory, very often with a common political system." (7)

It should, however, be said that very strong tribal Kingdoms like those of Uganda, Ghana and Nigeria never developed in Tanzania. Besides, neither was there a simple indigenous nor foreign religion that had influence on Tanzanians. On the contrary, Tanzania has a very strong national unity. The following factors contributed to its growth. Firstly, Tanzanian tribes did not have highly centralised, unified and with a single powerful chief or ruler like the Kabaka of Buganda in neighbouring Uganda. Even among tribes where traditional rulers existed like in Buhaya, Nyakyusa, Chagga, Nyamwezi and Sukuma the chiefs were divided into smaller kingdoms each chief having a central authority over a few thousand people of a large tribe.

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5. The concept of a "tribe" or "kabila" is causing some concern among socialist revolutionary thinkers and writers. The word "community" or "Jamii" is being advocated by writers like Hilary Mapunda, "MAPAMBANO YA MWAFRICA"
 6. Nyerere, J.K., FREEDOM AND UNITY/UHURU NA UMOJA, Op.cit., p.4.
 7. Lucas, S. and Philippon, G. "Ethnic Characteristics" in THE POPULATION OF TANZANIA, BRALUP and Bureau of Statistics, DSM: 1973, p.157.

"Tanzania does not have large, centralised chiefdoms which might have become the focus of ethnic nationalism."(8)

Secondly, religion has never placed a political influence in Tanzania. Major religions include Islam (Mohamedanism) and Christianity. Tribal ancestor worship in a Supreme Being, under various tribal names was the tradition. Thirdly, education domination of one tribe over tribes did not develop though Christian missionary work favoured certain areas than others. It is true that religious education, through various missionary denominations, spread much earlier and faster among the Bahaya, Nyakyusa and Chagga before other tribes. Yet none of these tribes has a population exceeding ten percent of the total population. Definitely, tribal educational arrogance which carries with it social and economic prestige and privilege did not arise nor develop. Fourthly, slave trade, and later estate farming, had created an internal labour mobility and tribal mixture which became another firm base for political unity and national harmony. For instance, the Ha of Kigoma, the Nyamwezi of Tabora, and the Sukuma of Shinyanga and Mwanza have lived in the coastal regions of Morogoro, Dar es Saalam, Tanga and Zanzibar for almost a century, among other coastal tribes, amicably. Fifthly, the Kiswahili language became the lingua franca and a unifying element when the call for "UHURU" was made by TANU.

Tanzania mainland is sparsely populated with a density of population of about 26 people per square kilometre. However, the population is not evenly distributed. The pattern of population distribution and density falls into three major groupings, namely (i) high density zones around mountain ranges in the heavy rain regions of the Lake Regions. Northern Regions, Southern Highlands Regions, Coastal Regions and Kigoma Region of western Tanzania; (ii) moderate to high density zones of some districts in Arusha, Dodoma, Singida regions in north-central Tanzania and some districts in Iringa, Mbeya, Rukwa and Ruvuma regions of the southern highlands and southern Tanzania; (iii) the sparsely populated districts in the "miombo" regions of Dodoma, Singida, Tabora, Mbeya and the Masai

8. Bienen, H., TANZANIA: PARTY TRANSFORMATION AND ECONOMIC DEVELOPMENT, Princeton: New Jersey, Princeton University Press, 1967, p.33.

districts in Arusha region - the Masai plain which stretches from the Kenya-Tanzania border in the north through the central, coast and southern highlands regions to the Zambia-Tanzania border in the south.

Briefly, the 1978 census states that Tanzania had a population of 17.6 million of whom 17.0 million live on the Mainland Tanzania and 600 thousand live in Tanzania Zanzibar. Table 3 indicates population growth from 1913 to 1978. The islands of Zanzibar and Pemba have a very high density of population of over 230 people per square kilometre. While the 1967 census indicated that 6 per cent was urban population and 94 per cent rural population; the 1978 census indicated that 14 per cent is urban population and 86 per cent is rural population. Since the density of population may be regarded as a measure of the demographic pressure on resources, planning and utilization, the adult education coordinator, as a planner and as a developer of the human resources, has to be quite aware of these crucial facts and information to help him in his work. The factors which influence distribution of population such as rainfall; soil fertility; altitude and topography; ecological factors like vegetation and tsetse fly; and historical and political factors like districts with game and forest reserves, have been taken into account by the adult education coordinator. The latter fact can be illustrated by adult educators in such districts as Ngorongoro and Hanang where there are huge game and forest reserves but which live there side by side with peasant farmers and cattle-owners. Besides, the youth and adult population behaviour of the rural and the urban people is quite different. Operationally, therefore, their methods of approach are different as well. In addition, tribal cultures and customs have an important bearing on the success or failure of adult education activities. They must be carefully studied, analysed and catered for in the programmes and class attendance timetables.

2. HISTORY AND POLITICS

"Tanganyika and Zanzibar are neighbours geographically, historically and linguistically; they are neighbours by custom and culture, and by politics. The friendship between the Afro-

Shirazi Party and TANU is well known to you all. The friendship between the leaders of these two Parties did not start yesterday. We have all these reasons to unite; on top of it all we have the overall African desire for unity". (9)

The United Republic of Tanganyika and Zanzibar was born on 26 April 1964 after President J.K. Nyerere, on behalf of Tanganyika; and the late President A.A. Karume, on behalf of the People's Republic of Zanzibar and Pemba had signed the articles and protocols of the Union; and after their ratification by the National Assembly of Tanganyika and the Zanzibar Revolutionary Council. The name, "TANZANIA", which was christened to the United Republic on 29 November 1964 after a nation-wide search - through a national competition and selection committee - signified the birth of the young nation-state. Both Tanganyika and Zanzibar had a similar historical and political past, i.e. slave trade; foreign invasion and colonialism by Arabs and Europeans; migration patterns of her peoples; and the unifying language of Kiswahili.

However, for reasons of clarity and in-depth discussion, each side of the union is sometimes examined and analysed separately or together as the need arises.

"There has existed on the coast of East Africa an ancient civilization from very early times. It is known that the natives of East Africa had trade connections with Arabia and India before the beginning of the Christian era, and that there was a regular migration from South Arabia to South Africa. It is also probable that such localities as the Lamu Archipelago, Mombasa, Tanga, Pangani, Dar es Salaam and Kilwa, which offer obvious advantages as ports, were repeatedly occupied before the oldest civilization of which there is any record." (10)

Hence, the historical survey of Tanzania begins to be known through Greek, Persian and Arab writers, travellers, traders and colonizers from about the second century after the beginning of the Christian era. The first active Oman Arab colonization, began in the eighth century as a result of the spread of Islam; normal trade, and slave trade. It reached its peak at the end of the fourteenth century. It was slowed down by the arrival of the Portuguese and the Turks,

9. J.K. Nyerere, 1966, Op.cit. p.292.

10. Report on Tanganyika for 1948, ibid, p.12.

"when in 1498 the first Portuguese expedition under Vasco de Gama sailed along this coast on its way to India". (11). The second Arab colonization, activity and settlement on the East African Coast, began in 1832 when Said bin Sultan, of the Bu Said family from whom the last Sultan of Zanzibar Jamshid Abdallah descended, transferred his capital from Muscat-Oman to Zanzibar. This second period of Arab domination strengthened slave trade and slave routes from the coast to the interior at Bagamoyo, Saadani or Pangani to Tabora and Ujiji-Kigoma in central and western present Tanzania. The slave caravans carrying ivory and skins from the interior then returned to Zanzibar before some slaves were shipped to the Arabian Peninsula, India or the Far East.

The first European colonization began with "the journeys of exploration and discovery" of what was termed the "Dark Continent" of Africa in the nineteenth Century by such travellers as David Livingstone, Henry Stanley, Richard Burton, John Speke and others who were immediately followed in their footsteps by European Christian missionaries. Their message and their role, as stated back in Europe, was simple and straightforward: the spread of Western civilization, christianity and commerce. Thus, the early work of the European Christian missionaries, in East Africa, begins in the 1840s with the acquiring of pieces of land as "mission stations" where Christian religious teaching, secular education, social welfare work and citizenship (government) discipline became the major activities. The inflow of European Christian missionaries from various European nationalities such as Germans, British, Italians, French, Belgians, Portuguese, etc. and from several religious orders, societies and missions, created a state of uneasiness among themselves in Africa and in their homelands in Europe. More importantly, however, was the eagerness and drive of the European nations in Europe to acquire and possess "spheres of influence", especially after Emperor Bismarck came to political power in Germany in the 1870s. The Christian missionary work, in the 1840s was the beginning of adult education for the adults and form education for the children.

11. Report on Tanganyika, 1948, Op.cit. p.13.

The second European colonization of East Africa begins with the rapid journeys of Dr. Carl Peters ("mkono wa damu"), i.e, the arm of blood), who in 1884 travelled secretly into the interior of the present Morogoro and Tanga regions of present Mainland Tanzania and signed twelve "dubious secret treaties" in six weeks with the local chiefs in those areas. These local chiefs could neither read nor write or even understand the German language in which the secret treaties were written. Dr. Carl Peters hurriedly returned to Germany. He presented the treaties to the Imperial German Government in Berlin, led by Chancellor Bismarck, and requested the newly acquired lands to be put under the protection of the Imperial German Government. His request was immediately granted. At the same time, similar "treaties" were being concluded in Africa by other European nationals.

The European colonization exercise was carried out with great speed, intense debate and enormous rivalry, both in Africa and in Europe that it almost brought the European nation-states close to war. In order to dissolve the situation and find a peaceful solution, the Berlin Conference was called in Germany in 1885. The conference, attended by all European nations that had acquired some "spheres of influence" in Africa, cemented the vigorous second European colonization of Africa. They partitioned the continent into colonies, protectorates and dependencies. In reality, the Berlin Conference "legalized" European colonization exploitation and dominance in Africa in all spheres of the African life and culture - a situation that they had intended to be permanent. European colonization in Africa, created a spirit of resistance, resentment and rebellion among the ruled. The "Maji-Maji" rising of 1905-1907, in east-southern Tanganyika against German rule, is a living example. After the Berlin Conference, the Germans named their colony DEUTSCH-OST-AFRIKA (DOA) (12) i.e. GERMAN EAST AFRICA (GEA). Soon after the "Maji-Maji" rising, the First World War (1914-1918) began in Europe between Germany and Italy on one hand; and Britain, France, USSR and their allies on the other hand. War broke out in

12. In Kiswahili, "DOA" means a small dirty spot, i.e. it has a negative connotation.

East Africa between the German and British forces in their bid to protect their "spheres of influence", i.e., colonies. By the end of 1916 most of the GEA colony had been occupied by the British, Belgian and South African occupying forces. The British established "a provisional Civil Administration" in GEA from January 1, 1917 until 1919 when GEA was divided up into three territories: Tanganyika, Rwanda and Burundi by the League of Nations in 1919. Rwanda and Burundi were handed over to Belgium, and Tanganyika was handed over to Britain as mandated territories in 1920.

"By Article 119 of the Treaty of Peace with Germany, signed at Versailles on the 28th June, 1919, Germany renounced in favour of the Principal Allied and Associated Powers all her rights over her overseas possessions, including her East African colony. The Principal Allied and Associated Powers agreed that His Britannic Majesty should exercise a mandate to administer this former German colony, except for the areas of Rwanda and Urundi, for which the mandate was given to the Belgian Government.

In 1920, by the Tanganyika Order in Council, 1920, the office of Governor and Commander-in-Chief of the Territory was constituted. Since then the administration of the Territory has continued to be carried out under the terms of the Mandate until the recent establishment of the Trusteeship System under the Charter of the United Nations." (13)

At this juncture one serious question must be asked. Why did the overall development of Tanganyika - in politics, economic, social, educational and cultural - lag very much behind all those British colonies and protectorates in eastern and southern Africa, for a period of 55 years from the British occupation in 1916 to Tanganyika's independence in 1961? For instance, in December 1926, under the British Mandate Rule, the first Legislation Council for Tanganyika was inaugurated by Sir Donald Cameron, the Governor. No single African representative was nominated to that law making advisory body. This was Sir Donald Cameron's defence for lack of African representation. The 1932 Tanganyika Territory Report states:

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13. Tanganyika Territory Report, 1948, op.cit., p.14. This was during the formation of the League of Nations and the Mandates Commission in 1919. The formal agreement and handing over powers to the Mandatory Powers was signed under Article 22, Part I of the League of Nations Charter.

"The native community cannot be directly represented because for the present a native cannot be found with sufficient command of the English language to take part in the debates of the Council; indeed, to understand what is being said. I speak now, of course, of natives of standing who could speak on behalf of the various tribes of the country. But I do not by any means regard the large body of natives as being altogether unrepresented on the Council. Their interests are directly in the hands of the Secretary of Native Affairs, the Chief Secretary, the Governor himself". (14)

This statement has serious implications on politics, education and, of course, adult education provision in Tanganyika under Britain.

The League of Nations, and its Mandates Commission, had in the Charter insisted on the Administering Authority to safeguard "the paramountcy of native interests" especially on not alienating native land to aliens and on general administration and legislative of the territory. In theory, the British accepted this obligation, but in practice, the Africans were kept out of the Central Government processes due to lack of education as stated above. For this reason the first three Africans to be nominated to the Legislative Council (LEGCO) of Tanganyika were nominated to join the unofficial members in 1947 while three Indians had been on the LEGCO since its inception in 1926. It should be noted, however, that education must not have been the only consideration for Africans having no representation on that advisory and legislative body of the territory. In fact, by 1929 the African civil servants formed the Tanganyika African Association (TAA) to fight for their welfare rights in the territorial colonial civil service. The British principle of "popular representation" neither took roots in the Central Government nor in the Local Government administrative processes from 1916 to the beginning of 1950s when "local councils" or "native councils" were created under the Trusteeship System. It is fair to conclude therefore, that the Mandates System and the Trusteeship System, a period of 55 years, ended in the doldrums for the native population of Tanganyika in almost all the fields of social, educational, political and economic development. However,

14. Tanganyika Territory Report for 1931, Colonial No.81, London: HMSO, 1933, p.9.

several British education policy documents, from 1925 to 1948, claim to have been seriously concerned about African "mass education". These claims can be fully explained in relation to general education and adult education.

The formation of the Tanganyika African National Union (TANU) on July 7, 1954, was the cornerstone and the beginning of Africans' efforts to set their own agenda politically, educationally, socially, culturally and economically, i.e. in all the spheres of their society. The Africans must have been motivated by both the internal situation and by external events happening in other parts of the world. In Asia, there had been peaceful struggle for independence in the Sub-Indian Continent in the 1940s. Then there was the new world outlook of the returned ex-servicemen in 1946 from Asia and North Africa. In Africa, the formation of the Convention Peoples Party (CPP) by Kwame Nkrumah in the then Gold Coast (now Ghana) and its subsequent achievement of independence in 1957 was, definitely, another great inspiration for the people of Tanganyika. Besides, the specific position the people of Tanganyika enjoyed under the terms of the Trusteeship Agreement and the Charter of the United Nations, provided them with an international forum, e.g. the United Nations Visiting Missions, the right to petition and the annual reports on Tanganyika by the Administering Authority. Kiswahili language, more or less known country-wide, provided another powerful unifying factor, i.e. the advantages of a common language in any country cannot be over-emphasized but in Tanganyika, with over 120 tribes, the capacity to communicate as a unitary entity is a very powerful vehicle for national unity and national action. These were some of the major factors that enhanced the work of TANU. As we shall examine and analyse in other chapters, TANU's constitution spelt out clear objectives on politics, ideology, education, economy, labour and all other social questions. Hence from 1954 to 1961, the history of Tanganyika is centred on the "UHURU" struggle between TANU and the British Administering Authority through the Governor, in Tanganyika, the Secretary of State for the Colonies in London and the United Nations system in

New York. (15) Probably, as a step to contain Mwalimu J.K. Nyerere, the Governor, Sir Edward Twining nominated him as a member of the Legislative Council in 1954 and 1957, but Mwalimu J.K. Nyerere, although he became a member for a short time, found his nominations incompatible with TANU's aims, objectives and aspirations. So he resigned to continue his role as the leader of the Opposition Party (TANU) although it had no seat in the Tanganyika Legislative Council until the first General Elections of 1958/59. TANU won all the African contested seats except one which was won by an independent candidate but a TANU supporter. Two other political parties were formed: The United Tanganyika Party (UTP) which was British colonial government initiated party in 1957; and the African National Congress (ANC) which was formed by a splinter TANU leader after the 1958 Tabora TANU National Conference over tripartite voting system introduced by the British Colonial Rule. But both of them failed to get mass support in terms of membership during the first two-phase general election of 1958/59 and subsequent elections. They died a natural death. TANU grew stronger in popularity and membership. It won the 1960 general election which was the last election under the British colonial rule before independence was achieved on December 9, 1961. The next major events, in the first ten years after independence were five:

- a) Tanganyika became a Republic within the British Commonwealth on December 9, 1962.
- b) Tanganyika launched her first Five-Year Plan for Social and Economic Development for 1964/65 - 1968/69 as the first of the long 15-year development plan that was planned to be completed in 1980 with far reaching aims and objectives in all sectors of the national fabric.

15. Mwalimu J.K.J. Nyerere, as President of TANU visited New York and London in 1955, 1956 and 1957 where he discussed the Tanganyika independence issue in the Trusteeship Council, the U.N. Fourth Committees and Members of the British Parliament. See J.K. Nyerere, 1966, op. cit., chapters 3, 4, and 5, p.35-47.

- c) The Republic of Tanganyika and the People's Republic of Zanzibar and Pemba formed a Union - a new nation-state of the United Republic of Tanzania on 26 April 1964.
- d) On 5 February 1967, TANU declared its new ideology and philosophy of "UJAMAA NA KUJITEGEMEA" in the now world famous declaration, "THE ARUSHA DECLARATION OF SOCIALISM AND SELF-RELIANCE". It is a declaration of an ideology and the philosophy of implementing it. In fact, the Arusha Declaration is divided into three parts: the ideology (SOCIALISM); the philosophy (SELF-RELIANCE); and the leadership code (MIIKO). The leadership code is a set of expected standards of behaviour that every Party leader, from the ten cell leader to the National Party Chairman, has to conform to. The declaration spells out, in detail, the principles envisaged in the ideology and the method for its implementation through "self-reliance"; and the resolution states the standard yardstick for evaluating a Party member's commitment to the ideals and ideas of "UJAMAA" in the Tanzanian context. The Arusha Declaration is a pronouncement of intent for, and a commitment to the building of a socialist society in Tanzania based on the African traditional socialist principles of justice; equality; democracy; common ownership of the means of production, exchange and distribution; work; and community social security. These principles are clearly expounded by Mwalimu J.K. Nyerere in his booklet, "UJAMAA - THE BASIS OF AFRICAN SOCIALISM" written in 1962, during his period of release from Government Office as Prime Minister of Tanganyika, when he concentrated all his energies on TANU work, as its President. Mwalimu J.K. Nyerere states:

"Socialism, like democracy, is an attitude of mind. In a socialist society it is the attitude of mind, and not the rigid adherence to a standard political pattern, which is needed to ensure that the people care for each other's welfare. In the individual, as in the society, it is an attitude of mind which distinguishes the socialist from the non-socialist. It has nothing to do with the possession of wealth. (16)

And he clearly explains:

"our first step, therefore, must be to re-educate ourselves; to regain our former attitude of mind. In our traditional African society we were individuals within a community. We took care of the community, and the community took care of us. We neither needed nor wished to exploit our fellow men. And in rejecting the capitalist attitude of mind which colonialism brought into Africa, we must also reject the capitalist methods which go with it."(17)

The Arusha Declaration, therefore, was the chief turning point in the Tanzanian political, economic, social and cultural transformation from capitalism towards a transitional period to socialism. As we shall explain later in other chapters, the chief weapon chosen for the transformation process of the Tanzanian society was to be education both for the children and the adults.

- e) On December 31, 1969, in his New Year Eve speech, President J.K. Nyerere declared "1970 ADULT EDUCATION YEAR". This was a TANU Central Committee decision which the Government of Tanzania had to implement immediately from 1970 onwards. That speech entitled "EDUCATION HAS NO END/ELIMU HAINA MWISHO" was a new milestone in the revolution of adult education in Tanzania. It became a focal point whereby all the Party, Government and public and private institutions in Tanzania were fully mobilized and deployed for the eradication of illiteracy. In fact, the Universal Primary Education (UPE) programme was brought forward from its earlier planned implementation date of 1989 to 1977 in order to eradicate the source of illiteracy by providing basic education to the children and the adults alike.

For a period of twenty years, from 1967 to 1987, the political leadership in TANU/ASP, and as from 1977, CCM has been issuing policy directives on the provision of education, health, water, childcare, etc. Both the Tanzania Government and the Zanzibar Revolutionary Government have adapted and adopted policies and strategies for the implementation of the Party ideology and policy guidelines. Four major political events took place during this period:

17. J.K. Nyerere, *ibid.*, p.166.

- a) The formation of CHAMA CHA MAPINDUZI i.e. the Revolutionary Party - on February 5, 1977, out of a merger between TANU and ASP political parties, completed the ideological and political progress in Tanzania. It means then that all political debates and decisions are conducted by one political party instead of two parties in a nation-state which has one party political system. This abnormality was eradicated. This step has been quite useful in the strengthening of the Union and of the Party, especially during a political crisis like that one of January 1984 in Zanzibar when both the Union and the Party unity were threatened by separationist ideas brought to the surface in what was termed "political air pollution" in Zanzibar. The political blame and responsibility was borne by Aboud Jumbe Mwinyi who was then the Vice-Chairman of CCM, the Vice-President of Tanzania, the President of Zanzibar and the Chairman of Zanzibar Revolutionary Council. He resigned, of his free will, all his Party and Government posts. Therefore, a national political crisis was avoided and the nation-state has remained united, and peaceful and stable in its 27 years of "UHURU".

- b) Another major event of this period is on the constitutional changes which took place in October 1984. The Union Government constitution of 1977 and the Zanzibar Revolutionary Government constitution of 1979 were drastically amended. There are five major constitutional changes. Firstly, the minimum age for a person to be nominated and elected President of Tanzania or of Zanzibar has been fixed at 40 years. Secondly, the President of Tanzania or of Zanzibar shall hold office for a maximum of two terms of five years each only. Thirdly, a bill of right which is legally guaranteeing the basic human rights, i.e. freedom of speech, association, fair work and fair play, press, etc. has been entrenched in the national constitutions of the two Governments in Tanzania. Since the inception of TANU, ASP and CCM, human rights have been upheld by the Party constitutions but they were not in the Government constitutions. Fourthly, the constitutions state how the Union Government should be financed; and how the rule of law ought to be executed in the two Governments. Fifthly, the constitutions

have been amended to include local government as a permanent feature of the Tanzania administrative structures.

- c) The peaceful transfer of political power in the Union Government in November 1985 was carried out with national honour and unity. The first Union Government President, Mwalimu J.K. Nyerere, who led both Tanganyika and then Tanzania, for twenty four years, retired of his own free will as President of Tanzania in the Phase One Union Government. Ali Hassan Mwinyi, became the President of the Phase Two Union Government after being elected by a 92.7 majority in the Presidential and Parliamentary elections of October 1985. In Africa, and in the Third World, where political power in civilian rulers is commonly grabbed by the military power, the action and steps which were taken by the Tanzanian political leaders, especially the decision made by Mwalimu J.K. Nyerere to retire, must bear witness to the nature of, and the willingness for democratic change, in a One Party State like Tanzania.

- d) The Third CCM National Conference held in Dodoma (Kizota) in October 1987 has carried out a thorough and complete evaluation of all national policies made by the Party and their implementation results by the two Governments, for the past 27 years of "UHURU". The conference has also set new targets through its guideline documents and programmes, divided into short term and long term plans, to be executed by the Party itself and the two Governments between 1987 and 2002 (a period of fifteen years from now). The Party has set itself the role of evaluating its long term programme every five years in order to meet the internal and external changing environment within the Party, the Tanzanian society and the world at large. Therefore, the two Party documents, i.e., the CCM Party Programme for 1987 to 2002 and the CCM Party directives on socio-economic development for 1987 to 1992, are a political compass and a barometer for the Party itself and its two Governments which must be fully involved in the implementation of the Party programme and directive. Adult education, and the provision of education from the primary school to the university, has been analysed and a fresh stress and commitment by CCM Party re-stated. This

is another benchmark for examination, analysis and future predictions in the national endeavour for making adult education a permanent feature in its policies and strategies for national development.

The introduction to the CCNM Party programme, inter alia, states:

"... The preparation of the CCM Party Programme for the next fifteen years (1987-2002) is one of the major evaluation results by the Party.

This decision by the National Executive Committee (NEC) is in line with the procedures and principles of a political party, which intends to assume political leadership and lead a nation. It normally has its programme which directs, in theory, its aims, objectives and expectations of the effective use of its important political power in political, economic, peace and security; and all the social activities in general. Such a programme, apart from explaining its objectives and the general direction for bringing out a revolution, analyses the history of the relevant society by examining its origins, its present state of affairs and declares openly its future path. All the issues that strengthen and give the Party vision for future leadership, to build a strong economy and to change the society are explicitly stated in such a programme; and in fact it is termed the Party Programme."⁽¹⁸⁾

3. THE ECONOMY AND THE PROVISION OF SOCIAL SERVICES

In Tanzania, the extent of the provision of social services is determined by its POLITICAL WILL and the strength of its ECONOMY. The major social services in point are education, health and water in order to fight effectively poverty, ignorance and disease which are recognized as the biggest enemies of social and economic development in Tanzania. The extent of the provision of those social infrastructure in Tanzania from 1885 to the present, has very much depended on the political will and the state of the economy at each state of the historical and developmental period. The economy of Tanzania can be divided into six major periods as follows:

18. Chama cha Mapinduzi, PROGRAMU YA CHAMA CHA MAPINDUZI, 1987-2002, Dodoma, 1987, p.1, The English translation of a part of para 2 and the whole of para 3 has been done by the author.

- (i) The German Rule: 1885-1916
- (ii) The British Mandate Rule: 1916-1945
- (iii) The British Trusteeship Rule: 1945-1961
- (iv) The post Uhuru TANU Era: 1961-1969
- (v) The post Arusha Declaration Era: 1970-1986
- (vi) Phase Two CCM Era: 1985-2002

Each period has its economic and social development policy aims and objectives which have governed the provision of the social services. During the colonial period, the provision of social services, especially education, was intended to enhance colonial motives. The post independence period was that of "groping our way forward in the dark" as Mwalimu J.K. Nyerere remarked on the opening of Kivukoni College on July 29, 1961, seven months before independence - in his capacity as Prime Minister and TANU President. At that time, TANU had not defined its basic ideological and philosophical vision and direction. It was still a nationalist movement fighting for independence. As earlier mentioned, that is why Mwalimu J.K. Nyerere resigned as Prime Minister - forty four days after "UHURU" was achieved to grope forward in the darkness seeking an ideology and a philosophy for TANU and for an independent Tanganyika. Though the first glimpse of the political orientation was stated in Mwalimu J.K. Nyerere's paper, "UJAMAA - THE BASIS OF AFRICAN SOCIALISM", in 1962, yet the TANU Government of post independence Tanganyika was, basically, following in the footsteps of its former colonial masters in its social, economic and fiscal policies up to the end of 1966. Briefly summarised, the two economic periods, from 1945 to 1966, made their social and economic development plans based on capitalistic orientations and operations. For instance, the socio-economic development and educational plans initiated and financed by the British Government through the Colonial Development and Welfare funds (CDWF) were based on economic considerations rather than on social considerations. The ill-fated Tanganyika Groundnut Scheme under the British Colonial Development Corporation (CDC) is a specific example. Besides, the Three-Year Plan (1961/62 - 1963/64) and the First Five-Year Plan (1964/65 - 1968/69) socio-economic development plans were based on "improvement" and transformation theories whose heavy emphasis was urban

development with less emphasis on rural development. Again, the ill-fated Settlement Schemes of post independence Tanganyika bear witness to this fact. The socio-economic plans; the educational plans; the crop production schemes, and the settlement schemes of these two periods failed due to several reasons. Firstly, they depended too much on foreign aid, loans and private investment. Secondly, they were urban-centred. Thirdly, they were geared to urban development where a lesser percentage of the population lived at the expense of the rural development where a large percentage of peasant farmers lived and worked - the real producers of foreign earning crops. The Arusha Declaration clarifies and explains the then prevailing situation:

"Our emphasis on money and industries has made us concentrate on urban development. We recognize that we do not have enough money to bring the kind of development to each village which would benefit everybody. We also know that we cannot establish an industry in each village and through this means effect a rise in the real incomes of the people. For these reasons we spend most of our money in the urban areas and our industries are established in the towns.

Yet the greater part of this money that we spend in the towns comes from loans. Whether it is used to build schools, hospitals, houses or factories, etc., it still has to be repaid. But it is obvious that it cannot be repaid just out of money obtained from urban and industrial development. To repay the loans we have to use foreign currency which is obtained from the sale of our exports. But we do not now sell our industrial products in foreign markets, and indeed it is likely to be a long time before our industries produce for export. The main aim of our new industries is 'import substitution' - that is, to produce things which up to now we have had to import from foreign countries.

It is therefore obvious that the foreign currency we shall use to pay back the loans used in the development of the urban areas will not come from the towns or the industries. Where, then, shall we get it from? We shall get it from the villages and from agriculture. What does this mean? It means that the people who benefit directly from development which is brought about by borrowed money are not the ones who will repay the loans. The largest proportion of the loans will be spent in, or for, the urban areas, but the largest proportion of the repayment will be made through the efforts of the farmers.

This fact should always be borne in mind, for there are various forms of exploitation. We must not forget that people who live in towns can possibly become the exploiters of those who live in the rural areas". (19)

Part three of the Arusha Declaration, "The Policy of Self-Reliance", aimed at reversing the above described trend, It states:

"TANU is involved in a war against poverty and oppression in our country; this struggle is aimed at moving the people of Tanzania (and the people of Africa as a whole) from a state of poverty to a state of prosperity.

We have been oppressed a great deal, we have been exploited a great deal, and we have been disregarded a great deal. It is our weakness that has led to our being oppressed, exploited and disregarded. Now we want a revolution - a revolution which brings to an end our weakness, so that we are never again exploited, oppressed or humiliated". (20)

And it adds:

"From now on we shall stand upright and walk forward on our feet rather than look at this problem upside down. Industries will come and money will come but their foundation is THE PEOPLE and their HARD WORK, especially in AGRICULTURE. This is the meaning of self-reliance. Our emphasis should therefore be on:

- (a) The Land and Agriculture
- (b) The People
- (c) The Policy of Socialism and Self-Reliance, and
- (d) Good Leadership". (21)

The Arusha Declaration, therefore, marked a turning point in Tanzanian politics, economy, social, educational and cultural outlook and orientations. It is only through the Arusha Declaration that the fifth and the sixth economic periods of Tanzania can be examined, analysed and interpreted. The TANU policy documents such as EDUCATION FOR SELF-RELIANCE, SOCIALISM AND RURAL DEVELOPMENT, POLICY ON FOREIGN AFFAIRS, and AFTER THE ARUSHA DECLARATION were intended to elaborate, clarify, analyse and emphasize certain aspects of the Arusha Declaration in its internal revolution and its external relationships with the "East" and the "West" power blocks. The TANU Government policy initiatives and steps taken such as nationalization; public ownership and control provisions in industries and trade; villagization and rural development transformation; adult education revolution programmes and universal primary education, are all in line with the ideological and philosophical

20. J.K. Nyerere, *ibid*, p.235.

21. J.K. Nyerere, *ibid*, p.246.

demands of the Arusha Declaration. Education in general, and adult education and political education in particular, became the chief tools of building a strong cornerstone for a permanent revolution and change in the Tanzanian individuals, communities and the society. The Arusha Declaration summarizes the crucial role of adult education as follows:

"In order to properly implement the policy of self-reliance, the people have to be taught the meaning of self-reliance and its practice. They must become self-sufficient in food, serviceable clothes and good housing". (22)

It is essential to summarize the major features and performance of the economy of Tanzania, and the nation's ability to provide social services - education, health and water.

- (1) The first steps to create a national state economic sector began in 1962 when land was nationalized to become a national asset and heritage for every Tanganyikan - now Tanzanian. The formation of the central bank - the Bank of Tanzania; and the formation of a vehicle for industrialization - the National Development Corporation (NDC) were the first indicators towards socialism.
- (2) The steps taken by the Zanzibary Revolutionary Government, after the January 1964 revolution, also were another point towards socialist reconstruction in Tanzania.
- (3) The steps taken by the Union Government of Tanzania, after the Arusha Declaration from February 1967 to date have helped to stratify the national economy into four major sections:
 - (a) The public state sector
 - (b) The private capitalistic sector
 - (c) The individual/peasant - cooperative sector

22. J.K. Nyerere, *ibid*, p.247.

However, all these sectors are undergoing drastic changes in this transitional phase towards socialism. For instance, over 85% of the population are peasant farmers. They still use simple farm implements and traditional technologies. The economy, therefore, is still very much dependent on subsistence agriculture, i.e., the production of export crops such as coffee, cotton, cashewnuts, tea, tobacco, pyrethrum and cloves produced by the peasant farmers. They also grow nearly all the staple crops such as bananas, maize, groundnuts, beans, rice, sweet potatoes and all the vegetables. The only exception to this list is wheat which is an estate crop in Tanzania. A lot needs to be done to change the economy from subsistence to modern money economy; from "import substitution" to "export orientation" economy.

- (4) The national economy has not performed well due to a declined work discipline and lack of accountability and responsibility by the workers and those entrusted with the duties of supervising their fellow workers. Thus efficiency has declined and as a result lower productivity has forced more industries to produce below 50% of their installed capacity. This has created a huge demand on the national meagre foreign currency for the provision of consumer goods to the peasants and workers. The "liberalization" policy introduced in 1984 is an intervening action to fill this gap while serious steps are being taken to improve discipline and work efficiency; to rehabilitate worn-out industrial machinery and equipment; and to solve the problem of raw materials. Finally, the problem of, and the need for, changing old technologies for new ones, especially in agriculture and industrial management, is imperative and crucial. Obviously, adult education is the key "software" factor in the economic transformation process.
- (5) The provision of social services has reached a successful achievement, given the available resources (human, financial and materials). The concept behind the State provision of social infrastructure is the idea of social equality. The concept of social equality is determined or assessed in three ways:

- (a) The equitable distribution of the services and the extent to which they satisfy or solve the people's problems.
- (b) Mass participation, through democratic, economic and social institutions, in the management and supervision of their developmental processes.
- (c) Deliberate State policies for the reduction or bridging the incomes and wages between the lowest and the highest earners. This is not easy to implement in a country like Tanzania where over 85 per cent are peasant farmers and about 5 per cent are employed and 10 per cent live in ?? urban without work.

While the gap has been bridged among employed, by increasing drastically salaries of low wage-earners and almost holding constant high income-earners, it has been more difficult to carry out such an exercise for peasant farmers. However, crop price increases have helped to bring about fair incomes and wages distribution for the peasant farmers.

In conclusion, this chapter should help the reader to visualize Tanzania, in a nutshell. The author believes that this background information is crucial for the understanding of the interplay that has existed between the political will and the provision of social services, in particular, adult education, in Tanzania in the past, present and the future policies and their implementation.

CHAPTER TWO - REFERENCES

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NOTES ON THE POPULATION OF TANZANIA

1. 1957* Somalis (3,114) are included in the African population.
2. Terminologies: Native population or African population vs. non-native population or non-African population.
3. Figures obtained from:
 - a) British Government Reports on Tanganyika Territory for years 1936, Colonial No. 128 of 1937; 1950, No. 278 of 1951 and 1960, Colonial No. 349 of 1961.
 - b) United Nations Demographic Yearbooks.
 - c) The Population of Tanzania, Census Volume 6, An analysis of the 1967 population census edited by Bertil Egero and Roushdi A. Henenin, DSM: BRALUP and Bureau of Statistics, 1973.
4. (i) No census was conducted in 1941 due to the British involvement in the Second World War (1939-1945) and the fact that Tanganyika was deployed in the war in terms of its population and its resources.
- (ii) The 1988 figures are not available. A census was conducted in August 1988 and its results will be known in 1989.
- (iii) The population statistics presented in Table 3 have been collected from different sources, especially:-
 - a) COLONIAL OFFICE: HMSO: London: ANNUAL REPORTS ON TANGANYIKA.
 - b) UNITED NATIONS YEARBOOKS.
 - c) COMMONWEALTH YEARBOOKS.
 - d) BUREAU OF STATISTICS, United Republic of Tanzania.

CHAPTER THREE

THE EVOLUTION OF ADULT EDUCATION AND THE DEMANDS OF UHURU IN POST-INDEPENDENCE TANZANIA

1. TANU: THE EMBODIMENT OF NATIONALISM

"The Tanganyika African National Union was born in July 1954, and modern political development in Tanganyika really begins from that date. But it would be absurd to imagine that this organization, which gathered strength so quickly and so quickly achieved its preliminary goal of independence, sprang out of thin air. Nor is its triumph attributable to any special abilities or virtues of the people of this part of Africa."(1)

These words of wisdom, by Julius Kambarage Nyerere, the founder of TANU and the founding father of the nation-state of Tanzania, are from his introduction to his book FREEDOM AND UNITY/UHURU NA UMOJA - a selection from his writings and speeches from 1952 to 1965. Perhaps, he is stating a simple and obvious fact but an important one given the fact that Tanzania is a vast country and with over 120 tribes and a few other alien communities that have made Tanzania their home. It is obvious, then, that there were factors that steadily enhanced the genesis and growth of nationalism. The Oxford Dictionary defines "nation" as "a distinct race or people characterized by common descent, language or history usually organized as a separate political state and occupying a definite territory", and "nationalism" is defined as "devotion to one's nation - a policy of national independence". "The growth of nationalism", states Lord Milverton, "is one of the tidal movements in human history which cannot be held up by force. It has to be guided into peaceful channels".(2) Nyerere realized this notion right from his school days at Tabora School; and his University years at Makerere College in Uganda and at Edinburgh University in Scotland. His choice of social anthropology, political economy and

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1. J.K. Nyerere, FREEDOM AND UNITY/UHURU NA UMOJA, Dar es Salaam: Oxford University Press, 1966, p.1
 2. Lord Milverton, "Thoughts on Nationalism in Africa" in CORONA, December, 1955, p.447.

political history as subjects of study towards his ordinary Master of Arts degree at Edinburgh University, from 1949 to 1952, gave him real insight, inspiration and indeed conviction in his earlier belief against colonialism. Nyerere was quite convinced that foreign rule, in the form of colonialism and imperialism, had to be removed from Tanganyika by peaceful means if he had to avoid the re-occurrence of the Wahehe and Maji Maji wars of liberation at the beginning of the century whereby thousands of people lost their lives for their freedom. On his return to Tanganyika from Edinburgh University in 1952, Nyerere was quite convinced too that the demand for self-government or independence could no longer wait, and hence, he decided to transform the TANGANYIKA AFRICAN ASSOCIATION (TAA) - a civil servant social and welfare organization founded in 1929 during Governor Donald Cameron's promotion of "indirect rule" era - into the first Tanganyika political party on July 7, 1954.

The birth of the TANGANYIKA AFRICAN NATIONAL UNION (TANU) on July 7, 1954, heralded a unifying force in the political advancement of colonial Tanganyika, for TANU was not an opposition party but a liberation party whose first priority was to remove the people of Tanganyika out of foreign domination and the shame of being ruled by an alien nation, Great Britain. Nyerere's vivid ideas and conviction on the inevitability of Tanganyika's right for freedom are self-evident in his 1952 Edinburgh University paper entitled "The Race Problem in East Africa". What he needed was a political organization that could be a focal point of the African opinions and actions in demanding "UHURU" i.e. self-government or independence. Apart from its over-tones, Lord Milverton's statement was the guiding spirit among the Africans of Tanganyika like the rest of the Africans on the continent.

"Whether Africans are ready or not for self-government, whether independence is reasonable or not, has become irrelevant. Africa is in a hurry and in no mood to wait. On the crowded agenda of world problems the ferment of nationalism demands attention. It represents the dream of the intelligentsia, the ambition of the politician and the cry of the under-dog. It embodies the resentment of inferior status and the feeling that human dignity is bound up with national sovereignty. The nationalist is apt to view European motives with suspicion and

mistrust. Traditional tribal life will no longer serve the African's need but in a tangle of frustrations he is apt to blame the white man for all the ills that flesh is heir to, and despite the burden of his own past, in his groping for self-assertion he has created myths of culture and contentment never known." (3).

It is also true to add that, at that time in Africa like anywhere else in the world, "the cohesive force of nationalism [was] hatred of rule by aliens" (4) or it was the creation of alien rule rather than patriotism since Tanganyika was not yet a nation nor where its people called citizens but "inhabitants" under British law and the international law under the Trusteeship Council. The formation of TANU created an African rallying point of all silent forces that had hated the alien rule i.e. the Arab Rule, the German Rule, and the British Rule - for over a hundred years. Among the major factors, that "favoured" and helped TANU to be an embodiment of Tanganyikan nationalism include the following:

- (1) The pioneer spirit of liberation entrenched in those tribes of Tanganyika whose forefathers were involved in the Abushiri, Hehe and Maji Maji resistance wars during the German Rule.
- (2) The growth of Kiswahili, as a lingua franca for all the Tanganyikans, a language that had no tribal cleavage and hence an element that could have been diversive rather than unifying.
- (3) The existence, though small and tribal based, of some social pressure groups and social clubs in certain parts of Tanganyika, for a long time, such as the Tanganyika Territory African Civil Service Association formed in 1922 in Tanga by Martin Kayamba - the forerunner of TAA; the Bahaya Union formed in 1924 in Bukoba by Klemens Kiiza; the African Welfare and Commercial Association in 1936 in DSM; the Kilimanjaro Native Planters Association in 1924 in Moshi - the forerunner of the Kilimanjaro Native Cooperative Union (KNCU); the Kianja Labour

3. CORONA, December 1955, *ibid.*, p.446

4. CORONA, December 1955, *ibid.*, p.446

Association (KLA) in Bukoba in 1947, of course TAA and others. All these had a "national character" for their activities had a built-in mechanism for demand for African status, freedom and dignity. Nyerere asserts that "the groundwork of political organization existed in the form of a multitude of very small welfare and tribal organizations" whose ideas were supratribal i.e. transcended tribal thinking. (5)

- (4) The lack of tangible social and economic development in the territory and the exploitation of the Africans by the colonial capitalist system - Europeans and Asians - had led to the formation of viable and strong indigenous cooperative unions e.g. the KNCU, Bukoba Cooperative Union (BNCU), Victoria Federation of Cooperative Union (VFCU), Ngoni-Matengo, Rungwe African Cooperative Union (RACU) and so on, and in particular, after 1945. For instance, by 1960, there were over 321,000 members in the marketing and consumer cooperatives 98.3 per cent of whose total membership was African. This reached its climax with the formation of the Cooperative Union of Tanganyika (CUT) the apex of the economic cooperative pyramid that did speak with one voice on national issues in support of TANU.
- (5) The rapid evolution of trade unions in the 1950s from a modest and slow start in the late 1940s with only one trade union enhanced TANU's expansion among workers. The Dockworkers and Stevedores Union, formed in 1947, staged a violent strike in 1950 against the sacking of its members and was eventually dissolved by a High Court order. However, the trade union spirit did not die. By 1955 the colonial Tanganyika Government allowed the formation of the Tanganyika Federation of Labour (TFL) - an umbrella of all the trade unions - whose first Secretary General was Rashid Mfaume Kawawa. Kawawa has since then played a crucial role both in the trade unions and in the political party in pre-independence and post-independence Tanzania.

- (6) The fact that Tanganyika was a British Trusteeship Territory, under the United Nations Organization agreement approved on December 13, 1946, helped Tanganyikans to (a) present petitions to UNO organs; (b) present memoranda to U.N. Visiting Missions as TANU did in 1954 and 1960 (in 1951 and 1948 TANU had not been formed and 1960 it had already formed a Responsible Government); present court cases like the famous Meru Land Case of 1952 (Kirilo Japhet and Earle Seaton) and the right for a U.N.O. oral hearing (Nyerere in 1955, 1956 and 1957).
- (7) The fact that there was no single dominant tribe in terms of population, wealth and education over the rest of the over 120 tribes of Tanganyika. This was true of the small elite of African civil servants who had no vested interest in the colonial system who might have aspired to form an alliance with the colonizers than with TANU. They had no privileges in the colonial regime which were accorded to the Europeans and to a limited degree to the Asians.
- (8) Presence of a small European settler community. Less than one percent of the Tanganyika arable land was owned by foreigners. Hence, according to Andrew Coulson, "the growth of nationalist consciousness was a consequence of the provision of education"; and "it was also linked with the growth of towns" (6), in particular, Dar es Salaam, Tanga, Tabora, Dodoma, Lindi, Morogoro, Mtwara/Mikindani, Kigoma/Ujiji, Moshi and Arusha. African civil servants, traders and teachers lived and worked in these urban centres. Of course, the African civil servants educated at Tabora Government School, at UMCA Kiungani or at Makerere College - teachers, veterinary assistants, agricultural assistants, medical assistants, clerks etc - regarded themselves as an elite group. In fact, the membership of TAA was mostly derived from this group plus a few African businessmen.

6. Coulson, A. TANZANIA: A POLITICAL ECONOMY, Oxford: Clarendon Press, 1982, p.101

Coulson concludes, therefore, that although there were a variety of African organizations in those towns - tribal societies, dance clubs, football clubs, traders organizations and so on - yet only "three types of organizations were to prove particularly important in the development of nationalist consciousness" (7) i.e. clubs for African civil servants and teachers; trade unions; and cooperative societies. Obviously, these were the three groups which TAA drew most of its members from. However, the formation of TANU, as a mass party, meant the expansion of its membership from this nucleus base to a broadbase in both the urban and rural areas.

- (9) Governor Edward Twining's social, economic and political policies also helped TANU since they proved unpopular among rural and urban Africans. These included:

- (a) Agricultural policies on the "land development and soil conservation" schemes which annoyed Africans.
- (b) White settlement policy in Meru and Kilimanjaro regions.
- (c) The African education ten-year plan which limited the Africans' education to a confined primary and middle school education which almost shut out Africans from secondary and university education.

Coulson, for instance, as regards higher education asserts:

"This was confirmed in practice: the full quota of places at Makerere College was not taken up, while from 1949 onwards bureaucratic hurdles were created to prevent Africans joining the administrative grades of the civil service".(8)

This point needs further examination in the next section.

- (d) Political and constitutional changes policies which were racial in character and undemocratic in both theory and practice as regards African representation on the Executive Council, the Legislative Council and Provincial

7. Ibid., p.102

8. Ibid., p.112

Councils. Governor Edward Twining instituted such policies as "multi-racialism", "parity representation", segregation in the school system; in the favouring of chiefs at the expense of the African elite. He also banned TANU in some Provinces while promoting a TANU white rival political party - The United Tanganyika Party.

(10) TAA - and later on TANU - enjoyed the full support of the ex-Makerere students as well as the K.A.R. ex-army servicemen who had acquired new world outlook on the demands for independence on the Asian continent; and the Pan-Africanism concept on the part of the university students at Makerere College and in the U.K. universities in the late 1940s and 1960s.

(11) There was a pro-nationalist "African Group", in the Colonial Office in London, too, of British colonial civil servants led by Lord Hailey, from 1943 onwards that favoured rapid colonial political changes towards self-government or independence. This small "lobbyist group" influenced in turn famous British politicians such as Fenner Brockway and Ian Macleod as well as Oxford academicians such as Marjorie Perham and Thomas Hodgkin. In fact, Sir Andrew Cohen and Sir Richard Turnbull, well-seasoned British administrators and later Governors of Uganda and Tanganyika, were among the "lobbyist group" that favoured African territories' independence or self-government.

It was with this background that Nyerere moved tactfully and fast to achieve his political party's chief objective of achieving "UHURU". He achieved that in only seven and a half years while Governor Edward Twining had predicted a period of twenty or twenty-five years. However, Nyerere knew that on December 9, 1961 Tanganyika was only achieving "flag" or political independence, and was then to embark on a long and difficult path for the achievement of social and economic independence for all the people of Tanganyika, which definitely could not be achieved in such a short time. For apart from the "cry" for "UHURU", Tanganyikans rallied behind TANU for all those aspirations and expectations as entrenched

in the TANU constitution and as expounded by all TANU leaders all over the country for those seven and a half years of "UHURU" struggles, in particular, what Nyerere termed the three greatest enemies of the people: poverty, ignorance and disease. After all, Tanganyikan knew quite well the colonial legacy of economic backwardness; lack of universal education both for the children and for the adults; and poor health conditions due to lack of enough medical facilities. Education, health and economic opportunity were the aspirations and expectations during the "UHURU" struggles. But they became demands that the people required their TANU Government to provide with all speed, quantity and quality - since Tanganyika, after December 9, 1961, was no longer a British colony but an independent nation-state with its national flag, national anthem, national coat-of-arms and above all TANU and its leadership. The chief vehicle for independence which TANU, could employ to achieve its independence aims and objectives was education for the children and the adults. In 1961, 36 per cent of school age children were enrolled in primary education, and about 15 per cent of the adult population was literate.

The British, however, before they gave independence to Tanganyika, left defined in outline, most of the policies - orthodox policies - that Tanganyika policy-makers, implemented, in particular from 1960 to 1966. These British policy legacies were as follows:

- (1) The Integration of Education Committee Report, 1959.
- (2) The Agricultural Policy contained in the World Bank Report entitled "THE ECONOMIC DEVELOPMENT OF TANGANYIKA" of 1961.
- (3) The Industrial Development Policy Report prepared by USAID in 1961.
- (4) A Survey of Wholesale and Retail Trade in Tanganyika Report of 1962.
- (5) The Ardu Civil Service Commission Report, 1961 (A.L. Adu Report)

"The time has come for us to say what we are going to do for our people. I have said, sir, I love a fight, but it is no use fighting the wrong enemy or fighting an imaginary enemy. We have had a fight ahead of us - a big fight ahead of us - and at this stage it is no use, it is not part of responsibility to spend sleepless nights planning or wondering how we are going to achieve our independence. It is here. We must spend our brains, we must spend sleepless nights to see how we are going to give our people the water they need, to give them the schools they need, how we are going to give the people the health they require. It is easy to go out and talk about Uhuru and arouse people. You cannot annoy anybody if you talk of Uhuru. We have to talk now of the road ahead of us". (9)

The above statement was made by Nyerere in the Tanganyikan Legislative Council on September 19, 1960 soon after being sworn-in as the first Chief Minister of Tanganyika in what was termed "SERIKALI YA MADARAKA" i.e. "RESPONSIBLE GOVERNMENT". This was the first interim measure towards UHURU. The author believes that Nyerere had two questions in mind. Responsible Government for what? To whom and for whom was his Government responsible? As we shall soon discover, he realized with his colleagues that Government was inheriting a negative British colonial legacy in every aspect of the Tanganyikan life. It became therefore, quite necessary to remind Tanganyikans of the heavy and difficult work that laid ahead of a young independent and poor nation-state of Tanganyika. How could he weld together or rather maintain the national unity that had created a very strong nationalism for demanding independence to a new role - that of self-help and nation-building as Tanganyika had no uncles in Britain to provide the most needed helping hand?

One year later, on Tanganyika's "complete independence" eve, Mwalimu Nyerere, realizing that Tanganyika was achieving political independence - in his own phrase "flag" independence - sent out two messages. The first message was to the former Tanganyika colonizers that their legacy remained a heavy burden to the new nation-state. He stated in December, 1961:

"Our whole existence has been controlled by people with an alien attitude to life, people with different customs and beliefs. They have determined the forms of government, the type of economic activity - if any - and the schooling which our children have had. They have shaped the present generation of Tanganyikans, more than any other influence.

Even if they have always done their best to do what they believed to be good for us (and I do not believe it is possible for any set of people all the time to submerge their own interests under those of the people they control), it would be no less wrong. A man who tries to control the life of another does not destroy the other any the less because he does it, as he thinks, for the other's benefit. It is the principle which is wrong, the principle of one man governing another without his consent..." (10)

Though how bitter those words were, yet, they were a fact that Tanganyikans could not forget but only forgive. The second message of Nyerere's "INDEPENDENCE MESSAGE TO TANU" and through TANU to every Tanganyikan, on the eve of uhuru, realizing the masses aspirations and expectations, was stated as follows:

"This flag is flying because thousands upon thousands of people have determined that it shall fly and have worked together selflessly for that end. In the press of the world the names of various Tanganyika leaders will be repeated over and over again as the Celebrations are reported; yet really the names, even of the founders of TANU, are unimportant. This day has dawned because the people of Tanganyika have worked together in unity, and yet with great individual enterprise and initiative, for this one purpose, the attainment of Uhuru. The TANU Committee men in villages too small to be marked on any school map, the men, women and children who took around news of meetings and reports of speeches and events, the people who collected money and honestly sent it forward for use in the struggle, the people who built offices and the people who kept them clean; every one of these people is responsible for the flying of Tanganyika's flag this month. Every person who has done a job, however small, to build up and strengthen TANU can feel pride and satisfaction in what he has achieved.

I am sure that every one of us will celebrate Independence Day with great joy. We are celebrating a victory. Yet it is essential that we remember even on that day that what we have won is the right to work for ourselves, the right to design and build our own future.

Yet we know that on the 9th December we shall not have achieved these objects. Poverty, ignorance, and disease must be overcome before we can really establish in this country the sort of society we have been dreaming of. These obstacles are not small ones, they are more difficult to overcome than any alien government. From now on we are fighting not man but nature, and we are seeking to wrest from nature a better and fuller life for ourselves. In this struggle the only weapon is our own determination and our own effort." (11)

[Emphasis is by the author]

10. J.K. Nyerere, *ibid.*, p.133.

11. J.K. Nyerere, *ibid.*, p.138-139.

2. DEMANDS OF UHURU : SCHOOL EDUCATION PROVISION AT INDEPENDENCE
IN 1961

A. A PLAN FOR AFRICAN EDUCATIONAL DEVELOPMENT 1961-1965

"Our educational development is far behind that of Ghana and Nigeria, and indeed behind that of Kenya and Uganda. We do not start, therefore, with trained manpower that we need for the rapid development of our country. We do not let these factors frighten us ... but rather we take them as a challenge".

Nyerere, J.K. Freedom and Unity/Uhuru na Umoja,
DSM: OUP., 1966, p.114

For Nyerere, known as Mwalimu Nyerere, a professional teacher, and in fact, half of his Cabinet members were teachers too at independence, it was quite natural to look upon education as his TANU Government's priority number one. The above statement was based on facts. The Final Report of the first Conference of African States on the development of education in Africa below indicates and supports Mwalimu Nyerere's statement. It was the first African States Conference ever to be held on this crucial issue of education. It was convened jointly by the United Nations Economic Commission for Africa and UNESCO in Addis Ababa, Ethiopia, from May 15-25, 1961. The purpose of that Conference was stated as follows:-

"The purpose of the Conference was to provide a forum for African States to decide on their priority educational needs to promote economic and social development in Africa and, in the light of these, to establish a first tentative short-term and long-term plan for educational development in the continent, embodying the priorities they had decided upon for the economic growth of the region. It was also intended to help them arrive at decisions as to the maximum contribution to such a short-range and long-term educational plan that they could make from their national income, on the assumption that economic and social programming and development would be proceeding apace in each of the countries. The programme they were to establish for Africa was to conform to the quantitative targets and qualitative changes and improvements that they decided should be achieved by each of the countries." (12)

[Emphasis is by the author]

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12. CONFERENCE OF AFRICAN STATES ON THE DEVELOPMENT OF EDUCATION IN AFRICA, ADDIS ABABA, 15-25 MAY 1961 FINAL REPORT, -
"Introduction (v) - UNESCO/ED/181

At the end of the conference, an "OUTLINE OF A PLAN FOR AFRICAN EDUCATIONAL DEVELOPMENT" (UNESCO/ED/180) for the first five years for 1961-1965 was drawn up with an inventory of educational priority needs for African economic and social development and recommendations for the implementation of the approved plan. Priority educational needs were identified and arranged into five categories as follows:

- (a) Needs of a general character: "The citizens of Africa see in education a means by which their aspirations may be met. They wish to give proper stress in education at all levels and by all possible means to their own culture... Adult and youth education, therefore, can do much to improve the status and opportunities of the present populations. The education for the future citizen of Africa must be a modern African education." (13)
It meant providing modern education in an African setting.
- (b) Needs of a material character: School buildings, equipment and production of textbooks.
- (c) Needs for teachers: Primary and Secondary Education teachers.
- (d) Needs for changes and reforms: Rural Education, Vocational and Technical Education; Higher Education; Education for Girls; and Adult Education.
- (e) The need of development of African culture: language, culture, sports.

Briefly, the conference accorded Primary Education, Secondary Education and Adult Education the highest priorities as they were regarded as the key to faster social and economic development for any African nation-state. These priorities were considered the basis for universal education much needed for production and productivity in agriculture, industry, trade and commerce and in the African civil service manpower needs. Of course, the development of higher education could then be a meaningful pursuit for professionals in all the above fields.

The following statistics in Table 4 below are taken from those presented to the conference by UNESCO reflecting education realities in each of these African states immediately before independence i.e. between 1957 and 1959 - since the "wind of change", to borrow Harold Macmillan's phrase, for African independence began from 1960 onwards (though Sudan and Ghana achieved it a bit earlier). The author has compiled those statistics of the nation-states that Mwalimu Nyerere refers to in the above quotation in order to prove his point, in particular, the school educational situation in Ghana and Nigeria in West Africa; and in Zanzibar, Kenya, Uganda and Tanganyika in East Africa. Obviously, Tanganyika was the under-dog in the educational provision by the British in all those other former colonies although they colonized Tanganyika for over forty years (1916-1961); and although they were being supervised by international bodies - the Mandates System and the Trusteeship System of the League of Nations and the United Nations respectively. This was Nyerere's and TANU Government's first test hurdle to solve in order to meet the people's hunger for education for their children.

Connel summarizes the conference's objectives and its aftermath from the 1960s as follows:

"For Africa, the Addis Ababa conference proposed long-term targets to be attained by 1980 and short term five-year targets up to 1965. For the long term it was expected that, throughout Africa, by 1980 primary education would be universal, free, and compulsory, secondary education would be able to cater for thirty per cent of pupils who completed primary education, and tertiary education would take twenty per cent of those completing secondary education. For the first five years emphasis was to be placed on secondary education. Educational expansion was to be related in all possible ways to economic development and therefore, for the first five years of the plan, priority was to be given to the cornerstone of productivity, secondary education to curriculum reform especially by the introduction of more and better mathematics and science teaching in secondary schools, to a greater emphasis on secondary level technical education, and to teacher training. Primary and tertiary education also were to increase and illiteracy to decrease by appreciable amounts. By 1965-6 considerable progress had been made but the plan had not worked out precisely as had been hoped." (14)

[Emphasis is by the author]

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14. W.F. Connel (ed.), A HISTORY OF EDUCATION IN THE TWENTIETH CENTURY WORLD, New York: New York Teachers College Press, 1980, p.414.

TABLE 4
SCHOOL EDUCATIONAL SITUATION IN AFRICA IN 1958

COUNTRY	ENROLMENT BY LEVEL		RATIO OF ENROLMENT TO SCHOOL-AGE POPULATION BY LEVEL			
	First Level (Primary)	Second Level (Secondary)	First Level (Primary)		Second Level (Secondary)	
	No. of Students	No. of Students	Estimated Pop. 5-14 years	Ratio of enrol. adjusted to pop.	Estimated Pop. 15-19 years	Ratio of enrol. adjusted to pop.
GHANA	483,425	175,581	1,208,000	66.7	506,000	29.4
NIGERIA	2,545,336	117,414	8,129,000	42.9	3,403,000	2.9
TANGANYIKA	422,832	15,315	2,193,000	24.1	918,000	2.1
ZANZIBAR	14,982	1,232	75,000	25.0	31,000	5.0
UGANDA	501,699	41,633	1,603,000	52.2	671,000	4.4
KENYA	651,758	20,291	1,562,000	52.1	654,000	3.9

SOURCE: FINAL REPORT: CONFERENCE OF AFRICAN STATES ON THE DEVELOPMENT OF EDUCATION IN AFRICA, ADDIS ABABA, 15-25, MAY 1961 [Table I: Educational Situation in Africa Today from UNESCO Statistics Division p.7]

Tanganyika accepted Africa's diagnosis of its serious colonial education inherited legacy and the proposed prescriptions for the cure of the educational backwardness as much as its social backwardness and its economic underdevelopment. For Tanganyika, therefore, apart from accepting Africa's course of action and sense of direction, had inherited a segregated educational system of which TANU had vowed to abolish right from its inception in 1954. This was then, Tanganyika's committed priority - a problem that had to be settled once and for all. The Germans had created the school education segregation system in the 1890s i.e. separate European schools, Asian schools and African schools. The British inherited it, strengthened it and continued it from the 1920s to 1961. TANU Government had to dismantle it for TANU's constitution clearly spelt out the party's ideology, beliefs and objectives which were against any form of racism, discrimination or segregation due to race, colour, origin, sex and the like. In fact, the British educational legacy was so bad that had it been left to continue after "uhuru", it could have threatened the principles of national unity which TANU had built during its seven years bid for political power. Morrison summarizes the British educational legacy and makes these conclusions:-

"Educational policy for Tanganyikan Africans was determined within a relatively closed system largely excluding people directly affected by it; in contrast, policy for Asians and Europeans was established in consultation with the two communities and more or less satisfied their demands. However, the effects of educational policies and practices were significant for political and social change. First, differences in educational provision among races, regions, tribes, and religious communities made social cleavages more obvious and heightened the potential for political conflict based on social structure. Moreover, a widening gap and gradually solidifying differences between educated and uneducated Africans led to the emergence of yet another dimension of political interaction centred on class. Secondly, the educational system evolved so that an imbalance developed between the requirements of the occupational structure on the one hand, and the aspirations and skills of African school leavers on the other. This imbalance contained seeds of difficulties both in the failure of those with a low level of education to obtain paid employment and in the meagre production of highly qualified African personnel needed to staff an effective public service. Thirdly, the educational system fostered aloofness rather than social obligation among the elite. Nevertheless, schools and colleges, although hardly designed as instruments of nationalism, contributed markedly to

increased resistance to colonialism and a growth in national consciousness." (15)

Besides, it created classes and ideas of "superiority" and "inferiority" complexes among the various racial groups in the same society. In fact, colonial school education provision was divisive. For instance, Missionary Education, which was of course a part of the colonial school education was even double divisive. Due to Christian missionary denominational rivalries, for example, a Roman Catholic believer could not be admitted in a Protestant school and vice versa. Again, it was very difficult for a Moslem to be admitted into Christian mission schools although some Protestant Missions were more liberal than the Roman Catholic Missions. As a result of the colonial education built-in negative tendencies education in Tanganyika was unevenly provided between one race and another; between one religion and another; between one region or district and another; between one tribe and another; and above all it created a small but proud African elite that regarded rural life as unfit for work and living.

The original Tanganyikan Ten-Year Development Plan for African Education for 1947-1956, designed in 1946 had segmented the school educational system and put examination barriers every two years after standard four up to standard twelve. The same plan, as revised in 1950, redesigned the educational system into a three-tier system:-

- (a) Standards one to four (I-IV) - Primary Schools
- (b) Standards five to eight (V-VIII) - Middle Schools
- (c) Standards nine to twelve (IX-XII) - Secondary Schools.

Table 5 below is a good indicator of the colonial education provision to the Africans by 1956 which was the end of the ten year plan for African Education. Although a five-year plan for the development of African Education was prepared for the 1957-1961 period, the situation did not change much as the previous statistics

15. David R. Morrison, EDUCATION AND POLITICS IN AFRICA: THE TANZANIAN CASE, London: C. Hurst and Co., 1976, p.64.

indicated. There were three reasons. Firstly, there was a lack of resources both financial and manpower (teachers). Secondly, economic considerations of fear of overproduction of what the colonizers termed "the risk of creating a pool of disgruntled urban unemployables". Thirdly, a deliberate political decision to deprive Africans their rightful place in the civil service and the professional skilled jobs by simply restricting higher education, and higher vocational and technical training.

TABLE 5
ENROLMENT OF TANGANYIKAN AFRICANS BY
EDUCATIONAL LEVEL, 1956

Level	Institutions	Enrolment
Primary (I-IV)	2,589	336,079
Middle (V-VIII)	357 ^a	32,845
Secondary (IX-X)	24	2,119)
(XI-XII)	4	290) 2,409
Higher	1 ^b	
Advanced secondary		80)
Non-degree professional courses		59) 167
Degree courses		20)
Other ^c		8)
Teacher training courses		
Post Standard VII	26	2,072)
Post Standard X and XII	4	182) 2,254
Vocational Courses	2 ^d	832

Source: D.E., Annual Report, 1956.

- a) Includes 90 "district schools" giving only Standards V and VI and 10 secondary schools giving Standards VII and VIII.
- b) The Royal Technical College did not open until 1957. Statistics for students studying at higher level outside East Africa were not published
- c) Includes students doing post-graduate diploma, School of Art, and special entry general courses.
- d) Ifunda Trade School and Tengeru Natural Resources School. Private agencies and some government departments ran other institutions.

Source: D.R. Morrison 1976, Table 2.4, p.52.

B. THE EXPANSION OF THE PRIMARY EDUCATION 1960-1966

However, Morrison argues rightly that this situation, though negative in nature and character, created a positive situation on a political party like TANU fighting colonialism for independence. He asserts:-

"Nevertheless, whether intended or not, educational policies and practices did profoundly influence politics within the colonial territories, acting as a catalyst in the growth of resistance to foreign domination and, more particularly, in the recruitment of an elite committed to the achievement of independence. This relationship is too obvious to require further comment." (16)

In other words, the British colonial education system acted as a "political socialization" process for both the elite and the masses who joined hands with TANU to remove the alien rule though the colonizers had no such intentions.

It was, therefore, quite a welcome political move, when in 1962, the TANU Government decided to implement at once the major recommendations made in the "REPORT OF THE COMMITTEE ON THE INTEGRATION OF EDUCATION 1959" most of whose recommendations were accepted in 1960 but implementation was delayed mainly due to colonial political tactics, in particular, finance and staffing. In 1962, therefore, those recommendations were implemented but drastically changed by the TANU Government. For instance, all the schools were to be Public (Government) Schools, hence the system of grants-in-aid to the Christian Mission Schools was abolished as they were no longer administering secular education. The Christian missions were left intact for the administration of religious education which included seminaries.

This action, taken in 1962, was made possible because the British educational segregational laws were repealed in 1961, just before Tanganyika achieved its independence. The African Education Ordinance of 1927 and the Non-African Education Ordinance of 1948 were replaced by the Education Act of 1961 that provided for the creation of a single, non-racial, state school educational system. It was a great relief to TANU leaders and "Wananchi" the masses who welcomed it sincerely and happily; and with great hopes and expectations for yet more greater things to come. By comparing, the colonial era from 1956 to 1961 and the uhuru era from 1962 to 1964, Morrison provides the evidence of performance. The statistics in Table 6 indicate clearly that the TANU Government performed quite well in spite of obvious difficulties inherited.

TABLE 6

PERCENTAGE INCREASES IN ENROLMENT IN AIDED STANDARDS I, V^a, AND VII
AND IN AIDED PRIMARY SCHOOLS, 1956-60^b AND 1961^b, 1962, 1963, 1964

	Enrolment Std.I	% Increase	Enrolment Std.V	% Increase	Enrolment Std.VII	% Increase	Enrolment All Stds.	% Increase
1956	111,514		13,368		8,084		382,141	
		5		34		39		17
1960	116,574	4	17,919	10	11,263	30	447,692	8
1961	125,386	3	19,721	36	14,649	7	484,121	8
1962	125,521	9	26,803	51	15,730	17	518,663	14
1963	136,541	3	40,508	8	18,444	34	592,104	7
1964	140,341		43,610		24,657		633,678	
1960-64		20		145		120		42

Source: D.E. and M.E., Annual Report, 1956-64.

- a) These standards were chosen to illustrate growth because promotions from Standards IV to V and VII respectively were not automatic and depended upon examinations and other means of selection.
- b) The figures for 1956, 1960, and 1961 are sums of totals in the four racial systems. Although the non-African primary courses were of six years' duration and the African ones of eight, the enrolments in the first eight years of all systems are included.

SOURCE: D.R. MORRISON 1976, p. 130.

The above statistics do not include multitude of unaided Christian Missions that provided education up to Standard 2 i.e. the "bush schools". Besides, the above figures do not include the Tanganyika African Parents Association schools i.e. TAPA which were unregistered and unrecognized like the "bush schools". Even with all these efforts by the TANU Government and the voluntary agencies, only forty-two percent of the school-age could get primary education. Apart from finance and staffing (teachers) there were conflicting demands within the newly independent Tanganyika society. One school of thought was entrenched in the Three-Year Development Plan of 1961/62 - 1963/64 and the First Five-Year Development Plan of 1964/65-1968/69 which for social and economic reasons restrained primary school education drastic expansion. It ought to be remembered that these two social and economic development plans were drawn up on the advice of the World Bank Report of 1961 entitled "THE ECONOMIC DEVELOPMENT OF TANGANYIKA" as well as the inherited British colonial economic policies. Hill, a former Member (Minister) for Social and Economic Development, describes what the British colonial planning priorities in planning Tanganyika's development were. He writes:

"These development plans were thoughtful and detailed documents, generally with a measured balance between the various needs of the territory concerned. By and large, prior attention was given to basic needs - the provision of better railway and road systems, harbours with modern equipment, the proper utilization of water supplies, the introduction and spread of improved methods of agriculture and animal husbandry, better markets and the like. Education, medical services, housing and other aspects of social development all had their place in these plans, but in general emphasis was primarily on productive development, in order that the standard of living might be improved and the national wealth increased. Only by such measures it was felt - quite rightly in my view - could the country better its financial status, and so be able to afford not only the large capital outlay, but also the heavy recurrent expenditure that the progress of social services would demand." (17)

[Emphasis is by the author]

17. J.F.R.Hill, "Priorities in Development" in CORONA, February 1959, p.49.

It should not be surprising then that within the Government circles there existed a lot of resistance or rather conservatism towards rapid expansion of primary education although these bureaucrats - were in favour of secondary education expansion. On the other hand, the second school of thought came from the masses and TANU leaders who regarded education as panacea for their ignorance, poverty and disease. These two schools of thought are presented by Morrison. He states:

"A glance at the people with an interest in this sphere of policy-making and their inclinations on the question of increasing primary school opportunities gives some indications of why it was difficult to control expansion. At the centre, we find a Cabinet formally committed to restraint but wary of dampening mass aspirations for education largely because these were easier to accommodate than many other demands; a Minister for Education torn between the conflicting aims of his political colleagues and his technical advisers; a group of expatriate officers anxious to use the strengthened legitimacy of an African government to pursue an unpopular course of action; and a group of recently-promoted African educational administrators largely in sympathy with the desires of their compatriots, but uncertain about how to placate political authorities and maintain what they believed were sound educational principles. At the periphery, we see parents prepared to make great sacrifices to ensure educational opportunities for their children; politicians within party and local government structures eager to strengthen their legitimacy but mindful of the rewards and punishments at the disposal of their leaders; employees of central and local governments (including teachers) owing mixed allegiance to authorities often in conflict; and representatives of voluntary agencies anxious (in the case of Christian denominations) to overcome their identification with colonialism, yet finding it difficult to reconcile the demands of the government with those of their own superiors. Moreover, one must remember that communications between Dar es Salaam and upcountry areas were rather tenuous, that bureaucratic structures were weak and ill-defined, and that civil servants were inexperienced, especially during the first two or three years of independence." (18)

Clearly, this was a contradiction that was unacceptable to TANU policies and to the masses "uhuru" struggle aspirations and expectations. As we shall see in the next section of this Chapter, Mwalimu Nyerere provided the answer in his policy paper, of March 1967, entitled, "EDUCATION FOR SELF-REALIANCE"

18. D.R. Morrison, Op.cit., p.128.

3. DEMANDS OF UHURU : ADULT EDUCATION PROVISION, 1960-1969

A. THE BRITISH COLONIAL LEGACY IN MASS EDUCATION OR COMMUNITY DEVELOPMENT

The statement below summarizes the whole philosophy of the British policy in mass education or community development:

"Community development covers all forms of development activity in the field and has been described as a movement to secure the active co-operation of the people of each community in programmes designed to raise the standard of living and to promote development in all its forms. It is not a new movement but an intensification of past plans for development and the execution of responsibilities which were recognised but which could not be put into effect. This is to be achieved by new techniques and methods which have as their principal feature a strong emphasis on the stimulation of popular initiative. Community development thus covers all the forms of betterment required by the community in the areas in which its members reside. Those concerned with community development will be required to devote their attention both to economic and to social needs. On the economic side the field includes such subjects as agriculture, cooperation, communications and forestry; on the social side it includes health, welfare and education. This is by no means an exhaustive list. In the sphere of agriculture local communities need to be taught to adopt better methods of soil conservation, more efficient farming methods and better care of live-stock. In the sphere of health there is room for promoting better sanitation and water supplies and proper measures of hygiene and infant and maternity welfare. In the sphere of education there is room for a great spreading of literacy and adult education as well as for the expansion and improvement of schools for children. In the sphere of welfare the importance of amusement, recreation and entertainment should not be overlooked. Unless the enthusiasm and participation of the community can be secured in the interests of its own development Government activities are likely to affect no more than the fringe of the people. In order to meet the needs of development, particularly in the rural areas, the motive power must spring from below rather than from above. There is room in community development for a great deal of voluntary effort designed to achieve the desired results with a minimum of Government assistance."(19)

Briefly, adult education and adult literacy were one of the components of community development, in particular, from 1945 to 1961. An independent Tanganyika, pursued the same British colonial policies from 1961 to 1969, i.e. regarding adult education as a part of community development under a different Ministries of Government but not the Ministry of Education.

B. THE GROWTH OF THE COMMUNITY DEVELOPMENT DEPARTMENT AS AN ADULT EDUCATION INSTITUTION

The Community Development Department (CDD) began in 1945 as a "Social Welfare Organization" (SWO) to handle the reabsorption in the normal life of Tanganyika Territory some 68,000 African K.A.R. ex-army servicemen who were discharged after World War II, in particular, through the construction and management of the social welfare centres in forty-two urban centres. These were social welfare halls where social activities, e.g. games and sports, adult literacy, women groups etc., were carried out for social and political reasons. This organization was put under the charge of a Social Welfare Organizer. However, due to Professor C.H. Philips recommendations in 1947 regarding the structure of mass education and other Colonial Office directives, the SWO was changed into a Social Welfare Department in 1948. Following a Tanganyikan Government internal committee's recommendations of 1949, a new department, the Social Development Department (SDD) was created in 1950. A Commissioner for Social Development was appointed in July 1950 to be in charge of various activities grouped as "social welfare" i.e. the Commissioner for CDD combined both the duties of social welfare work such a probation; and the activities of community development proper as stated in the quotation above. The SDD changed both "names" and "members" i.e. departmental title and "cabinet" policy-making accountability between 1945 and 1960. For instance, when the British Rule in Tanganyika introduced into its administration the "Member" System of "Cabinet" responsibility with

the aim of achieving "greater speed and efficiency in the conduct of public business by a greater devolution of authority and responsibility" (20) in 1948, the work of the SWO was grouped and placed under the direction, coordination and supervision of the "Member" (Minister) of the Executive Council responsible for Labour, Education and Social Welfare but it remained as a separate department without any direct relationship with the Education Department though the two departments of Government cooperated, especially in the preparation and production of the first adult literacy primer, "TWEENDE TUSOME" that was used in the pilot scheme for the Pare Adult Literacy Campaign in 1949.

This was, however, within the British general policy of the "team" conception as paragraphs 115 to 117 of the "Scheme for Revision" of the Ten Year Plan for African Education of 1950 asserts on "ADULT EDUCATION". It states:

"It is now the agreed policy in the Territory that the function of the Education Department in regard to Social Development and mass education schemes should be to provide expert advice and assistance when required in mass literacy techniques.

It is therefore recommended for consideration that in areas where it is possible to link mass literacy work with some form of community development scheme an additional teacher might be added to primary school staffs to enable the primary school staff to assist in the mass literacy part of adult education where practicable.

It is probable that the necessary teachers for this work, on an experimental basis, can be found from the general provision of teachers recommended in this memorandum. No additional provision is therefore included."(21)

In practice, though, this proposition did not work until 1970 when the TANU Government pronounced 1970 Adult Education Year. Besides, the SDD was supposed to cooperate with the Ministry of Agriculture but it hardly did.

20. TANGANYIKA TERRITORY Report 1948, Colonial No.212 of 1949, London: HMSO, 1949, p.48.

21. TEN YEAR PLAN FOR AFRICAN EDUCATION (SCHEME FOR REVISION), Dar es Salaam: Government Printer, 1950, p.28.

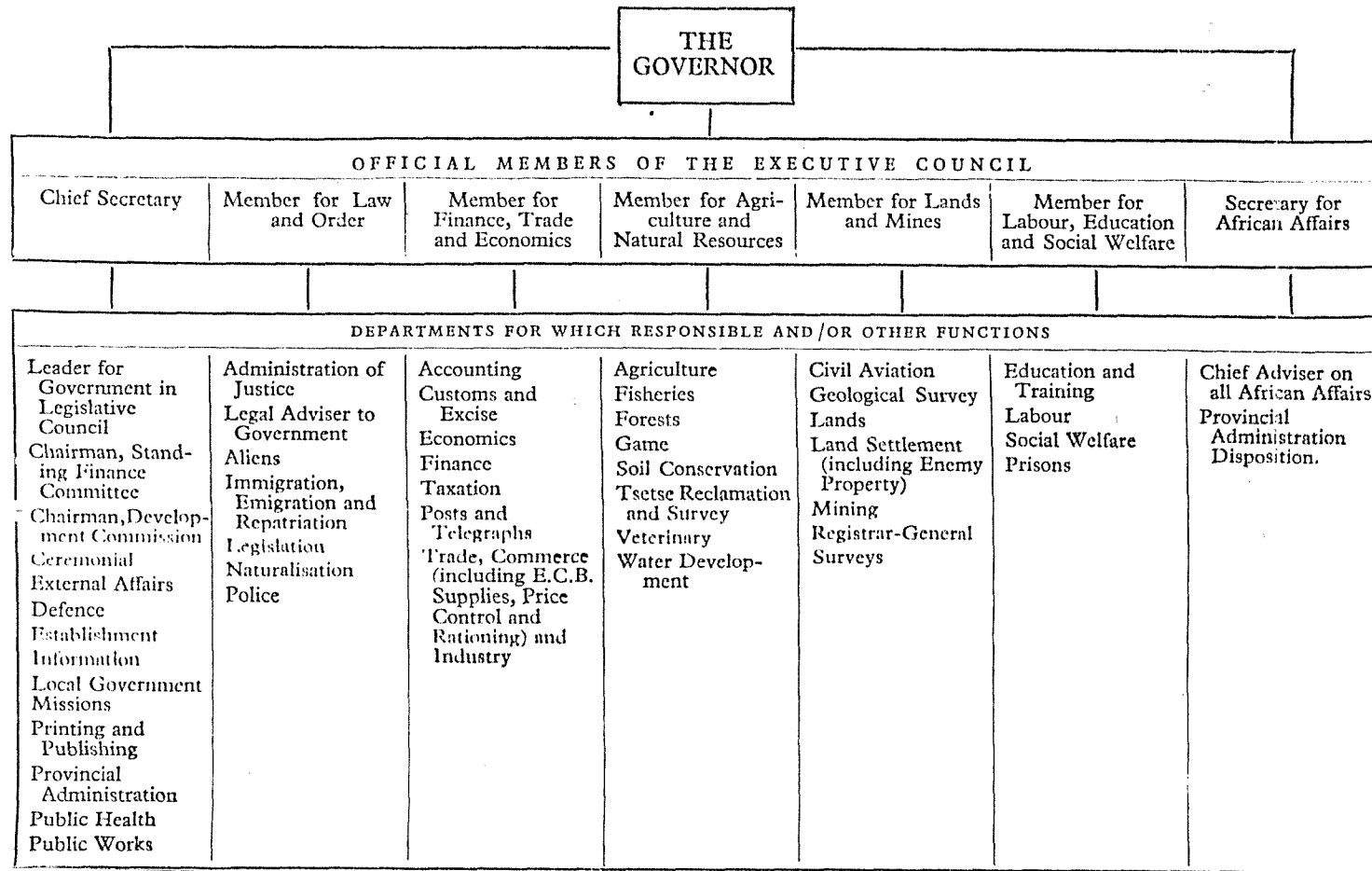
Diagram 2 shows the structure of the Territorial Administration of Tanganyika in 1948; while Diagrams 3 and 4 illustrate the change in ministerial responsibility in 1958 and 1960. Note how community development changed portfolios from one "Member" or Minister of Government to another before independence. This trend continued in the 1960s. The SDD Division was re-named, in 1960, Community Development Department headed by the Commissioner for Community Development under the Minister for Local Government and Housing. However, this did not last long. In 1961, a new ministry, the Ministry of Community Development and National Culture was created. In 1965, it was renamed the Ministry of Regional Administration and Rural Development. This did not mean only a change of title but a shift of policy and emphasis. This drastic change of policy and emphasis became more vivid and meaningful soon after "TANU's POLICY OF SOCIALISM AND SELF-RELIANCE" was announced on 5 February 1967 by TANU President, Mwalimu J.K. Nyerere. Soon after, in September 1967, Nyerere wrote a new policy paper on RURAL DEVELOPMENT entitled "SOCIALISM AND RURAL DEVELOPMENT" that was immediately followed by a policy statement entitled "AFTER THE ARUSHA DECLARATION". Mwalimu Nyerere presented both policy documents to the TANU National Conference on October 17, 1967 in Mwanza. They were approved by the Conference as TANU policies. Mwalimu Nyerere, while presenting the policy paper, "SOCIALISM AND RURAL DEVELOPMENT", he explained the justification and significance of the new policy on RURAL DEVELOPMENT. In his own words he stated:

"This paper is the application of the Arusha Declaration to the practical needs of our rural life. It is vital that it be clearly understood, and that we should all work for its implementation. For "Socialism and Rural Development" is an outline of socialism and self-reliance as it applies to Tanzania's rural life and rural people; and that means as it applies to 95 percent of our population.

For the vast majority of our people the community will continue to be a rural one, and the means of livelihood will be agriculture. This means that our agriculture must be organized in such a manner that improved conditions become possible for all who are willing to work, and that our rural life must be based on the principles of socialism - that is, on the principles of equality, co-operation and democracy.

The Structure of the Territorial Administration 1948

Source: Tanganyika Territory 1948, Colonial No. 242 of 1949, London HMSO, 1949

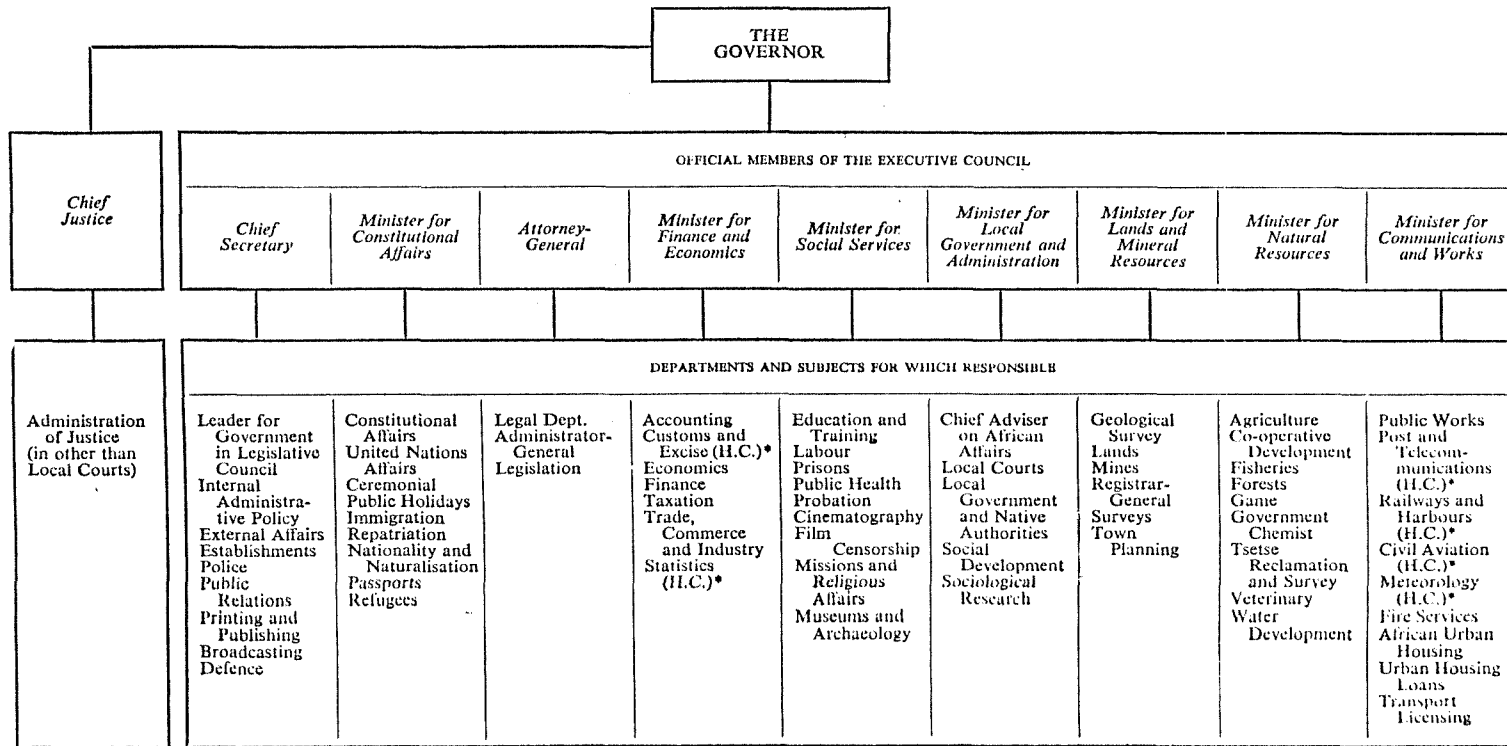


THE STRUCTURE OF THE TERRITORIAL ADMINISTRATION 1948

DIAGRAM 2

Source: Tanganyika Territory 1958, Colonial No. 342 of 1959,
London: HMSO, 1959

The Structure of Government 1958



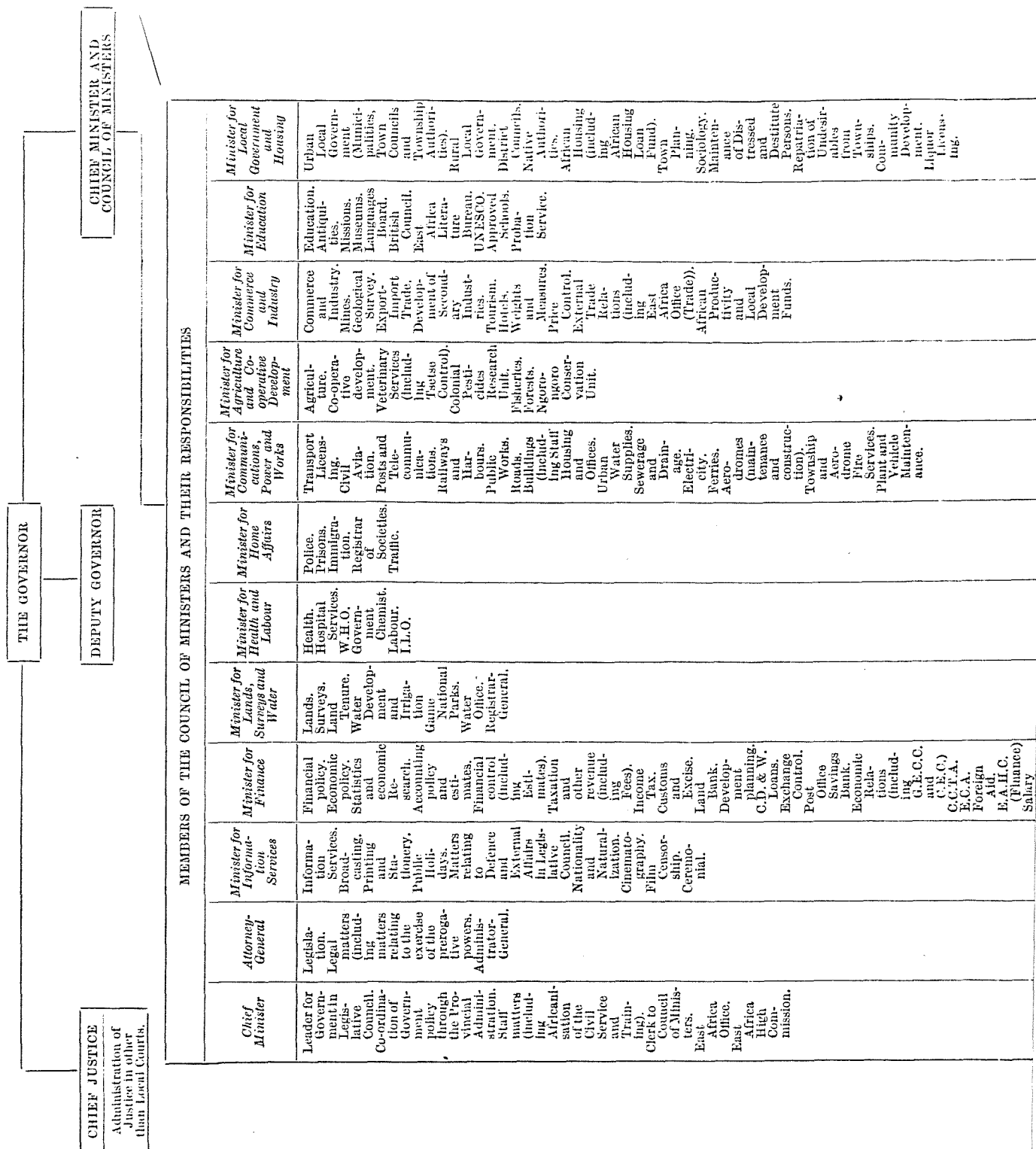
* H.C. indicates an East African High Commission service.

THE STRUCTURE OF GOVERNMENT, 1958

DIAGRAM 3

DIAGRAM 4

THE STRUCTURE OF GOVERNMENT AT 31st DECEMBER 1960



Source: Tanganyika Territory 1960, Annual Report, Colonial No. 349 of 1961, London: HMSO

In traditional African life the people were equal, they co-operated together, and they participated in all the decisions which affected their lives. But the equality was an equality of poverty; the co-operation was on small things; and their government was only the government of their own family unit, and of their clan, or at most of their tribe. Our task, therefore, is to modernize the traditional structure so as to make it meet our new aspirations for a higher standard of living.

This can be done provided we hold fast to the basic principles of traditional living, while we adapt its techniques to those of the twentieth century. And the way to do this is to create all over Tanzania economic and social communities where people live together and work together for the good of all, and which are inter-locked so that all of the different communities also work together in co-operation for the common good of the nation as a whole.

This is the objective outlined in the policy paper 'Socialism and Rural Development' to which I wish to direct the attention of this Conference." (22)

TANU, like the British colonial system, recognized the central role of agriculture in a predominantly rural society. In this regard both the British and TANU socioeconomic policies had the same long-term objective of raising the standard of living of the people in the rural communities through adult mass education and mass participation. But they differed greatly in their basic ideologies and in their approaches in two ways. Firstly, the British socioeconomic policy for Tanganyika was based on principles of capitalism whereby each single individual person was the only arbiter of his social and economic activities; while TANU's socioeconomic policy was based on principle of socialism - African principles of traditional society - in which the community as a single entity was the umpire of the well-being of each of its individual persons "in health or in sickness" to borrow a Biblical phrase. Secondly, British approaches and techniques of planning and implementation were tied up with its colonial rule structures and rural development was imposed from the top through the CDD as an administrative strategy of the Colonial Administration. TANU realized that its rural development policy planning and implementation had to come from the bottom i.e. at the village

22. J.K. Nyerere, UJAMAA: ESSAYS ON SOCIALISM, Dar es Salaam: Oxford University Press, 1968, p.171-172.

level. It should, however, be noted that TANU took this direction after the pronouncement of the ideology of "UJAMAA" and its implementation philosophy or rather strategy of "KUJI-TEGEMEA" i.e. self-reliance as from February 1967. Before that decision TANU followed the British policies from 1961 to 1966 as reflected in the objectives of the Three Year Development Plan (1961-1964) and the First Five-Year Development Plan (1964-1969).

The author argues that Community Development Department, under whatever titles or ministry it was placed and both during its evolution in the British colonial period and during its rapid change in the immediate uhuru era, failed to be an effective institution or vehicle for the planning and implementation of adult education programmes in the widest sense of "adult education" due to basic reasons. Firstly, all along it was ill-equipped both in terms of financial resources and manpower requirements - especially well-trained adult education trainers, supervisors and coordinators who could guide the less qualified adult voluntary and departmental teachers in order to man adult education classes. Secondly, the CDD commanded little respect and acceptance among other technical departments of the Government Administration, unless the District and Provincial Commissioners and their Administrative Officers intervened, either because they considered it as being an interference in their professions and technical duties or due to the inferior qualifications of its officers. Thirdly, the fact that the indigenous Africans associated CDD with the coercive colonial District and Provincial Administrations made it vulnerable to suspicions and mistrust; and coupled with less efficient and effective personnel in the field rendered its work ineffective as an institution created for rapid rural transformation. Fourthly, the CDD was hampered in its duties because it lacked sufficient equipment and materials for its mobility and for motivation of the masses. For instance, the CDD continued to use very old literature for adult literacy like "TWEENDE TUSOME" adult primer which was, in fact, based on the primary education methods of teaching children - not teaching adults.

However, with the help of the Administrative branch of the Central Government, the CDD was able, firstly to mobilize and to instil the spirit of cooperation in the technical departmental officers through the concept of the District Development Team and the Provincial Development Team composed of officials from the departments of Agriculture, Veterinary, Forestry, Education, Medical, Health, Water, Cooperatives, Labour, Public Works, Community Development and Administration under the D.C. at the district level or the P.C. at the provincial level. Brian Hodgson, a former D.C. in Tanganyika describes how a District Team operated:-

"The District Team is an essentially informal, flexible body and really little more than a convenient collective term for the various departmental officials who are working together on the District problems. It is a useful institution however, and the occasional full formal meeting is at once a convenient method of informing all the members of the position regarding the local effects of some major Government operation, such as the organisation of Legislative Council Elections, or the taking of a Census, two tasks in which it is necessary for the Administration to co-opt the services of almost all other departments, and is also of considerable assistance to some members in keeping them abreast of the current activities of their colleagues. From the Chair the District Commissioner listens to the views of the members and with their advice decides on the local application of the various policy points put forward but apart from Team meetings, formal or informal, the bulk of the D.C.'s work is still done with other officers on an individual discussion basis: the swing doors of his office are seldom still, and his only escape from the continuous peal of the telephone is to leave his desk. He does in fact often do this, to spend a morning or a day visiting part of the District with the technical officers to discuss some project on the spot with the local chief and his advisers. It may be the creation of a new piped water supply from one of the mountain streams to the arid plains lower down, where population pressure is causing the people to spread to hitherto unoccupied areas; it may be with the Health Officer to consider some new village layout; or with the Veterinary Officer to examine the prospects of creating a grazing reserve; with the Education Officer to decide on the site of a new school, or with the Police Officer to seek the assistance of the local authorities in tracing cattle thieves. All of these and more are part of the day's work for the D.C. or his District Officers just as they have always been." (23)

[Emphasis is by the author]

23. Brian Hodgson, "The Administrative Officer Today in Tanganyika", in CORONA, January 1959, p.465

In Tanganyika, the most vivid evidence of how the concept of District Development Team was put into practice is recorded in colonial District Books - a daily record of events, by district officers, of visits, meetings and activities. Secondly, the CDD helped in the formation of District Development Committees and Provincial Development Committees - which were composed of Government departmental officers and either nominated or appointed representatives of various groups of people in the district or province involved in developmental activities such as District or Town Councils, voluntary organizations e.g. Missions, women organisations etc. These committees were extended to the village level after Uhuru - the Village Development Committees (V.D.Cs) to plan the implement all development activities under the principle of SELF-HELP AND NATION-BUILDING motivated by political slogans such as "UHURU NA KAZI" (Freedom and Work): "UHURU NI KAZI" (Freedom is Work). Apart from the masses involvement in self-help projects and nation-building schemes such as construction of feeder roads and bridges; building primary schools and dispensaries; and digging water wells and dams, limited adult literacy work was also carried out.

C. THE STATE OF ADULT EDUCATION PROVISION IN TANGANYIKA AT INDEPENDENCE AND IMMEDIATE POST-INDEPENDENCE, 1961-1969

According to Horace Mason, the first Commissioner for Community Development Department in Tanganyika in 1961, the adult illiteracy situation in colonial Tanganyika was as follows:

"Estimates indicate that the illiteracy rate may be as high as 80 per cent among males and 89 per cent among adult females. Illiteracy, however, is not spread evenly over the territory. There are areas where it is at least 95 per cent and other areas where it may be as low as 40 to 50 per cent." (24)

Zakayo Mpogolo, the third Director of Adult Education in Tangania in his book "POST-LITERACY IN TANZANIA" describes the adult and post-literacy activities in Tanzania, between 1961 and 1965 as follows:

24 Horace Mason, LITERACY AND COMMUNITY DEVELOPMENT, Dar es Salaam, Government Printer, 1961, p.47.

"According to a report on adult literacy and post literacy education in Tanzania, by 31 January 1965 there were 7,257 literacy classes with a total enrolment of 541,562 adults of whom 206,214 were men and 335,348 women. In addition to these classes there were 440 follow-up classes (English and Arithmetic) with a total enrolment of 14,043 adults and 1,914 women groups (cooking, sewing, embroidering, childcare, etc.) with a total enrolment of 112,739." (25)

The formation of the Ministry of Community Development and National Culture, at independence, meant that data collection on literacy work was improved between 1962 and 1964, as the above figures reveal. In 1965 a new ministry, the Ministry of Regional Administration and Rural Development, inherited literacy classes, women groups, self-help projects run by its predecessor ministry. However, there was no clearly stated national adult education policy to guide the new ministry in terms of objectives, organisational structures; financial arrangements, reading materials, equipment, and expertise. Community Development workers in rural areas organised and ran adult literacy classes in the traditional manner of "KISOMO CHA NGUMBARU", a coinage from a Tanzanian neighbouring country with a negative connotation (stupidity) and whose chief emphasis was on the traditional Three Rs of reading, writing and arithmetic i.e. traditional literacy.

It is interesting to note that while Tanzania had no clearly stated national policy at that time, other countries in the world had a similar problem. Both (UNESCO) and the United Nations General Assembly recognised the urgency of eradicating illiteracy in the world from 1949 onwards. However, concrete steps began to be taken from 1960.

It was in 1962 that the General conference of UNESCO requested United Nations General Assembly to consider the following programme for the provision of universal education to the children and the adults:-

-
25. Z.J. Mpogolo, POST LITERACY IN TANZANIA, Dar es Salaam: Africana Publishers, 1985, p.4

- "1. Plans for the attainment of universal primary education should be simultaneously accompanied by a world campaign for adult literacy as an essential element of the promotion of social and economic progress with the Development Decade.
2. The initial phase of this world campaign should aim at making literate two-thirds of the adult illiterates in Africa, Latin America and Asia." (26)

Both the United Nations (UNO) and its specialized agencies like UNESCO, UNDP and the United Nations Economic Commission for Africa (ECA) were anxious to help the newly independent African nation-states in the policy formation, planning and implementation of educational development plans. That is why, UNESCO and ECA convened the 1961 Conference of African States on the Development of Education in Africa previously referred to. To those world bodies, agencies and African states, adult education was still, in 1961, considered as being part and parcel of community development. But they recognized its role and stated that it "assumes a special importance where rapid social and economic change may sweep away the rich heritage of the past" i.e. both the traditional Africa and the alien European. They advocated the creation of a "national culture" for each African state and saw national language policy for adult education as being of crucial importance. They advocated rapid adult education activities in Africa and grouped adult education activities in five broad categories as follows:

"Mass education: Often provided within the framework of community development programmes especially in areas of high illiteracy; generally imparted orally and designed to introduce new knowledge and skills in such fields as civics, co-operative organization, health, farming, animal husbandry and handicrafts.

Adult literacy: The teaching of reading, writing and simple arithmetic; often combined with mass education.

Further education: For those who have had some education at whatever level (complete or incomplete) and are engaged in active life; generally imparted by lectures, seminars, discussions correspondence courses, printed matter, sound broadcasting, television or films, adult schools and exchange programmes.

"Vocational training: Providing for adults and young people both literate and illiterate and for craftsmen and workers various forms of practical training outside the school system to improve their skill or to give them new skills.

Activities for youth: Including the services and activities provided for young people outside the school, irrespective of their educational level.

Within these broad categories different forms of adult education will have to be especially designed for a wide variety of recipients. There will have to be special programmes for particular groups, based on studies of their environments and needs. In planning these programmes, account must be taken of such variations as those between rural and urban areas, sedentary and nomadic populations, age groups, sexes, vocational specializations, which are often traditional, different degrees of literacy and education, linguistic and cultural differences." (27)

The importance and urgency of adult education provision was stressed by the above conference due to the alarming state of illiteracy on the African continent at that time when the illiteracy rate ranged from 75 to 95 per cent. In the conference's "OUTLINE OF A PLAN FOR AFRICAN EDUCATIONAL DEVELOPMENT", UNESCO Document (UNESCO/ED/180), stated the crucial role, importance and urgency of instituting adult education programmes along the lines outlined above. The UNESCO/Africa Plan Document of 1961 stated:

"Adult education: A literate population is essential to the economic development of emerging States and the fostering of literacy and of the means of maintaining literacy is one of the most important concerns of the educational enterprise. It is estimated that there are in the African States 100,000,000 people, more than half the population, who cannot read and write in any language. Such a condition is a strong impediment to progress and makes the education of adults one of Africa's most pressing needs. Adult education programmes must go beyond the teaching of reading and writing and numbers. For persons with little formal schooling, programmes must provide a kind of continuing education related to the life activities of adults and they must promote progressive understanding of the great social and technical changes taking place in Africa. Mass Communication media must be fully utilized in efforts to maintain literacy once it is achieved." (28)

27. UNESCO/ED/181 Document 1961, Op.cit., p.51.

28. OUTLINE OF A PLAN FOR AFRICAN EDUCATIONAL DEVELOPMENT (1961 Addis Ababa Conference), UNESCO/ED/180 Document, p.8

The outline plan document added:-

"Planning: Educational expansion should be carefully planned both in relation to the needs level of social and economic development of the country and the goals it wishes to attain. A need exists for planning boards or units, within Ministries of Education, to provide the specialized knowledge and services essential to effective and realistic planning for educational development as a part of overall national plans." (29)

In its FINAL REPORT of 1961, [UNESCO/ED/81 Document] the conference made fifteen recommendations on the expansion and improvement of adult education as follows:

- "1. That government should consider, where appropriate, the desirability of introducing some form of legislation, or os issuing a declaration of policy, to give impetus to adult education;
2. That the primary responsibility within the government for adult literacy teaching and for further education for those who have passed through the school system rests with the Ministry of Education, in which a Department of Adult Education will generally be desirable;
3. That wherever adult education activities are carried out by different departments and ministries some form of co-ordinating arrangement, such as an inter-departmental commission, be set up;
4. That in the development and expansion of adult education in Africa the resources of voluntary and non-governmental organizations be fully and effectively used and, where appropriate, new organizations for adult education be established;
5. That the Secretariat of Unesco in preparing its draft programme for the General Conference and the General Conference in approving the programme and budge for 1963-1964 recognize the need for an increased allocation of Unesco's funds for adult education and youth activities and that African countries equally recognize this need and draw upon every suitable source of finance for the expansion and improvement of adult education.
6. That educational and cultural programmes for women should be accelerated, so that women can make their full contribution to the welfare of the community.
7. That, as the choice of languages for adult education rests with governments and depends on linguistic, social and economic considerations which vary from country to country

and as the language chosen for adult education may differ from the choice made for school education, the linguistic and pedagogical studies necessary for wise choice be made. Once the choice is made, such studies should be further developed to assist the effective use of the chosen language or languages and their adjustment to changing conditions.

8. That new literacy campaigns should generally start with a limited number of local projects or courses for certain special groups or special zones, that governments subsidize the production of basic teaching and follow-up reading materials and sell them to learners at low prices, that adult literacy campaigns be launched when there is an adequate and continuing output of reading matter available for those who have learned to read;
9. That, wherever the school-teacher is called upon to teach adult literacy, he should have a brief period of training in the approaches and methods needed for working with adults;
10. That where governments intend to carry out full-scale national campaigns against illiteracy and are handicapped by a shortage of teachers they consider the possibility of enrolling and training young people into a National Literacy Service, this being a possible alternative to military service wherever such is in force;
11. That the designing of new school buildings should be made with a view to their use for adult education and out-of-school activities for young people;
12. That governments take all possible steps to improve and expand their educational radio service and to introduce, when and where it becomes appropriate, educational television services for adults;
13. That since physical, financial and technical problems handicap these powerful new methods of education, Unesco continue to explore their possibilities by means of meetings of experts and pilot experiments, and that the governments of Africa be kept informed of all possibilities discovered;
14. That the press be encouraged to fulfil its potentialities as an instrument of adult education and literacy;
15. That governments establish research institutions serving adult education facilities for the training of all types of staff needed for adult education and youth activities, centres or units for the production of literacy teaching and reading materials, library services including book-box and other services for bringing books to people in remote communities, and centres for the production of audio-visual aids. (30)

For Tanganyika, Africa and the world through the United Nations and its specialized agencies (UNESCO, UNDP, ESC, ECA), adult education was on the world conference's agendas between 1960 and 1969 more intensively than before. Briefly, the major events included:-

- (a) The UNESCO World Conference on Adult Education held in Montreal, Canada, in 1960 which stated, in general terms, the aims and objectives of adult education.
- (b) The UNESCO/ECA Conference of African States on the Development of Education in Africa held in Addis Ababa, Ethiopia, on May 15-25, 1961, that dealt with every aspect of education including adult education as discussed briefly above.
- (c) The UNESCO Conference of African Ministers of Education held in Paris, France, in March 1962.
- (d) The UNESCO Regional Conference on the Planning and Organization of Literacy Programmes in Africa held in Abidjan, Ivory Coast, in March 9-14, 1964.
- (e) The UNESCO Conference of African Ministers of Education, held in Abidjan, Ivory Coast, March 17-24, 1964.
- (f) The UNESCO World Conference of Ministers of Education on the Radication of Illiteracy, held in Teheran, Iran, September 8-19, 1965.

These were external international forces, in which Tangania participated fully, that had great impact on the shaping of adult education policy in Tanzania. One example will suffice to provide the evidence. The UNESCO World Conference of Ministers of Education on the Eradication of Illiteracy held in Tehehan in 1965 recommended that the 1940s and 1950s strategy of "fundamental basic education" that was synonymous with community education, be dropped and that a new strategy termed "functional literacy" be adopted. In

1966, UNESCO, in conjunction with UNDP launched the "EXPERIMENTAL WORLD LITERACY PROGRAMME (EWLP). Thirteen UNESCO Member States, including Tanzania, applied for participation in the national literacy pilot projects. The Ministry of Regional Administration and Rural Development in Tanzania signed the international agreement with the UNESCO/UNDP. The CDD was then charged with the "WORK-ORIENTED ADULT LITERACY PILOT PROJECT (WOALPP) under the EWLP in Mwanza, Tanzania from 1967 to 1976. Internally, Tanzania decided to honour its internal and external commitments through two centrally-planned development plans: (a) The Three-Year Development Plan for Tanganyika 1961/62 - 1963/64; and (b) The First Five-Year Social and Economic Development Plan, 1964/65 - 1968/69 for Tanzania. The basis of the Three-Year Development Plan (1961-1964) is presented by Sir Ernest Vasey, a TANU-appointed Finance Minister as quoted from the Plan itself. He quotes the section of the plan that dealt with how best Tanganyika could best "spend its limited resources" based on the recommendations of the 1961 World Bank Survey Mission Report on "THE ECONOMIC DEVELOPMENT OF TANGANYIKA". The Plan stated:-

"The crucial choice before the Government was between the sort of development plan which would lay foundations for a more rapid growth of the economy and a plan which would cover a very much wider field at the expense of slowing down the rate of growth. The first choice implied a concentration on economic projects which would yield the quickest and highest returns in the near future, whereas the second choice meant distribution of scarce returns over all competing sectors alike. The Government's view and also the view of the World Bank Mission was that at this stage of Tanganyika's development the first choice is the right one." (31)

And Sir Ernest Vasey stresses:

"So the objectives were chosen towards which the major part of Tanganyika's general and financial efforts and resources would be directed in the immediate future:

- (a) Development of agriculture and livestock industry with its subsidiary task of development of water supplies and irrigation.
- (b) Improvement and development of communications.
- (c) Development of secondary and technical education.

31. Sir Ernest Vasey, "Budgeting for Independence" in CORONA, January 1962, p.7-8

It is through (a) that improvement of the economy can take place on a sound basis and its benefits soon be felt by the people of Tanganyika and through them by the country in general. (b) is necessary not only for the benefits which improved communications will bring to the territory internally by assisting district development, but because improved communications are necessary if Tanganyika is to claim its proper share in the rewards of the East African common market in which it is a partner. In (c) lies the key to the future development of Tanganyika, for only through the development of its people and the full utilisation of their capabilities can a proper rate of progress, economic and social, be achieved and maintained." (32)

Due to the "economic projects" concentration choice made in the Three Development Plan 1961/62 - 63/64, village settlement schemes were chosen as the rural development strategy. In essence this meant economic modernization at the expense of social, and in particular, socioeconomic development for the masses of the people. This meant satisfying the minority of the people and neglecting the majority of the people. Of course, three years later, the "village settlement schemes" strategy had failed completely and it was abandoned. The First Five-Year Social and Development Plan, 1964/65 - 68/69, therefore was intended to blend the economic choice and the social choice that, again had been recommended by the 1961 World Bank Mission Survey Report. This time the general policy for development chosen was the "rural production" agricultural strategy that could be achieved through (a) "THE IMPROVEMENT APPROACH", and (b) "THE TRANSFORMATION APPROACH". The strategy and the two approaches chosen were summarized in the Plan as follows:-

"The Government's policy for developing rural production is guided by recommendations formulated in 1961 by the World Bank Mission in its report on the economic development of Tanganyika. This policy consists in following a two-fold approach in agriculture via the improvement approach and the transformation approach. The former aims at the progressive improvement in present methods of crop and animal husbandry by working on the peasant farmer on both the psychological and technical planes to induce an increase in his productivity without any radical changes in traditional social and legal systems.

The improvement approach requires continuing, widespread and coordinate action by community development staff and extension services to change individual behaviour and to teach technical improvements, and by co-operatives to ameliorate the methods of marketing. Experience has shown that in those regions where this approach, which does not require a massive injection of

capital, has been well organized, continuous growth in rural output has been achieved. However, this approach is not capable of assuring the maintenance of this expansion over the long-term for, by its very nature, it cannot bring about lasting solutions to the two cardinal problems of peasant farming, i.e. land tenure and agricultural under-employment.

It is in this respect that the need for the transformation approach arises since it has as its goal the introduction of technical, social and legal systems which allow the exercise of modern agricultural techniques based on relatively high productivity and which consequently justify considerable investment of capital. This approach, requiring much care as to detail in its preparation and as to method in its implementation, constitutes one of the Plan's main features." (33)

The whole country was divided up into economic zones, in terms of population and rainfall, for "re-grouping and re-settling farmers on the most favourable soil, installing there a system of private or collective ownership and introducing supervised crop rotation and mixed farming that could permit the maintenance of soil fertility "through" the creation of villages which [would] become centres of social and commercial development" (34) Definitely, both development plans were capital-intensive and intended, by implication, to build a capitalist society. But was it the kind of society TANU wanted to create in independent Tanzania?

In his introduction to the First Five-Year Plan, (May 12, 1964) President J.K. Nyerere, had this to say on the Plan:-

"First we must educate adults. Our children will not have an impact on our economic development for five, ten or even twenty years. The attitudes of the adult ... on the other hand, have an impact now; ... only if they are willing and able to do this will this plan succeed. The expanded expenditure on Agricultural Extension work, on Community Development, and also the new scheme for adult education, are all part of this preparation of ourselves for the work we have to do." (35)

Even if the TANU Government could have obtained the massive external financial resources to implement the Plan, was it the kind

33. FIVE-YEAR PLAN FOR ECONOMIC AND SOCIAL DEVELOPMENT, 1st July, 1964 - 30th June, 1969, Volume I, Dar es Salaam: Government Printer, 1964, p.14.

34. 1964/65 - 68/69 Plan, *ibid.*, p.15

35. 1964/65 - 68/69 Plan, *ibid.*, p.xi - xii

of society TANU wanted to build in independent Tanzania? Was it the right strategy and the right approaches of employing capitalist principles in a traditional African society whose basic principles of life were quite different from the basic philosophies and assumptions of the two Plans described above. The masses pre-uhuru expectations and aspirations became disillusioned as "MATUNDA YA UHURU" i.e. the fruits of uhuru could not reach them between 1961 and 1966. A new philosophy and a new strategy became a necessity if chaos was to be avoided and national unity to be maintained. In fact, signs of "classes" and "class struggles" began to develop in Tanzania and such slogans as "WABENZI" and "BABA KABWELA" implying "the haves" and "the have nots" became the language of the common man in the street. Hence, the capitalist policies pursued by the TANU Government in the first six years of Tanzania independence became the forerunners of the "UJAMAA" ideology, the "KUJITEGEMEA" philosophy and "VILLAGIZATION POLICY" which was the new chosen approach for meeting the masses "MATUNDA YA UHURU" demands of universal primary education, adult education, provision of dispensaries, health centres, rural water supply etc. Adult literacy and adult education activities, had to wait for a new ideology before they could come into full swing from the 1970s. However, before we examine and analyse how TANU found a liberating force in adult education, for the over 85 per cent illiterate masses (in both rural and urban areas) of Tanzania, let us discuss, briefly, another uhuru demand of that era, the Africanization of the Tanganyika Civil Service.

4. DEMANDS OF UHURU : AFRICANIZATION OF THE TANGANYIKA CIVIL SERVICE

A. THE DEFINITION AND POLICY OF AFRICANIZATION

Mwalimu Julius K. Nyerere became Chief Minister of Tanganyika in September 1960 after TANU had won seventy seats out of the seventy-one elected seats in the colonial Legislative Council. Immediately, his TANU Government decided to adopt the Africanization Policy and he presented this new policy to the Colonial Legislative



Council on October 19, 1960, in order to clarify some misunderstanding about the meaning of Africanization, in particular, among the non-African civil servant Asian and European communities. Since, Tanganyika was not yet independent, there was no citizenship legislation that could have clarified who were citizens, and who were not citizens of Tanganyika. Nyerere explained and equated an indigenous-African as meaning the essence and the basis of the concept of, and process of, the "Africanization" of the Tanganyika civil service. He stated:-

"Tanganyika is an African country, and, though there are communities of other races settled here, some of whose members certainly have a legitimate claim and a genuine claim to be regarded as 'Tanganyikans', the vast preponderance of the population of Tanganyika is indigenous African.

It is therefore naturally the intention of the Government that, in the long term, and I want to emphasize the phrase 'in the long term', the composition of the civil service should broadly reflect the racial pattern of the territory's population as a whole and thus that the great preponderance of posts should be held by indigenous Africans. Indeed, anything else would be artificial and unhealthy." (36)

Then he went on to define the concept of "Africanization" in terms of three principles on which Government Policy was to be involved, interpreted and implemented soon after independence. After all, this was among TANU's promises during uhuru struggles. For, in essence, the Africans' chief demand for uhuru meant the holding of political power in the Party and in the Government as well as holding administrative bureaucratic power in the Tanganyika Civil Service. As a "deliberate statement of Government policy", Nyerere stated three principles on which Africanization was to be evolved and implemented as follows:

"First, it will remain the policy of the Government that every vacancy arising in the civil service should, if possible, be filled by an appointment made locally and that recourse should only be had to recruitment from outside East Africa if no suitable candidate (of any race) can be found locally. That is our first principle.

Secondly, within this policy, in the case of new appointments to the service, it is Government's intention that African candidates of Tanganyika should have prior claim to consideration.

Thirdly, only if no suitable qualified Tanganyika African candidate is available should other candidates be considered." (37)

He added further explanation by stating that Africanization, in fact, meant localization. Thus he stated:-

"... this may sound a little alarming, I hope it won't sound alarming to many people, for to localize our civil service is in actual fact, to give it what I may call a local look. But it cannot get this local look unless it is Africanized in the sense in which I have defined the word Africanization. Thus Africanization is really the means to localization. It is the means to give our civil service a local look." (38)

This was, of course, during "SERIKALI YA MADARAKA" i.e. Responsible Government when TANU leaders, who had then taken over ministerial portfolios had to signal to the masses of Tanganyika that they were serious to implement TANU uhuru struggle promises; and at the same time, it was ridiculous for a TANU Government to govern the country by using the very civil service that had opposed TANU for seven and a half years. Hence, a change was both inevitable and urgent. But this was still a colonial environment. What had the British colonial policy done in the preparation of the Tanganyika civil service in its forty years of colonial rule? The British record was not at all impressive. It was, in fact, a poor one, especially as regards the senior and the middle grades of the African civil service was concerned. For forty years, British Rule in Tanganyika concentrated its efforts in the preparation of the junior cadres of the African civil service i.e. clerks, nurses and village school teachers and a few "fundis" like artisans, drivers and mechanics mostly for the Central Government Public Works Department and the Government Press. The Railways and Posts had also taught some "assistants" for the rest of the Central Government Administration and Technical Departments i.e. Police, Prisons, Agriculture, Forestry, Veterinary, Medical Health, Labour, Community Development, Information etc. Table 7 below provides a bird's eye view of the grim situation.

37. J.K. Nyerere, *ibid.*, p.100

38. J.K. Nyerere, *ibid.*, p.100

TABLE 7THE TANGANYIKA CIVIL SERVICE, 1956- 1962

YEAR	TOTAL NO. OF CIVIL SERVICE EMPLOYEES (ALL GRADES)	SENIOR NON-AFRICAN OFFICERS	SENIOR AND MIDDLE AFRICAN OFFICERS
1956	-	-	112
1957	-	-	155
1958	32,212	-	181
1959	32,613	-	306
1960	34,319	-	453
1961	-	3,282	1,170
1962	-	2,902	1,821

The 1958 Tanganyika Territory Report by the United States Department of Health, Education and Welfare survey on the "EDUCATION FOR AFRICANS IN TANGANYIKA" makes a further analysis of the 181 Senior and Middle African Officers according to their departments as follows:

"At the end of 1958 there were 181 Africans holding senior posts in the civil service, compared with 166 earlier the same year, 155 in 1957, and only 5 in 1954. In addition, Tanganyika Africans hold comparable posts in the High Commission services (25 in 1957) and with local authorities (14 in 1957). At the end of 1958 there were in the Tanganyika civil service 4 African District Officers and 39 African Assist District Officers, 6 of whom were acting as District Officers. At least 16 additional Assistant District Officers were to be appointed by the end of the 1959-60 financial year. At the end of 1958 there were also 8 African medical officers, 3 social development officers, 14 Africans in senior posts in the Agriculture Department, 5 cooperative officers, 1 veterinary superintendent, 5 assistant veterinary officers, 1 pupil engineer and 13 engineering assistants. Engaged in education there were 52 education officers and masters, 2 other officers seconded from other departments for the Natural Resources School, and 1 office assistant." (39)

39. Betty George EDUCATION FOR AFRICANS IN TANGANYIKA, Washington: U.S. Government Printing Office, 1960, p.8.

The U.S.A. preliminary survey gave the reason for this situation of the African civil service stagnation. It stated:

"Comparatively few Africans have yet qualified for senior professional or technical posts in the civil service. The principal obstacle has been lack of education. The civil service is established on a non-racial basis, and it has been the policy of government to staff the service whenever possible from among local inhabitants. In 1957, arrangements for providing training for local people, both officers and others, to enable them to fill senior posts were expanded. (See Ch.IV, "Higher Education," p.74). The number of Africans holding senior posts has increased to almost 350, but the great majority of the senior posts are still filled by expatriate officers. Both the Government and the opposition have recognized this as a major problem confronting the territory. In mid-1959, Mr. Nyerere said, "We could man all the top political posts, but the civil service is a big problem, for a few people of any race are trained for the chief civil service jobs." (40)

The fact that up to the end of 1956 the apex of Tanganyika educational system was standard X, in terms of civil service regulations and in terms of civil service provisions, was definitely the chief contributing factor. That is why Tanganyika could not even utilize fully its student quota at Makerere and Nariboi university colleges in the 1940s and 1950s respectively.

The British colonial civil service in Tanganyika was organized, in theory on the following basis up to, and including 1960:

"The civil service is established on a completely non-racial basis. Appointment is governed by the qualifications, experience, competence and general suitability of the candidate and there is nothing to prevent a member of any section of the population being appointed or rising to any post in the service. As far as possible the civil service is staffed from among the inhabitants of the territory, but where no suitable candidate is available locally officers are recruited from external sources. Wherever possible recruitment of officers from overseas is made on contract terms so that as and when qualified local people become available they can be appointed to suitable vacancies. Present recruitment policy and general conditions of service are based on the report of the Commission on the Civil Services of the East African Territories and the East African High Commission, 1953-54, most of the recommendations of which were accepted by the Tanganyika legislature in 1954." (41)

40. Ibid., p.8

41. TANGANYIKA TERRITORY REPORT 1959, Colonial No. 346, London: HMSO, 1960, p.21

Command Paper No. 1193 entitled "SERVICE WITH OVERSEAS GOVERNMENTS" presented to the British Parliament by the Secretary of State for the Colonies changed the colonial service recruitment, training and placement of the British citizen or British-subject (Indians, Pakistans, Goans etc.) personnel and opened up a new era for the independent African Government to negotiate with Britain if they wanted to continue (or even recruit new ones) with the British personnel who were then termed - like all others from foreign nations - "expatriates". Tanganyika negotiated the terms for the retention of the British expatriates in 1961, before independence, but the burden of meeting that agreement became too heavy and had to unilaterally to abandon the scheme in 1964 since there were no political justification for Tanzanians to continue paying pensions and fringe benefits to civil servants who had actually served and retired as British Colonial Civil Servants. This, of course, became a bone of contention between Tanzania and Britain, politically and administratively, at that time.

Nyerere, as Prime Minister, appointed an "AFRICANIZATION COMMISSION", the Maswanya Commission, composed of six members of whom the late Said Ali Maswanya was appointed its chairman. The Prime Minister in a personal letter to the Chairman of the Commission, laid down the following guiding principles:

- "(i) We wish to have a completely national civil service as soon as possible.
- (ii) Whenever an African citizen of Tanganyika is found to be qualified and suitable for a post in the civil service he should be offered appointment to it, if necessary by displacement of a non-Tanganyikan incumbent.
- (iii) As far as possible Africanisation should progress on a broad front, but there are certain key areas and sensitive posts to which priority attention should be given. It is for the Commission to identify these areas and posts and to make recommendations accordingly.
- (iv) Any planned programme of Africanisation must ensure that the senior officers of the future have a supporting staff of not less efficiency and reliability than exists at present.
- (v) The Commission should not regard the existing prescribed qualifications as sacrosanct and should examine them critically in the light of the realities of our manpower resources. At the same time the greatest care should be taken that the maintenance and expansion of the services and amenities and the development of the country generally is not sacrificed by the premature appointment of Africans before they are qualified.
- (vi) The Commission should approach its task objectively and unemotionally with the aim to build up a national service of which we can be proud and which will be not less but more efficient than that which we inherited." (42)

The above guiding principles, were, of course, in addition to the following terms of reference given to the Africanization Commission:

- "(i) To undertake a detailed and comprehensive investigation into every cadre and grade in the Civil Service with a view to ensuring that a satisfactory plan for complete Africanisation exists.
- (ii) The Commission and its staff is authorized to interview any civil servants or other person who might be able to further its inquiries.
- (iii) The Commission and its staff is authorized to investigate the adequacy of in-service training schemes, the posting of African officers to obtain directed experience in key areas, the duties and qualifications of posts, and, where necessary, the organization of work in Ministries and Departments.
- (iv) The Chairman of the Commission shall be informed of any proposal to fill a post by fresh recruitment or re-engagement of an expatriate officer and shall be entitled, if he so wishes, to make representations on the proposal, to the Minister concerned.
- (v) The Commission shall report on its deliberations to the Cabinet from time to time. Its recommendations may be given immediate effect with the agreement of the Ministers concerned." (43)

The Africanization Commission's Report was published in 1963 after it was accepted by the Tanganyika Government. Both the commission and the Government put forward the following propositions that require complete treatment. These propositions were stated vividly as follows:

- "1. The policy of Africanisation of the public service needs no justification, but some explanation of the objectives may help to an appreciation of the problem. It is the Government's aim to have a national public service at the earliest date compatible with the maintenance and development of the social, educational and economic services which are essential to the advancement of the people of Tanganyika to a fuller and happier life. The first stage of this programme is marked by two features:-

- (i) The posting of Africans to key control posts in the civil service; and
- (ii) the giving of preference to Tanganyikans of African origin.

The first feature is almost fully developed. The latter feature, the giving of preference to Africans, is a temporary expedient to adjust the racial imbalance in the public service arising from historical factors. As soon as this inherited imbalance has been compensated, the public service will be open without discrimination to Tanganyikans of all races.

2. The main objective of Africanisation is then to have a public service under the national control and direction. This does not preclude the employment of foreign expertise to supplement local resources and for many years the employment of specialists, technicians and other experts will be a feature of the public service in Tanganyika. These people are both the employees and the guests of Tanganyika and it is in this light that relations with them should be conducted.
3. It is necessary here to strike a cautionary note. The national civil service will for some time be immature in terms of practical experience and there is no complete substitute for such experience. It follows:-
 - (i) That it may be desirable to retain for some time in many fields a few experienced expatriate (European and Asian) officers to give friendly counsel and guidance to the recently appointed Tanganyika officers.
 - (ii) That many of the remaining expatriate officers may have to carry additional workloads both operationally and in training. The importance of the role of expatriates during the next few years should not be under-estimated.
 - (iii) That the search for simplification of work procedures and standardization of methods in the civil service should be pursued with vigour by the Organization and Methods Division of the Treasury, the Job Analysts Section of the Central Establishment Division and by the Ministries themselves.
4. The hard fact is that it will be some years before the output of the secondary schools catches up with the annual requirements of the economy. For the time being, the Africanisation programme will depend heavily on:-
 - (a) accelerated upgrading training of persons already in employment;
 - (b) improved utilization of employed persons;
 - (c) work organization designed to achieve economies of in staff and to facilitate training;
5. Effective Africanisation depends on:-
 - (a) the output of university graduates and qualified professionals;
 - (b) the availability of sufficient school certificate holders to man the middle level technician and executive supporting staff; and
 - (c) accelerated upgrading programmes.

There is, and will continue to be for some years, an insufficiency in the first two categories. In 1962 only 200 Africans entered Form V. It will be at least five years before these 200 emerge as university graduates or qualified professionals. The Survey of High Level Manpower requirements and resources in Tanganyika 1962-1967

shows that over the five-year period the requirement of additional administrative and professional manpower to meet growth and replacement is 5,600.

6. As regards university graduates, the shortage is not of university places, but of candidates qualified to enter university. The bottleneck is in the Form VI grades. To help increase the input to universities, particularly in the scientific disciplines, urgent consideration is being given to the establishment of an "Emergency Science School" specializing in the teaching of science subject to School Certificate holders for entry to university.
7. The foundation of the Africanisation programme lies in the educational system. This has been repeatedly brought to notice by officials anxious to accelerate their programmes and asking for assistance in getting a larger share of the output of the educational system for their own specialities. In recognizing the inadequacies of the educational output, the Government has been led to consider the problem of organizing for the complete mobilization of the resources of educated Africans as an integral part of the programme of planned Africanisation in all fields of national activity. To this end a survey of the high level manpower requirements and resources was completed in 1962 covering the entire economy for the period up to 1967. Following on this survey a permanent Manpower Planning Unit will be established this year inside the Ministry of Development Planning.
8. During 1962 under the stimulus of the Africanisation programme there were heightened activities in all fields of training. In the current estimates provision of about £500,000 has been made for training excluding teacher training and post-secondary education for which another £785,000 has been voted. The training varies from formal course in this country and overseas to desk and workshop training, part-time release training, sandwich and correspondence courses. Much thought has been given during the year to improving the effectiveness of training and the Government has adopted the following principles which will not be observed by all Ministries in devising training courses or in accepting offers for such courses:-
 - (i) Training should whenever possible take place in this country. More people can be trained for the same expenditure by importing trainers than by sending people to overseas institutions. Moreover, the "been to" mentality which regards everything foreign as necessarily better than the home product is a hang-over from the colonial past and is not in harmony with the spirit of an independent country.
 - (ii) External Aid agencies should be encouraged to build up training facilities in this country rather than merely to offer scholarships abroad.

- (iii) The syllabus of all training courses whether at home or abroad should be directly and sharply focused on job requirements. As early as possible all existing courses will be scrutinized by the central training unit in the Establishments Division to reassess their relevance
- (iv) Offers of training courses overseas which have no syllabus of formal instruction leading to a necessary qualification should be particularly carefully scrutinized. By "necessary qualification" is meant a qualification which is prescribed in an approved scheme of service for appointment or promotion in the Public Service.
- (v) Each Ministry will nominate a Training Officer to liaise and consult closely with the Central Training Unit in the Establishments Division on training programmes and syllabuses. Training officers will be nominated for their enthusiasm and interest in training and will carry enough weight to influence thinking in the Ministry. They will have direct access to the Permanent Secretary.
- (vi) All Ministries will be required to draw up in consultation with the Central Training unit a three-year programme of in-service training requirements which will provide a basis for money and manpower budgeting and for requests for technical aid." (44)
[The emphasis is by the author]

The author has re-organized and presented the above statements of facts in such a way as to create a coherent policy and philosophy of Tanganyika, as the thinking existed among politicians, bureaucrats, TANU leaders and the masses from 1960 to 1966. In fact, the First Five-Year Plan for Economic and Social Development, 1964-69, was framed with the above policy and philosophy, for rapid manpower development, in view. One of the three major objectives of that Plan, was, in a period of fifteen years, from 1964 to 1980, to have created a manpower self-sufficiency base in Tanzania. Of course, that was an ambitious and massive manpower projection and training Plan that needed very heavy investment in both secondary education expansion programmes, in building many and new training institutions, and in establishing institutions of higher learning as well as the foreign scholarships programmes. Interestingly, though, the Africanization programme, in fact, increased expatriates in the country to provide the necessary expertise and training experience

much needed by a politically-independent Tanzania but an economic and technological dependent one. Training and higher institutions of higher education such as the University of Dar es Salaam (by then University College), the Institute of Development Management (IDM), Mzumbe (by then Local Government School); the Dar es Salaam Technical College (by then the Technical College); Teachers' Colleges; "Kilimo" (MATI) Institutes and Farmers Training Centres (FTC); Maendeleo (RTC) Training Centres, and "Afya" Training Centres etc. were opened in various parts of Tanzania. In-service, on-the-job and pre-service training programmes of the adolescents and the adults, ranging from three months to five years, were planned and carried out.

For the first time, too, in the history of Tanzania, women competed on the same basis as men, though their number in those institutions was quite small due to being late "starters". To provide women leadership skills and experience, special women leadership training centres at Rungemba (Iringa) and Buhare (Musoma) were opened. The TANU Party needed political education leadership training. Its 1958 ambition was realized on July 28, 1961, when Kivukoni College was opened by the TANU President and Tanganyika's first Prime Minister, Mwalimu J.K. Nyerere. This was, then, therefore, adult education in its broadest sense of the term.

B. CONCLUDING REMARKS

This has indicated how Tanganyika, then later on Tanzania, was "groping forward in the dark" to borrow Nyerere's phrase in all areas of policy formation, including adult education, in a young and independent state that had inherited colonial and capitalist policies from Britain against TANU's pre-uhuru struggle promotes. Clearly, it was a trying and embarrassing period for Nyerere and TANU leadership as the masses cried for the eradication of POVERTY, IGNORANCE and DISEASE. Definitely new policy demand initiative became a must in order to satisfy the masses.

CHAPTER THREE - REFERENCES

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CHAPTER 4

THE NATIONAL POLICIES OF TANZANIA AND THEIR RELATIONSHIP TO ADULT EDUCATION

Chapter 3 examined and analysed the evolution of adult education in relation to overall demands of "uhuru" in post independence Tanzania.

In this chapter, the author intends to put together, both Party and Government, national policies that have a direct relationship to the development of adult education in Tanzania between 1961 and 1980. The author contends that without understanding the national policies that have a direct bearing on adult education, one cannot grasp the steps taken in the planning, coordination and implementation of adult education programmes discussed in Chapters 5 to 9 of this study. The national policies stated in this chapter illustrate the impetus behind adult education work in Tanzania. They indicate the political will of the Party and the commitment of its Government in the massive drive for the provision of adult education to the adult illiterates of Tanzania.

1. ADULT EDUCATION AT INDEPENDENCE AND IMMEDIATE POST- INDEPENDENCE: 1961-1966

A. THE TANZANIAN INITIATIVE

The commitment to the provision of education to all citizens of Tanganyika was one of TANU's major cornerstone during the seven and half years of colonial independence struggles. The TANU Constitution, in the Party's Promise every TANU member made a pledge as follows: "I shall educate myself to the best of my ability and use my education for the benefit of all". (1) TANU's serious

1. Katiba ya TANU, 1954, p.6.

commitment to both formal school education and to adult education is clearly evidenced by two examples. Firstly, the 1958 TANU National Conference, held at Tabora, resolved "to establish in Tanganyika a College for Adults, which would teach social science subjects." (2) Then, TANU National Executive Committee resolved to establish a special education fund known as the Tanganyika Education Trust Fund, a non-political charitable organization that could receive funds from any quarter for educational purposes and whose leadership was to include all sorts of persons interested in the development of education in Tanganyika. In fact, it was a TANU education trust fund whose Chairman was Mwalimu J.K. Nyerere, the TANU President, and other TANU leaders like R.M. Kawawa, Paul Bomani, George Kahama and so on who were appointed in their personal capacity. Miss Joan Wicken was appointed its first Executive Secretary. In 1958, Mwalimu Nyerere and Miss Joan Wicken travelled countrywide collecting donations that included contributions ranging "from £60,000 given by the Karimjee family, to one cent pieces, or eggs, maize, and livestock from people in the villages throughout the country." (3) The funds so raised formed the financial base for the establishment of Kivukoni College which was opened on July 29, 1961 by Mwalimu J.K. Nyerere, the President of TANU, and then the first Prime Minister of Tanganyika. Nyerere "used the opportunity to talk about the basic political philosophy of the nationalist movement in Tanganyika." (4) This was the first real and concrete step, by TANU, towards the laying down of adult education foundations in Tanganyika. Secondly, TANU was committed also to the establishment of sound Tanganyikan system of education based on its Constitution's Creed which stated that "all human beings were equal and that every person was inherently entitled to respect and human dignity".(5) That is why, the first major action of the TANU Government was the full integration of the colonial-segregated formal education

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2. J.K. Nyerere, FREEDOM AND UNITY/UHURU NA UMOJA, Dar es Salaam: Oxford University Press, 1966, p.119
 3. Ibid., p.119.
 4. Nyerere, ibid., p.119.
 5. Katiba ya TANU, 1954, op.cit., p.2.

system by abolishing the then existing three education systems: (a) African Education governed by the Education (African) Ordinance (Cap.71 of the Tanganyika Laws); (b) Asian and European Education governed by the Non-Native Ordinance (Cap. 264 of the Tanganyika Laws) and the Non-Native Education Tax Ordinance (Cap. 265 of the Tanganyika Laws). The enactment of a new, single and non segregational school education system, in 1961, the TANU Government gave all races and all tribes of Tanganyika an equal educational opportunity depending only on academic ability of each individual student. Later on, in 1972, the TANU Government abolished school fees in all public (state) schools, from primary education to university education. Primary education was made universal in 1977. This removed the last barrier for poor Tanzanian parents who could not afford to pay for their children's education.

The TANU Government, in the first six years of independence, from 1961 to 1966, faced hard and difficult choices to make as Nyerere admits:

"At the beginning of the last Plan we took a very definite decision to give priority to the expansion of secondary education, teacher training and the University. Because to plan is to choose, that meant that we had very little money available to devote to expanding the primary school system. And we carried out that decision ... At that time we used to say that about 50 per cent of our children went to school ... the census figures (1968) showed us that the actual percentage in 1964 was near 46 per cent, and even now, at the end of the Plan period, only about 47 per cent of our children can find a primary school place." (6)

If, then, primary education was a victim of hard and difficult choices engineered by colonial legacy of lack of trained manpower and precipitated by the World Bank Mission Survey Report of 1960, then, definitely adult education in general, and adult literacy in particular, suffered most due mainly to three reasons.

6. TANZANIA SECOND FIVE-YEAR PLAN FOR ECONOMIC AND SOCIAL DEVELOPMENT, 1969-1974, Vol. I, Dar es Salaam: Government Printer, 1969, p.xi.

Firstly, neither TANU nor TANU Government, during this period, had a clear vision of the kind of society they wished Tanzania to be both in terms of ideology, in policy direction and in the methods or strategies. In fact, the TANU Government was still maintaining the status quo i.e. the British colonial educational legacy whereby "mass education" was the province of the Community Development Department as a liaison service to all technical departments in general; and to the Administration Department in particular at the Provincial and District levels. Secondly, adult education, especially adult literacy, had no separate capital or recurrent expenditure budget of its own. It was simply regarded as a component of community development. Even though, community development itself was not given top priority. In the Three-Year Development Plan for Tanganyika, 1961-1964, community development was given only £37,200 recurrent budget for three years, i.e. £24,400 per year. The development budget of £229,195 was tied to specific programmes in community development: Community Development Training Centre Tengeru; visual aids workshop; field staff; self-help; Film Unit; and Social Development Team and Training Centres. According to the Plan, community development in the Ministry of Local Government and Housing had the following objective and duties:

"The principle aim of community development is to arouse and mobilize the dormant human resources of the nation so as to improve its economic, social and cultural life, and to coordinate the efforts of the people themselves with those of central and local government and voluntary and other agencies. The methods of achieving this aim will be:-

- (i) to train central and local government staff and leaders of communities in community development techniques;
- (ii) to eradicate illiteracy by mass campaigns;
- (iii) to provide basic education in homecraft and mothercraft for women;
- (iv) to provide technical and financial assistance to self-help schemes;
- (v) to assist other extension services, in particular with campaigns for increased agricultural productivity." (7)

Thirdly, adult education programmes, under the CDD suffered too due to constant transfers from one ministry to another. For instance, from 1958 to 1961 it was under the Ministry of Local Government and Housing. Then from 1962 to 1965 it was under the Ministry of Community Development and National Culture. In 1965, the Ministry of Community Development and Culture was abolished. The adult education programmes were transferred to the Ministry of Regional Administration and Rural Development while those of national culture were transferred to the Ministry of Education from 1965 to 1969. Finally, in 1969, adult education programmes were transferred to a newly reconstituted, the Ministry of National Education, while cultural functions were transferred to the Office of the Prime Minister and Second Vice-President.

Diagram 5 shows the structure and organization of adult education programmes under the Ministry of Community Development and National Culture that prevailed from 1961 to 1969. It should be noted, however, that Kivuloni College was under TANU but financed by the Government while the IAE was under the University College of Dar es Salaam in the Ministry of Education.

The Three-Year Development Plan for Tanganyika, 1961/62-1963/64, drawn up on the basis of the recommendations of the 1961 World Bank Mission Survey Report, neither mentioned nor included any adult education programmes in its capital and recurrent expenditure budgets. Over 85% adult illiterates and over 60% school-age children were uncatered for in both the Three-Year Developmental Plan (1961/62-1963/64) and in the First Five-Year Plan for Economic and Social Development, (1964/65-1968/69). However, only a statement of intent was made by President Nyerere in the First Five-Year Plan, when introducing the Plan to the Tanzania Parliament on May 12, 1964. He stated:

"First we must educate adults. Our children will not have an impact on our own development for five, ten or even twenty years." (8)

8. FIRST FIVE-YEAR PLAN FOR ECONOMIC AND SOCIAL DEVELOPMENT, 1964-1969, Vol. I, Dar es Salaam, Government Printer, 1964, p.xi (URTZ).

Besides, the TANU Constitution, as early as 1954, included, Promise Number Six, a pledge by every TANU member to educate himself/herself to the highest of his/her ability and to use the acquired education for the benefit of all the people. TANU members were adults of eighteen years of age or above according to TANU constitution. It was a habit, in those days, to renew the pledge at every TANU public meeting, each TANU member, non-member and leader, all over the country, was aware of and realized the importance of education both for the young and for the adults. Yet, only lip-service was paid to adult education as the newly appointed African civil service as well as the political cabinet were inclined to implement the World Bank recommendations for heavy investment in secondary, teacher-training and university education for the achievement of a much longer goal of self-sufficiency in high and middle level manpower requirements by 1980. The immediate urgency of the masses of Tanzania was overlooked in practice by the bureaucracy though it was a laudable political proposition in theory. Definitely, this was a contradiction in terms.

In fact, according to UNESCO Publication No. 278, 1965 Supplement, entitled "LITERACY AND EDUCATION FOR ADULTS" a report submitted to UNESCO, and included adult literacy work on Tanzania by the Ministry of Community Development and National Culture, adult education programme in Tanzania (1965) aimed at "winning the intelligent support of the approximately 85% of the ten million who are at present illiterate (80% of the men and 89% of the women)."

(9) According to the same report, the literacy and the adult education plan was supposed to comprise the following (1965):

"(a) The provision of basic literacy at village level: (b) the provision of basic development and citizenship training at district training centres and community centres; (b) further education in citizenship at the national level (at the Institute of Adult Education of the University College of Dar es Salaam, at the community development training centre at Tengeru, at the Kivukoni college, which has been expanded to accommodate a Swahili-speaking stream, at the future women's college at Rungemba, and at other residential adult training institutions).

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9. LITERACY AND EDUCATION FOR ADULTS, Publication No.278, Paris: UNESCO and Geneva: International Bureau of Education, 1965, p.56.

The arrangements made should enable an illiterate person to attend a literacy class near his home, continue his education in the district training centres of community centres, and pursue further citizenship training at national residential institutions of adult education." (10)

This explanation is in line with Diagram 5 referred to earlier in the 1963/64 Kivukoni College Annual Report. The UNESCO Publication No. 278 mentioned above clarifies further how the CDD planned and implemented adult literacy and adult education programmes. It further states:-

"(1) Educational characteristics: In the literacy and adult education programmes, reading and writing are considered an integral part of the learning process; in addition, other practical skills are taught which are relevant to the pupils circumstances (agriculture, cooperatives, health, hygiene, better housing, civic education, etc.).

(2) Staff engaged in the teaching: Responsibility for promoting literacy is given to personnel employed by the Ministry of Community Development and National Culture, to government leaders and other popular organizations. The village development committees which represent leadership at the lowest level play a vital role. It is therefore true to say that reliance is laid on the voluntary leader rather than on certificated primary teachers, who are normally fully occupied with their professional duties and are only free during the holidays or after school hours.

About 90% of the teachers in literacy classes are either people who are not employed (rural areas) or only part-time workers (urban areas). Most of them have completed their primary schooling. Before beginning to teach they are encouraged to attend short courses of about a fortnight. The responsibility of ensuring that the pupils attend the classes, however, lies with the village development committee and the personnel of the Ministry of Community Development and National Culture.

Each literacy class is encouraged to establish a management committee to ensure the routine administration of the class. The committee enrolls pupils, collects fees, selects the time and place of meeting and chooses the voluntary teachers. These class committees are encouraged to take an interest in other aspects of local development.

The village and district training centres and the community centres provide training in citizenship and development activities (agriculture, health, hygiene, nutrition, cooperation, etc.) and also concentrate on training local leaders.

10. Ibid., p.56.

(3) Textbooks, teaching material. The literacy kit comprises first of all an illustrated primer, a writing book and a pencil, then later, at a second stage, a reading book, a writing book and a simple story-book specially devised for adults.

Some audio-visual aids are used; for example blackboard copies of the primer pages have been reproduced for teaching purposes.

(4) Retaining and improving the knowledge acquired. New literates are encouraged to buy and read the local newspapers; they receive a cultural magazine and publications on health, agriculture, etc. The lack of adequate literature has led to certain steps being taken, for instance the setting up of a book production unit working in conjunction with the East African Literature Bureau. In the meantime, district training centres provide activities related to the local development needs of the community." (11)

Yet with the above, seemingly, elaborate explanation, the reports concludes that "at present, (1965) literacy classes are attended by 500,000 persons and will progressively be extended to other districts as more staff become available".(12) In an adult population of ten million, in 1965, surely 500,000 was a drop of sugar in the ocean. The only earlier adult literacy programme was the Pare Adult Literacy pilot scheme of the 1940s and 1950s that was discussed in Chapter Seven. In 1965, CDD applied to UNESCO for WOALPP in the Lake Regions of Tanzania under the EWLP. It carried on the WOALPP from 1967 until it was handed over to the MNE in 1970.

The CDD, however, managed to keep a few statistics on adult literacy work. This is verified by Jane King in her African Research Monographs No. 16 entitled "PLANNING NON-FORMAL EDUCATION IN TANZANIA" where she states:-

"Enrolment in literacy classes is high; it rose from 132,000 in 1961 to 250,000 in 1963, 314,000 in 1964 and 570,000 in 1965, and now represents about 11 per cent of the adult illiterate population." (13)

The incompleteness and unreliability of the statistics becomes clear by comparing Jane King's statistics and those of Z.J. Mpogolo in his book, "FUNCTIONAL LITERACY IN TANZANIA". Mpogolo states:

11 UNESCO Publication No.278, *ibid.*, p.57-58.

12. *Ibid.*, p.60.

13. Jane King, *PLANNING NON-FORMAL EDUCATION IN TANZANIA*, African Research Monographs No.16, Paris: UNESCO/IIEP, 1967, p.22.

"According to a report on adult literacy and post literacy in Tanzania by January 31, 1965 there were 7,257 literacy classes with a total enrolment of 541,562 adults of whom 206,214 were men and 335,348 were women. In addition to these classes there were 440 follow up classes (English and Arithmetic) with a total enrolment of 14,043 adults and 1,915 woman groups (cooking, sewing, embroidery, childcare etc.) with a total enrolment of 112,739." (14)

It can safely be stated that at independence, illiteracy rate averaged 75 per cent and above; and by 1967 it had dropped to 69 per cent, i.e. about 600,000 adults had become literate. It was at this literacy rate that the newly created DAE in the MNE took over in November, 1969.

Mpogolo, reviewing the literacy situation in Tanzania between 1961 and 1969, provides the reasons for literacy inertia during that period. He asserts:

"Firstly, neither the earlier Ministry of Community Development and National Culture, nor its successor, the Ministry of Regional Administration and Rural Development, had had an overall policy giving clear objectives to its adult and literacy activities. Secondly, the lack of an integrated policy at a national level meant that there could be neither an articulated strategy nor an adequate administrative structure. Thirdly, there was little or no coordination and no substantial financial commitment by the government. Fourthly, no meaningful evaluation of the effectiveness of our literacy efforts was possible from so diffuse and uncoordinated a background of action. Fifthly, adult education was wrongly identified with literacy classes for learning the three Rs." (15).

B. THE UNESCO INITIATIVE

In his opening speech, the representative of the Director-General of UNESCO, at the first UNESCO adult education conference on the "PLANNING AND ORGANIZATION OF LITERACY PROGRAMMES IN AFRICA"

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14. Z.J. Mpogolo, FUNCTIONAL LITERACY IN TANZANIA, Dar es Salaam: Swala Publications, 1980, p.19.
 15. Z.J. Mpogolo, "Learning strategies for Post-Literacy and Continuing Education in Tanzania" in Josef Muller (Ed), LEARNING STRATEGIES FOR POST LITERACY: THE TANZANIA APPROACH, Bonn: DSE, 1986, p.106 (Dok 1389 C/A)

held in Abidjan, Ivory Coast, from March 9 - 14, 1964, had this to say on the importance of adult education:

"There are those who believe that the only effective remedy - the only necessary remedy - for widespread illiteracy is universal primary schooling. "Teach the children and let the older generation of illiterates die out". This is not only a denial of the universal human right to education, it is also a short-sighted policy. Is it really our wish to delay any further the emancipation and development of Africa? It is obvious that - if this policy were to be adopted - generations of illiterate adults in Africa would be a burden on the national income of their countries for many years, and that they must be given the means to work more efficiently, to earn more, and to contribute to raising their national standards of living. A mass of illiterate adults will - in the nature of things - hinder the economic, social, cultural and even political progress of countries that have recently gained their independence. Even those who maintain that education should be given to children alone have found that in many countries children returning from school to illiterate communities rapidly regress into illiteracy. In any case, it is not the children of today 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 mobilize its rich human resources for tasks of national development.

The elimination of illiteracy, however, is not merely an integral and inseparable part of continuing and general education; it is closely linked with all the other aspects of contemporary African life. Literacy cannot be achieved in isolation. It is not an end in itself. On the one hand, illiteracy is the result of underdevelopment, and on the other, lack of economic and financial means impedes the struggle against illiteracy and the effort in favour of adult education. These are the reasons which incline us to associate education for literacy with the creation of individual and collective motivations, and with the existence of opportunities open to new literates." (16)

[Emphasis is by the author]

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16. FINAL REPORT OF THE REGIONAL CONFERENCE ON THE PLANNING AND ORGANIZATION OF LITERACY PROGRAMMES IN AFRICA (Abidjan, Ivory Coast, 9-14 March, 1964), UNESCO/ED/203, Paris: UNESCO, 25 May, 1964, p.20.

The recommendations and resolutions made by the above conference, were wholly endorsed by the African Ministers of Education convened by UNESCO, in their second African Conference on the development of education in Africa and the national education plans at the same venue from March 15 - 24, 1964. Of course, in March 1964, Tanzania had no comprehensive national plan for the eradication of adult literacy. This was still the case, in 1965, when Tanzania compiled its report for UNESCO summarized in the UNESCO Publication No. 278 of 1965 referred to earlier above. The Abidjan Conference of African Ministers of Education (1964) was soon followed by the World Congress of Ministers of Education on the Eradication of Illiteracy. It met in Teheran, Iran, in September 1965 to consider, in particular, "the manner in which national plans for the eradication of illiteracy can more effectively contribute to social and economic progress and to the objectives of the United Nations Development Decade".(17) It was the 1965 Teheran Conference that adopted the EWLP. UNESCO, with the financial assistance from UNDP, agreed "to support a limited number of experimental projects that integrate literacy training with occupational training to determine to what extent occupational training and literacy reinforce each other and result in increased productivity and improved levels of living for new literates." (18)

C. UNESCO/UNDP/TANZANIA INITIATIVE:

Tanzania, a Member State of UNESCO and a participant in the 1965 Teheran Conference had submitted its request to UNESCO in May 1965 for funding from the Special Fund of UNDP. The Tanzanian proposed adult literacy pilot project was approved by the Governing Council of the Special Fund in 1966. A Plan of Operations was drawn up in July 1967 and the agreement protocols were signed between Tanzania and UNESCO/UNDP in September 1967. The WOALPP was then launched on January 3, 1968 for experimentation, under the EWLP, in the Lake Regions (Mara, Shinyanga, Mwanza and Kagera) of Tanzania. According to the Final Evaluation Report of WOALPP of May 1973, the

17. Leon Bataille, A TURNING POINT FOR LITERACY, Oxford: Pergamon Press, 1976, p.35-36.

18. Ibid., p.36.

purposes and ultimate objectives of the Project were as follows:

"The purposes of the project was to assist the government of Tanzania, during the period of five years, in organizing and implementating a Work-Oriented Adult Literacy Pilot Project in agriculture areas and to train the national counterparts, supervisors and trainers of literacy teachers in the new approach and techniques of functional literacy.

The Specific Objectives of the Project were stated as follows:

1. To teach illiterate man basic reading, writing, and to solve simple problems of arithmetic utilising as basic vocabularies the words used in the agriculture and industrial practices;
2. To help (participants) them to apply the new knowledge and skills to solve their basic economic, social and cultural problems.
3. To prepare them for a more efficient participation in the development of their village, region and country;
4. To integrate there adult literacy and adult education programmes with the general agricultural and industrial development of the country;
5. To provide the necessary and adequate reading materials, to impart the knowledge of community and personal hygiene, nutrition, childcare, home economics, which will help to improve family and community life, provide opportunity for a continuing education and avoid relapse into illiteracy." (19)

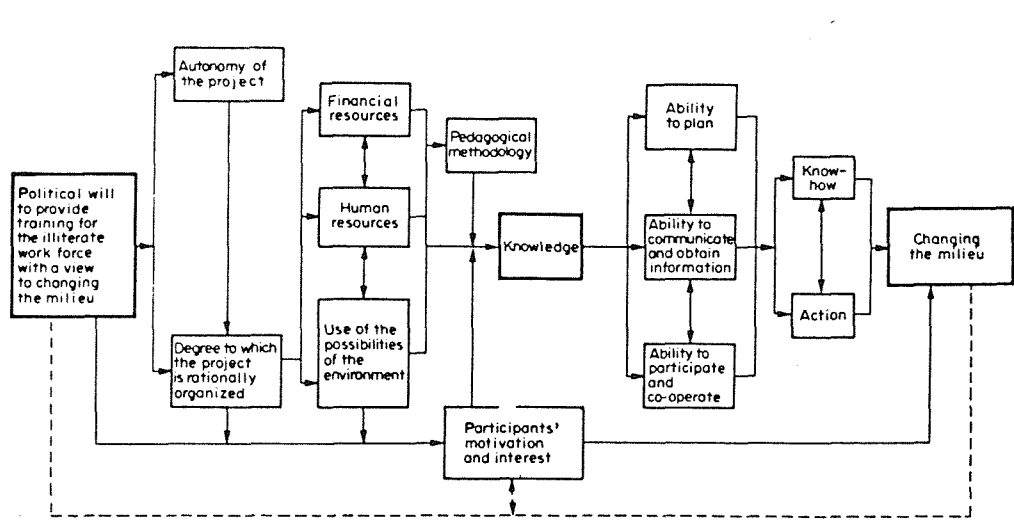
Of course, these purposes and objectives were in the Plan of Operations document signed in September 1967 by the Government of the United Republic of Tanzania and UNESCO. The principles underlying the WOALPP were spelt out by the EWLP whose essence was the concept of functionality. UNESCO defines functionality as follows:

"Functionality is now the main guiding principle behind action in the literacy field. In every region of the world, irrespective of social and economic conditions or political regime, it is unanimously acknowledged that learning to read and write cannot be an end in itself. This being so, particular importance clearly attaches to the objectives that are set for adult literacy work. These objectives are closely bound up with the level of development of societies and with the intentions both of the people promoting the educational activity and of the individuals and groups wishing to emerge from their state of illiteracy". (20)

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19. FINAL EVALUATION REPORT: 1968-1972, Mwanza: Evaluation Unit, May 1973, p.4 [UNDP - UNESCO Work-Oriented Adult Literacy Pilot Project Lake Regions Tanzania]
 20. LITERACY: 1972-76, Paris: UNESCO, 1980, p.18

Diagram 6 illustrates, the principle of functionality in the adult literacy functional process indicating the intended inputs and the expected outputs. Whether Tanzania benefited from the WOALPP or not, will be stated in the next chapter. Suffice to say here, that Tanzania was very much impressed by the result of the WOALPP that it requested UNESCO for a new extended assistance from 1973 to 1976 termed "FUNCTIONAL LITERACY CURRICULUM AND MATERIALS DEVELOPMENT PROJECT (CMDP) which was very crucial in the launching of the post-literacy programme as well as the intensification of the national functional literacy programme.

DIAGRAM 6
GENERAL DIAGRAM OF THE FUNCTIONAL LITERACY PROCESS



Source: Leon Bataille, A TURNING POINT FOR LITERACY, 1976, p.38

The success of "the functional literacy process", in Tanzania and elsewhere where success was recorded, depended on "a clearly perceptible political will to change society and a powerful ideological impetus, accompanied where necessary by incentives and means of persuasion" (21) and of course, war-like total mobilization of the learners and the would-be adult educators. It also depended

21. Leon Bataille, op.cit., p.39

on the built in intrinsic and extrinsic objectives for both the learners and the educators. While the traditional literacy programmes are concerned with "form", the functional literacy programmes are concerned with "content".

In the WOALPP of EWLP is embodied in the functional literacy method which is "a training organized around precise and materially defined objectives, focused on concrete problems, which tends to secure the participation of those concerned by the educational programme in conceiving and developing it".(22) The conditions prevailing in the Lake Regions of Tanzania (large population, good rainfall, fairly suitable soil, eagerness of the people to learn; and well-established cash crops - cotton, coffee, bananas) created the right environment for the success of the WOALPP.

2. ADULT EDUCATION IN THE POST-ARUSHA DECLARATION ERA: 1967-1977

A. NATIONALIZATION POLICY AND WORKERS EDUCATION

The nationalization policy of the commanding heights of the economy, i.e. the major means of production, distribution and exchange is carried out in one week, from February 5 to 12, 1967 in Tanzania, had a major adult education implication. Nationalization policy exerted great pressure on the importance of workers education as a component of adult education. Immediately all the major means of production, distribution and exchange were put under the control of the peasants and workers. Those most obvious ones, at least to the common Tanzanian peasant-farmer or worker, included banks, insurance, textile industries, large sisal, tea and pyrethrum plantations and big business enterprises and factories. The workers in those factories, businesses, offices or on large plantations were now expected to have dual responsibilities: as workers and as guardians of the "mali ya umma", i.e. the national property on behalf of all the Tanzanians. One of the underlying reasons for nationalization policy was stated by Nyerere:

22. Leon Bataille, *ibid.*, p.39

"The nationalization and the taking of a controlling interest in many firms were a necessary part of our determination to organize our society in such a way that our efforts benefit all our people and that there is no exploitation of one man by another." (23)

But the mentality, attitudes and beliefs and the working relationships between the workers and their "bosses", who might have been even their former private owners, were quite different partly due to their upbringing in those firms and partly to the colonial education that created arrogance and thus created the "superior" "interior" syndrome. Nyerere asserts the impact of colonial education on the colonized people in his policy paper, "EDUCATION FOR SELF-RELIANCE". He states:-

"... colonial education induced attitudes of human inequality, and in practice underpinned the domination of the weak by the strong, especially in the economic field. Colonial education in this country was therefore not transmitting the values and knowledge of Tanzanian society from one generation to the next; it was a deliberate attempt to change those values and to replace traditional knowledge by the knowledge from a different society. It was thus a part of a deliberate attempt to effect a revolution in the society; to make it into a colonial society which accepted its status and which was an efficient adjunct to the governing power. Its failure to achieve these ends does not mean that it was without an influence on the attitudes, ideas, and knowledge of the people who experienced it. Nor does that failure imply that the education provided in colonial days is automatically relevant for the purposes of a free people committed to the principle of equality." (24)

[Emphasis by the author]

The full blast of the "superior-inferior" syndrome became quite vivid in 1971 when TANU issued the famous TANU GUIDELINES or "MWONGOZO WA TANU".

Perhaps, in the whole of the thirty-five paragraph policy document, the most controversial and the most remembered paragraphs are 13, 15 and 28 which state as follows:

23. J.K. Nyerere, UJAMAA-ESSAYS ON SOCIALISM; Dar es Salaam: Oxford University Press, 1968, p.38.

24. J.K. Nyerere, *ibid.*, p.47

13. The truth is that we have not only inherited a colonial governmental structure but have also adopted colonial working habits and leadership methods. For example, we have inherited in the government, industries, and other institutions the habit in which one may give the orders and the rest simply obey them. If you do not involve people, the result is to make them feel a national institution is not theirs, and consequently workers adopt the habits of hired employees. The Party has a duty to emphasise its leadership on this issue.

15. Together with the issue of involving the people in solving their problems, there is also the question of the habits of leaders in their work and in day-to-day life.

"28. For people who have been slaves or have been oppressed, exploited and disregarded by colonialism or capitalism, "development" means "liberation". Any action that gives them more say in determining their affairs and running their lives is one of development, even if it does not offer them better health or more bread. Any action that reduces their say in determining their affairs or running their lives is not progressive and retards them even if the action brings them better health and more bread.

There must be a deliberate effort to build equality between the leaders and those they lead. For a Tanzanian leader it must be forbidden to be arrogant, extravagant, contemptuous and oppressive. The Tanzanian leader has to be a person who respects people, scorns ostentation and who is not a tyrant. He should epitomise heroism, bravery, and be a champion of justice and equality." (25)

[Emphasis is by the author]

Prior to the publication of "MWONGOZO WA TANU", Nyerere, in his capacity as President of Tanzania, had issued a famous Government circular entitled, "PRESIDENTIAL CIRCULAR NO. 1 OF 1970" that established the principles of workers participation in the management and administration of the nationalized and state-owned parastatal organizations, corporations, factories, plantations, government ministries and departments and all other places of work through the formation of workers committees and workers councils i.e. "Kamati na mabaraza ya wafanyakazi". They were, of course, for all intents and purposes, both training "schools" and trial grounds for learning and exercising democracy in order to achieve (a) good public relations between management and workers; and (b) high productivity and efficiency. The author knows the excitement of workers with this newly acquired power base and its prestige as he

was a member of these bodies. He represented TANU Headquarters at URAFIKI (Friendship Factory) and at the National Institute of Productivity (NIP) in Dar es Salaam. The workers were really excited, in particular, when a board meeting agenda involved disciplining a manager since that meant they could exercise their newly acquired industrial power.

Workers education is further discussed in Chapter Seven. It should, however, be stated here that the Presidential Directive was followed by the Prime Minister's Directive in 1973; and the creation of a workers education and workers participation department in 1974. The then Prime Minister and Second Vice-President, R.M. Kawawa, remarks are worth to be noted here. In 1973 he stated as follows:

"I have said that adult education is of paramount importance to national development; it would be more true to say that the two are inseparable" (26)

In addition to that, the TANU directive of 1974, better known as the "MUSOMA RESOLUTION" insisted that education and work should also be inseparable. "ELIMU NA KAZI" i.e. EDUCATION AND WORK was viewed by workers as a new social and political power base. It must be stated, however, that some managers in public industries and parastatal organizations as well as some government bureaucrats viewed these Party and Government policy directives with scepticism. The reasons for this negative attitude are not difficult to discern. What is vital here is the fact that due to these national policies, adult education, in its widest meaning, was made a permanent right and feature for every Tanzanian (peasant or worker).

B. VILLAGIZATION POLICY AND NATIONAL LITERACY CAMPAIGN

The villagization policy was a much older concept in Tanzania than the nationalization policy. Apart from the nationalization of big privately-owned buildings in 1971, nationalization was carried out much faster and with very few considerations and exceptions.

26. R.M. Kawawa, PRIME MINISTER'S DIRECTIVE ON WORKERS EDUCATION, Dar es Salaam, 1973, p.12.

The villagization policy, however, was a more complicating policy to design and implement as it involved moral, social and cultural considerations apart from the obvious advantages of scattered people in remote areas living near each other in identifiable and planned villages. Thus, the policy of villagization began with the concept of village settlement schemes in 1962 and 1963 during the Three-Year Development Plan. A total of 69 village settlement schemes, based on individualistic and capitalistic principles, to accommodate 70,000 families, was envisaged. Not more than ten village settlement schemes were, however, formed. A few that were started, included Upper Kitete in Arusha; Kabuku and Mbambara in Tanga. These settlement schemes failed mainly due to two reasons. Firstly, they depended on heavy capital investment which had to be sought outside the settlements themselves as well as expertise to maintain heavy machinery on the site. Secondly, they were based on the wrong ideological premise that neither TANU nor its Government, seriously wished to pursue. Hence, the village settlement schemes were abandoned in 1964. Instead, the TANU Government embarked on the agricultural extension and farmers education through the Farmers Training Centres (FTCs) under the Ministry of Agriculture and Cooperatives; and the District (DTC or RTCs) under the Ministry of Regional Administration and Rural Development in various districts all over the country. While the village settlement schemes were conceived under the rural transformation approach (method); the FTCs and the DTCs/RTCs were designed under the rural improvement approach. Both, methods had been recommended by the 1960 Tanganyika World Bank Mission Survey which was based on capitalistic framework of development. By 1966, it had become obvious that both capitalistic methods failed to make an impact on the Tanzanian African peasant farmer and that the Government could not get huge capital investment needed.

The Arusha Declaration, in 1967, was a turning point in the villagization policy in the whole planning machinery of the Government, in particular, in relation to the provision of the basic social and economic services - primary education, adult education, water supply, health services (dispensaries and health centres), village lorries and village flour milling machines. Both Party and

Government carried out full mobilization of the masses for the implementation of villagization policy.

The villagization policy became a real movement of persons, financial and material resources as well as the above-named essential services. Definitely the period from 1967 to 1969 was a very slow one but it is during that period that ujamaa villages were started by the people's own initiatives. Just to mention a few successful ujamaa villages of that era included Isansa in Mbeya; Litowa in Ruvuma, and Omurunazi and Rugazi in Kagera regions. They were started by enthusiastic and committed socialists i.e. "wajamaa halisi". By the end of 1969, there were sixteen ujamaa villages with a population of 50,000 people. Table 8 shows the number of ujamaa villages and its residents from 1970 to 1974. It was in the ujamaa villages where both primary education and adult education and adult literacy began with all speed and seriousness.

However, both the Party and the Government involvement, took a new turn between 1970 and 1976. The author contends that the villagization policy was intensified during that period for three reasons. First, TANU's decisions, firstly to declare 1970 Adult Education and to direct, in 1971, the eradication of illiteracy by 1975, became a real driving force both for adult education and for the villagization policy. In fact, villagization policy, quickened the eradication of illiteracy work. Second, the implementation of the TANU Guidelines, MWONGOZO WA TANU from 1971, obliged the TANU Government to decentralize Central Government machinery in 1972, i.e. manpower, finance, materials and administrative decision-making power to the Regions and Districts. This exercise was termed "MADARAKA VIJIJINI" i.e. power to the people in the villages. The 1975 Villages and Ujamaa Villages Act of Parliament gave legal recognition and powers to the Village Governments. Each village so legally recognized formed a Village Council with five village development committees of the Village Council. One of these committees was responsible for culture, primary education and adult education. In fact, a Village Adult Education Committee was formed in every village. Its chairman being the one in charge of culture, primary education and adult education in the Village Government.

TABLE 8. Number of *ujamaa* villages and total members by region* 1970-1974

Region	1970	1971	1972	1973	1974
Arusha	25 5 200	59 14 018	92 19 818	95 20 112	110 25 356
Coast	56 48 300	121 93 503	185 111 636	188 115 382	236 167 073
Dodoma	75 26 400	246 239 366	299 400 330	336 378 915	354 504 952
Iringa	350 11 600	651 216 200	630 207 502	659 243 527	619 244 709
Kigoma	34 6 700	132 27 200	129 114 391	132 115 672	123 111 477
Kilimanjaro	9 2 700	11 2 616	24 5 009	24 4 934	14 3 176
Mara	174 84 700	376 127 371	376 127 370	271 108 068	111 233 632
Mbeya	91 32 900	493 64 390	713 98 571	715 103 677	534 86 051
Morogoro	19 6 000	113 10 513	116 23 951	118 19 732	96 25 509
Lindi	285 70 673	592 203 128	626 175 082	589 169 073	339 218 888
Mtwara	465 173 027	748 371 560	1 088 441 241	1 103 466 098	1 052 534 126
Mwanza	28 4 600	127 18 641	211 32 099	284 49 846	153 40 864
Ruvuma	120 9 000	205 29 433	205 29 430	242 42 385	184 62 736
Shinyanga	98 12 600	150 12 265	123 15 292	108 12 052	134 18 425
Singida	16 6 800	201 51 230	263 59 420	263 59 420	317 141 542
Tabora	52 16 700	81 18 408	148 25 115	174 29 295	156 28 730
Tanga	37 7 700	132 35 907	245 77 858	245 77 957	255 67 557
W. Lake	22 5 600	46 9 491	83 16 747	85 13 280	77 15 968
Rukwa†	-	-	-	-	121
Dar es Salaam†	-	-	-	-	24 988
					25
					4 713
TOTAL	1 956 531 200	4 484 1 545 240	5 556 1 980 862	5 631 2 028 144	5 010 2 560 472

* First figure refers to number of villages; second figure, to total members

† Regions created in 1973: Dar es Salaam out of Coast, and Rukwa out of Mbeya and Tabora Regions

Source: Prime Minister's Office, Planning and Research Division

SOURCE: Goran Hyden, BEYOND UJAMAA IN TANZANIA: 1980, p.103

The secretary of this committee was the headteacher of the village primary school who also was the Centre Adult Education Coordinator of all the classes in the village.

Thirdly, TANU felt more confident and in fact, had gained practical experience in handling the physiological and cultural issues involved in such a mammoth exercise in which over 10,000 villages and over 15 million people were involved. Apart from a few negative events, in particular, over-zealous or self-misguided Regional and District political leaders, who used some force rather than persuasion, the villagization policy was quite successful. It was a political decision as well as a social and economic vehicle for national development. The author, emphatically, asserts that without the success of the villagization policy, the "ujamaa" ideology, adult functional literacy and post-literacy programmes could have failed for it was through adult classes that the Party ideology and policy of "SOCIALISM AND RURAL DEVELOPMENT" were also conveyed.

The villagization policy was implemented over a period of ten years, from 1967 to 1976. It was within these years that the national functional literacy campaign was at its zenith. "KISOMO" (28) became a household word. During this era, TANU and Government

28. NOTES:

"KISOMO" is literally translated as LITERACY. "KISOMO CHENYE MANUFAA" (KCM) is translated as FUNCTIONAL LITERACY; while "KISOMO CHA KUJIENDELEZA (KCK) is translated as POST-LITERACY. However, conventional wisdom has made the word "KISOMO" so popular in Tanzania, that it is now synonymous to "ELIMU YA WATU WAZIMA" i.e. the shortened version of adult education. Before 1970, literacy was identified with and attributed to stupidity rather than ignorance. Briefly, an adult attending an adult class before that year was looked down by the elite who called themselves "WASOMI" i.e. the educated elite who considered themselves to possess "KISOMO" meaning an elite group with higher education. Now KCM and KCK have brought all Tanzanians to consider themselves as "WASOMI" in the general sense of the word i.e. apart from those with various specific professional and academic qualifications, general and functional education has been provided to almost every Tanzanian.

leaders spent most of their time in the villages helping the people to move and settle; constructing schools and dispensaries; running village political and management seminars and workshops. They fully participated in the mobilization of the adult illiterate masses into adult functional classes (KCM) and post literacy (KCK) classes. Thus, the villagization policy was a positive strategy of mass mobilization and participation in various adult education programmes. This is how both TANU and Government leadership mobilized the whole nation for adult education programme through the villagization policy.

C. ADULT EDUCATION IN THE SECOND FIVE-YEAR DEVELOPMENT PLAN: 1969-1974

"The main emphasis in adult education in this Plan will be on rural development. It will include simple training in agricultural techniques and craftsmanship, health education, housecraft, simple economics and accounting, and education in politics and the responsibilities of the citizen. In rural areas, virtually the whole of this work will be conducted in Swahili. Literacy will be included in response to popular demand, as people become aware of its functional importance.

The needs of urban areas may be assumed in part to be met by existing organizations, notable by the University Institute of Adult Education, but there is room for the expansion of simple vocational classes, for which provision is not made by existing training institutions.

The characteristic feature of adult education is that various organizations participate. Among them are Government departments, TANU, UWT, the co-operative movement and the Churches. Part of the work to be done is the co-ordination and encouragement of existing activities and another part is the promotion of new activities.

The main limiting factor is the scarcity of experienced staff. Further, it will be impossible to devote capital funds to the building of new centres for adult education, during the Plan period and consequently full use must be made of existing premises. Fortunately, this necessity is unlikely to impede development." (29)

The above Tanzania Government adult education policy statement is taken from the Tanzania Second Five-Year Plan for Economic and Social Development designed for implementation effective from July 1, 1969 to June 30, 1974. However, "THE PEOPLE's PLAN FOR PROGRESS", a popular version of the Second Five-Year Plan for Economic and Social Development, (1969-1974), states the same policy as follows:

"Adult education will be organised in rural areas in such a way as to make a maximum contribution to development. In general, the people's primary school will serve as the centre in each community for adult education activities and the headmaster will be responsible, not only for the education of children, but also for the programme of adult education. Thus, the people's school will become an educational centre for peasants and workers as well as for their children.

Adult education will include not only social and political education but also instruction in useful crafts, agriculture and domestic science. To achieve the objectives of adult education, it will be necessary for the people's school to cooperate very closely with the various Government Ministries and other organisations providing instruction in different subjects relevant to development and with TANU." (30)

Yet an "OUTLINE OF THE SECOND FIVE-YEAR DEVELOPMENT PLAN FOR THE MINISTRY OF NATIONAL EDUCATION: 1969-1974", a speech made by the then Minister of National Education, Chadie Yohana Mgonja, to the Biannual National Conference of TANU on June 5, 1969, states the same policy in the following words:

"Adult education is a field of activity, to which we are proposing to make an entirely new approach. During the Second Five Year Plan, the main emphasis will be on the organisation of adult education in the rural areas, looking on adult education as one of the normal activities of our people's schools. Adult education includes not only training in politics and economics, or an introduction to cultural activities, or literacy classes, but also the supply of skills and knowledge of direct benefit to agricultural production, or to social progress. One of our first jobs will be to find out, in each village, what are the most needed educational activities for adults in that village, and then to see how we

30. THE PEOPLE's PLAN FOR PROGRESS, Dar es Salaam: Ministry of Economic Affairs and Development Planning [Government Printer], May 1969, p.29.

can best meet that need. The headmaster of the people's school will be given special responsibility for adult education and for finding the teachers. We hope to involve all other institutions and colleges in this adult education programme. I hope and expect that in many villages most of the classroom teachers will zealously give their services for a nominal fee, but there will be others who will be called upon to help; e.g. progressive farmers with special knowledge or training; agricultural experts; health education experts; political leaders; government officials; craftsmen and cultural leaders. People of all these and other kinds will provide the human resources, upon which we shall depend to undertake our developing programme of adult education in the villages.

Meantime, we look for steady progress in the towns at the hands of such organisations as the Institute of Adult Education at the university in addition to those of the peoples' Primary schools and other institutions. The Institute will also be entrusted with the training of personnel for the administration of the adult education programme in the districts.

Throughout the whole adult education programme there runs a common theme - the increase of production and the development of Tanzania. But this must not be interpreted in any narrowly functional sense, because development depends not only on practical knowledge and skills, but also on beliefs and attitudes. Any educational activity which increases a spirit of cooperation and encourages a sense of common purpose can contribute to development. For some people, this spirit and this sense is increased by knowing a little more about economics or socialist theory, while for others it is enhanced by taking part in the common cultural life of the village, in music and dance.

Finally, for literate persons willing to work on their own, a national institution for education by correspondence is to be established. Initially at least, the subjects and courses offered by this institution will be chosen mainly on account of their relevance to economic development. In this way, the institution will underpin the efforts of people involved in development, particularly those that want to help themselves and their fellows by acquiring new knowledge and understanding." (31)

The three quoted Government statement on adult education are somehow different, in terms of tone and emphasis, however, they have a common purpose. The first statement, clearly indicates the

31. OUTLINE OF THE SECOND FIVE-YEAR DEVELOPMENT PLAN FOR THE MINISTRY OF NATIONAL EDUCATION, 1969-1974, Dar es Salaam: Government Printer, May 1969, p.15.

previously held laissez-faire mentality of British colonial Tanganyika and the immediate independence era of Tanganyika explained earlier above on adult education. This was typical liberal adult education as understood in Western European and North American democracies, and in particular, the British and UNESCO models prevailing in the 1960s. In a sense, that policy did not differ from the previously known policy of adult education under the CDD i.e. the narrow view of adult education. The second and third policy statements on adult education represent, to a much wider extent, an enlightened view of adult education, especially, the views expressed by C.Y. Mgonja who was the political commissar (Minister) responsible for National Education, answerable both to TANU and to TANU Government for the overall development of education in Tanzania.

The author contends that there were two basic reasons for this discrepancy in the policy statements quoted above. Firstly, adult education portfolio was transferred to the Ministry of Education just when the Government planning cycle had been completed i.e. by about March/May 1969. Definitely, the Ministry of National Education had neither previous experience in adult education, apart from the work carried out by the IAE of the University College of Dar es Salaam, nor had it, by then, created even an Adult Education Department. Secondly, TANU, the torch-bearer and springboard of the national policies, had not made a political policy decision on adult education. Thus, both the political will from TANU, and the government machinery for implementing that political will, were made public in December 31, 1969, during the annual New Year's Eve Presidential Speech to the Nation, by President Nyerere. It was when he declared 1970 to be "ADULT EDUCATION YEAR".

D. EDUCATION HAS NO END: DECLARATION OF 1970 ADULT EDUCATION YEAR

It is now becoming clearer why TANU Central Committee decided, in October 1969, that adult education should be given its proper

place in the educational system of Tanzania. It is undeniable fact that up to that time the majority of TANU leaders, including one member of the Central Committee, at the Regional, District and Branch levels were illiterates. This was in contradiction to the TANU constitutional promise stated at the beginning of this chapter. Obviously, TANU illiterate leaders, particularly at the grassroots level e.g. at the Branch and Cell levels, could not comprehend the ujamaa and self-reliance ideology and guide the masses properly for its implementation effectively without the basic skills of functional literacy. There were, at least, over 10,000 "MABALOZI WA TANU" i.e. TANU Ten Cell Leaders who could neither read nor write. With this illiterate army of "MABALOZI WA TANU", there were multitudes of TANU Branch chairmen and committee members, apart from thousands of TANU members, who were also illiterate. Literally speaking, "BALOZI" is an ambassador whose chief duty is to convey messages from the sender to the recipient. How can an illiterate "BALOZI" operate in the modern mass media communication technological age where literature, in particular from books and newspapers govern the modern world? How can an illiterate "BALOZI" get skills and knowledge on modern agriculture, livestock, husbandry, simple village book-keeping and accounting, health and hygiene etc. in order to lead his people properly and effectively? In other words, TANU realized that it was almost impossible, in this technological age for a blind person to lead another blind person without the necessary skills and tools. Without a massive national adult literacy programme, the "UJAMAA VIJIJINI" (Ujamaa rural development) strategy could have failed; let alone the general objective of increasing agricultural production and the raising of living standards of the people of Tanzania. In fact, in the Second Five-Year Plan, both TANU and the TANU Government were too ambitious as the following policy statement on "RURAL DEVELOPMENT" shows:

"An educational campaign on a national scale will be launched to explain the meaning and practical implications of ujamaa to farmers and leaders at all levels. At the leadership level, Government and Party leaders will be fully exposed to the underlying principles of ujamaa. For the training of village leaders, Maendeleo, in collaboration with TANU will recruit and train a cadre of ujamaa village organisers, who live with and

at the level of the people. Their training will include development of leadership skills, and farm management skills. It will be practical and democratically organised. Teaching materials will be prepared on practical socialism (showing what is really involved in a community living together and working together in harmony, and how socialist theory bears on the practical problems of village life); on practical economics, and socialist farm management (how a communal farm works, questions of work organisation discipline, division of proceeds, how to deal with problems posed by communal and private plots, etc.)." (32)

The author contends, therefore, that the adult education policy, announced by President Nyerere, on December 31, 1969 was not an end in itself but a strategy to achieve far-reaching objectives. Briefly, adult education, was a means to an ends, a both urban and rural transformation technique for the achievement of educational, social, cultural, political and economic objectives. "The importance of adult education, both for our country and for every individual, cannot be over-emphasized. We are poor and backward, and too many of us just accept our present conditions as "the will of God", and feel that we can do nothing about them".(33) This, definitely, summarized the spirit of the General Committee of TANU. Nyerere as the chief spokesman of the Party and the Government, in his 1969 speech, stated the three major objectives of the Tanzanian adult education programmes as follows:

"(1) The first objective of adult education must be to shake ourselves out of a resignation to the kind of life Tanzanian people have lived for centuries past ... The first job of adult education is to give us the ability to reject bad houses, bad jembes, and preventable diseases...

(2) The second objective of adult education is to teach us how to improve our lives ... it must make us recognize that we have the ability to attain better houses, better tools, and better health ... we have to learn how to produce more on our farms and in our factories and offices ...

(3) The third objective of adult education, therefore, must be to have everyone understand our national policies of socialism and self-reliance." (34)

32. THE PEOPLE'S PLAN FOR PROGRESS, op.cit., p.32.

33. ADULT EDUCATION AND DEVELOPMENT IN TANZANIA, Vol. I, Dar es Salaam: NAEAT, 1975, p.1.

34. NAEAT, op.cit. p.1-3.

Finally, he defined adult education as "learning about anything at all that helps us to understand the environment we live in and the manner in which we can use and change this environment in order to improve ourselves. ... A very pleasant thing about adult education is that we can learn what we want to learn, what we feel would be useful to us in our lives". (35) Thus, he formally declared 1970 Adult Education Year with the message: "EDUCATION HAS NO END/ELIMU HAINA MWISHO".

Again in his 1970 New Year's Eve Speech, Nyerere did, in fact, declare the concept of national literacy campaign for the eradication of illiteracy in a given specific time span. Since, under community development, previous attempts had failed as earlier explained, he was worried and hence, wanted to experiment on the nation's ability to cope with a massive nationwide adult literacy campaign by first trying to wipe out illiteracy from pecially-selected six districts i.e. Ukerewe, Mafia, Masasi, Pare, Dar es Salaam and Kilimanjaro. This, in his own words was a "challenge" to those involved and to the Nation at large. It is clear that the success of the six districts could have created an internal and national prestige and an external and international image for Tanzania during the "tenth anniversary of our national freedom" day on December 9, 1971 were foreign dignatories, especially some former British colonial officials, as he had promised to invite them on uhuru day. The objectives were, therefore, twofold: first, as an internal motivation; and second as a national pride of achievement to the outside world that Tanzanians were capable of standing on their own feet "as citizens who are developing themselves at the same time as they are developing our country". (36) This was, then, the message and the challenge to all the Tanzanians for 1971.

E. TANU NATIONAL CONFERENCES' RESOLUTIONS OF 1971, 1972 and 1975

Apart from the tenth uhuru anniversary celebrations of December

35. NAEAT, *ibid.*, p.3-5.

36. NAEAT, *ibid.*, p.15.

9, 1971, TANU used, effectively, its Bi-annual National Conferences for full mobilization and publicity for the national adult literacy campaign as a "war" against adult illiteracy. Three such conferences were held between 1970 and 1975 and were codified as the 15th, 16th and 17th TANU National Conferences in 1971, 1973 and 1975 respectively.

(i) The Fifteenth TANU National Conference: 1971

The Fifteenth TANU National Conference was held in Dar es Salaam from 18-26 September, 1971. In its resolutions 20, 21, 22 and 23, the TANU National Conference acknowledged, appreciated, praised, recognized the overall national efforts made in the fight against adult illiteracy through adult education; and it directed that adult illiteracy should be wiped out completely all over Tanzania Mainland by 1975. In summary, the conference passed these resolutions on education:-

Resolution 20:

"(a) It acknowledged the importance of adult education in the development of the people and in the building of "ujamaa" and democracy. It thanked the masses for their effective participation in adult education programmes.

Resolution 21:

(b) It appreciated and praised the special effort made by the people of Mafia District in its adult illiteracy campaign in accordance with the call made by the TANU President on December 31, 1970. It urged other districts to learn the methods used by Mafia District.

(c) It directed that education should be part of work - "ELIMU NA KAZI", i.e. EDUCATION AND WORK should be inseparable.

Resolution 22:

(d) It directed too that a national adult literacy campaign be mounted in order to eradicate adult illiteracy in Tanzania in four years i.e. by the end of 1975.

Resolution 23:

(e) It directed the TANU Government to use the same adult education revolutionary methods in the quickening and achieving the universal primary education objective". (37) [Translated from Kiswahili by the author]

37. TANU, MAAZIMIO YA MKUTANO MKUU WA TANU WA 15, 16 NA 17, Dodoma, Mpiga Trapa wa Serikali, Tanzania, Ukurasa wa 7-8.

(ii) The Sixteenth TANU National Conference: 1973

It was held in Dar es Salaam from September 23 to October 1, 1973. It passed resolutions 25, 26, 27, 28, 29 and 30 on national education. Briefly, the conference resolved as follows:

Resolution 25:

"(a) It praised the leaders and the masses in their willing participation in adult education in their villages and workplaces.

Resolution 26:

(b) It praised the adults who registered and attended functional literacy classes; and all those who volunteered to teach adults and in particular, primary school teachers.

Resolution 27:

(c) It directed that all leaders should be exemplary, by cooperation and participation, in all adult education programmes to ensure their success.

Resolution 28:

(d) It directed all the primary schools poor attendance grave situation should be rectified immediately so as to fill the 55 per cent available vacancies for the school-age children instead of 48.6 per cent filled vacancies.

Resolution 29

(e) It directed that the educational system should be changed in such a way as to lay more emphasis on science and technology.

Resolution 30:

(f) It directed the TANU Government to help TAPA (Tangania African Parents Association) in its bid for the establishment of Technical Schools." (38) Translated from Kiswahili by the author]

(iii) The Seventeenth TANU National Conference: 1975

Again, it was held in Dar es Salaam from September 23-30th, 1975. It resolved as follows on "UHURUNI NI KAZI", i.e. on FREEDOM IS WORK in its resolutions 26, 27, 28, 29 and 30.

Resolution 26:

"(a) It called the TANU Government's attention on its resolution 21 of Fifteenth National Conference which stated that education

38. TANU, MAAZIMIO YA MUUTANO MKUU WA TANU WA 15, 16 NA 17, *ibid.*, ukurasa wa 22-23.

should be part of work in factories, offices, villages and in all other workplaces. It insisted the National Executive Committee (TANU) directive that WORK should be regarded as part of EDUCATION in schools, colleges and in all other institutions of learning.

Resolution 27

- (b) It congratulated NUTA (the then National Union of Tanzania Workers) and workers in their successful participation and carrying out Workers Education programmes. It then directed all workers to implement, practically, the "FREEDOM IS WORK" directive.

Resolution 28:

- (c) It praised the Ministry of National Education for the good work in the implementation of the functional literacy programme.

Resolution 29:

- (d) It congratulated Ruvuma Region for its faster implementation of the National Executive Committee's (TANU) directive on universal primary education (UPE) much earlier than anticipated.

Resolution 30:

- (e) It directed an annual "Education for Self-Reliance Competition" for all primary schools, secondary schools and colleges at all levels, in order to implement the aims and objectives of the education policy paper, "EDUCATION FOR SELF-RELIANCE". (39) [adopted by TANU National Conference, held in Mwanza, in October 1967] [Translated from Kiswahili by the author]

F. ADULT EDUCATION, UNIVERSAL PRIMARY EDUCATION AND THE THIRD FIVE YEAR DEVELOPMENT PLAN 1974-1977

The Third Five-Year Development Plan for 1974-1979 was postponed for two years due mainly for two reasons, namely, projects not completed during the previous planning period and unfavourable economic conditions. But these problems did not very much disturb adult education work. However, several major national policies that had impact on adult education were made. Firstly, as previously mentioned, the Fifteenth TANU Bi-annual Conference of September, 1971 directed that a national literacy campaign be staged so as to eradicate adult illiteracy in Tanzania by 1975 by using revolutionary methods learnt during the special six districts national literacy campaign carried out in 1971. Hence, the Adult

39. TANU, *ibid.*, uk. 33-34.

Education Department in the Ministry of National Education made the necessary preparations by integrating methods and techniques learnt from the special six districts national campaign and those from the WOALPP in the four Lake Regions of Tanzania as the EWLP was coming to its completion. In fact, the WOALPP that began in 1968 ended in 1972. There are extensive evaluation reports and major papers written by both UNESCO literacy specialists such as B. Hutchinson, N. Nystrom, A.J. Wickers, M.S. Shola, D. Mezzacapa and their Tanzanian counterparts such as E.P.R. Mbakile, E.M. Baregu, E.B. Kalaule, Z.J. Mpogolo, J.S. Mutanyatta and others on evaluation, training, book production, rural press and so on. The Final Evaluation Report, 1968-1972 is available and forms a very valuable contribution by UNDP/UNESCO to Tanzania since it was written by Tanzanians who were trained under that programme. Perhaps, the most important contribution by UNDP/UNESCO to Tanzania is the fact that most of the WOALPP major findings and recommendations were immediately adopted and integrated into the national literacy campaign programme even before the pilot scheme project came to an end. Hence, the WOALPP had a major impact on adult education national policies. Further evidence is provided by the fact that Tanzania requested UNDP/UNESCO for a further extension, as a consolidation measure of the pilot project, from 1973 to 1976. The request resulted in the "FUNCTIONAL LITERACY CURRICULUM AND MATERIALS DEVELOPMENT" programme. Once again, the findings and recommendations of the second project formed the basis for the consolidation of the national functional literacy campaign in the 1970s and in the 1980s; and were instrumental in the launching of the post-literacy programme, side by side, with the functional literacy programme from 1973 onwards.

Secondly, the decision to send a delegation of Tanzania adult educators to the Scandinavian countries to study the Folk High School concept of adult education in 1974, was a brilliant one. Its impact on national policies is perhaps not quite obvious to many people. However, the opening of the Tanzania Folk Development Colleges (FDCs) in 1975 was a national decision made by the Government of Tanzania. As a consequence, a Cabinet decision, and in particular, a Presidential decision was made to transfer (a) the

FTCs constructed by the Ministry of Agriculture during the Three-Year Development Plan (1961-64); (b) the DTCs opened by the CDD under the First Five-Year Development Plan (1964-69); and (c) the RTCs created in 1969 under the Ministry of Agriculture but handed to the Ministry of Regional Administration and Rural Development in 1970 to the MNE in 1975. The obvious implication of this move meant that a combination of the agriculture education, community development education and adult education was put under one umbrella. These institutions formed the basis of the FDCs accountable to the DAE in the MNE.

Thirdly, in 1974, the National Executive Committee (NEC) of TANU, during its deliberations in Musoma, decided that Universal Primary Education (UPE) should be brought forward from the original target date of 1989 to 1977. NEC discovered that the adult education revolutionary methods in the planning and implementation of the national functional literacy campaign could equally be applied to the primary education system with a double effect. It could enable all the school-age children in Tanzania to be enrolled and acquire primary education; and at the same time it could have put a stop on the source of adult illiteracy since 47 per cent of the school-age children were not enrolled in primary education at that time and hence grew to become adult illiterates. This could guarantee that the future generations of Tanzanians would be free of both child and adult illiteracy. Thus, the eradication of child illiteracy was planned and implemented hand in hand with the national functional literacy campaign. One example here will suffice to illustrate the point. Both the Primary Education Department and the Teacher Training Department cooperated fully with the Adult Education Department in the recruitment and training of the extra huge numbers of primary education teachers. It is perhaps interesting to note that in the carrying out of this joint exercise, there was one expected outcome and one unexpected outcome. The expected outcome was the fact that most of those would-be student-teachers were recruited from among the best volunteer adult teachers; and were trained and supervised by the Ward Adult Education Coordinators. The unexpected outcome is the fact that adult literacy primers, teachers guides, post literacy textbooks and

their accompanied teachers guides were used for both adult education programmes and the universal primary education programme when it started in November 1977. In a sense, this was a blessing in disguise for UPE and for adult education but it was not surprising since primary schools are centres of adult education and every Headteacher of a primary school is also a centre coordinator of all adult education classes in his/her area of jurisdiction.

Fourthly, the whole nation of Tanzania - masses, Party leaders and Government Ministries and Departments had by the late 1970s, fully accepted the adult education revolutionary force as the following objectives on the provision of the social services (health and education) in the Third Five-Year Development Plan (1976-1981) indicate:-

"The following will be given (under health and education) top priority:-

- (i) Environmental cleanliness and the execution of existing campaigns like "Food is Life" and "Man is Health"
 - (ii) Construction of rural health centres and dispensaries.
 - (iii) Expansion and consolidation of preventable health services.
 - (iv) Provision of the relevant reading materials to literate adults and the continuation of providing literacy to those who are not literate.
 - (v) Provision of primary education to all children of school-age. Primary education will be restructured in such a way that its final years will have a big technical content."
- (40)

This meant that the DAE in the MNE was given full responsibility for planning, coordination, implementation, supervision and evaluation of adult education programmes on behalf of the Party and the Government. In fact up to the end of the 1970s, the Director of Adult Education in the MNE was often invited to attend NEC or TANU National Conferences whenever adult education was on the agenda of those meetings.

40. THIRD FIVE-YEAR PLAN FOR ECONOMIC AND SOCIAL DEVELOPMENT, 1st July, 1976 - 30th June, 1981, Vol. I, Dar es Salaam: National Printing Company Limited (KIUTA), 1976, p.9.

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CHAPTER 5

THE ROLE OF THE DIRECTORATE OF ADULT EDUCATION IN ADULT EDUCATION PROGRAMMES IN TANZANIA

1. INTRODUCTION: AN OLD IDEA PUT INTO PRACTICE

"...One of the promises of a TANU member says: 'I shall educate myself to the best of my ability and use my education for the benefit of all'. For a long time we have been saying that 'we must educate the adults of Tanzania'. I myself have pointed out that we cannot wait until our educated children are grown up before we get economic and social development; it is the task of those who are already full-grown citizens of our country to begin this work. Yet although there has been a lot of talk about education for adults, and quite a lot of people have been working in this field, we have never yet really organized ourselves for a major attack on our ignorance. The Central Committee of TANU has decided that we must do this in 1970. The coming twelve months must be 'Adult Education Year', and we must give this work very high priority." (1)

Those were the introductory remarks of President Nyerere on December 31, 1969 when he dedicated 1970 to be an "ADULT EDUCATION YEAR" in his annual New Year Eve Speech to the nation of Tanzania. These remarks were definitely self-criticism and self-evaluation directed to TANU. This nationalist mass movement was committed to education for adults, in its own constitution, right from its formation on July 7, 1954. Besides, these remarks were directed to the TANU Government, the chief vehicle for the implementation of TANU policies. Yet both the Party and the Government had made no policy on adult education for a period of eight years (1961-69). However, right from the achievement of uhuru, both TANU and its Government believed in rapid change or "revolution". Nyerere's dictum "we must run while others walk" was stated during this period. On the face of it, eight years is too short a period to worry anyone. However, these years were wasted in the "trial and error" techniques of the CDD since adult education was defined in terms of "mass education" or "community development" as inherited from the British Colonial legacy. Nyerere knew and believed in the intrinsic power of education in general and adult education in

1. J.K. Nyerere, Freedom and Development/Uhuru na Maendele, Dar es Salaam: Oxford University Press, 1973, p.137.

particular in the transformation of the Tanzanian society. He realized that adult education could quicken the socialist transformation of the Tanzanian society as envisaged in the Arusha Declaration of socialism and self-reliance. He must, then, have felt a sense of great urgency to correct this abnormality and make up for the lost valuable time. He stated his disappointment for the failure of TANU, in not having taken an earlier lead, in the field of adult education. He stated his deep feelings in his speech to the Biennial Fifteenth TANU National Conference. Inter-alia, he stated:-

"Our failure to implement fully this policy of education for the young is, however, nothing as compared with the extent of our failure in the field of education for adults. As early as 1962 we recognized in words that national progress could not wait until school children had been educated and had grown up to take their places as active citizens. And we said then that this meant that education for adults was essential.

Yet despite the words, very little practical emphasis was given to adult education by government until recently. It was talked about by politicians, but it was really done only by voluntary agencies and as a sideline by some government field workers! This position has begun to change. During the last 18 months an organized and concerted adult education campaign has been under way, with the active and irreplaceable support of school teachers throughout the country. Further, the Ministry of Education has appointed adult education officers in each district, and is providing free to each student, literacy textbooks which were specially prepared to interest and educate adults about the nation's objectives, while they are acquiring the literacy tool." (2)

Reference should be made, in Chapter 9, on national policies related to adult education which were evolved from 1964 and developed rapidly after the Central Committee (CC) of TANU decision in October 1969 as stated above by Nyerere. The author strongly believes that the adult education revolution of the 1970s and 1980s were engineered by Nyerere himself. Even before the CC of TANU took its decision in October 1969, Nyerere had already taken two important steps. Firstly in April, 1969, he re-named the then Ministry of Education to be the "MINISTRY OF NATIONAL EDUCATION". This was not merely a routine change of government ministries'

2. J.K. Nyerere, TANU TEN YEARS AFTER INDEPENDENCE, Dar es Salaam: Government Printer, 1971, p.26.

titles. It was a change that signified his deep-felt feelings and commitment to further the adult education cause. He decided to include "national" in the title of the ministry as an indication of total national commitment and mobilization to combat "ignorance" i.e. adult illiteracy. In fact, no other ministry of his Government carried "national" designation in its title. It is even more to note that the connotation "national" was dropped in October 1984 by amending the 1969 Education Act. Hopefully, the need for inclusion of "national" has been considered unnecessary now since the biggest adult education battles have been won. Secondly, in July 1969, he transferred all the adult education functions from the CDD of the Ministry of Regional Administration and Rural Development to the MNE. Consequently, the MNE created the Department of Adult Education (DAE) to cater for the role and responsibilities that were formerly carried out by the Community Development Department.

This chapter, discusses the role and functions of the DAE in the MNE in the planning, coordination and administration of adult education functions/duties. The author wants to stress that the central role of the DAE has not often been highlighted by authors on adult education in Tanzania. In most cases, the available literature seem to attribute the success of adult education to the Institute of Adult Education (IAE). It should be noted that there are other institutions and ministries that provide adult education programmes either separately or in conjunction with the DAE. However, the DAE has, and will continue to, played a dominant and crucial role assigned to it by the Party and the Government since its creation to date. It has utilized its own internal structures and all other internal structures of the MNE such as schools and colleges as well as the overall Government machinery. Besides, it has sought and employed the services of educational institutions under the MNE and the Party such as the IAE, the University of Dar es Salaam and Kivukoni College in achieving national adult education aims and objectives. What role and what responsibilities were assigned to the DAE form the core of this chapter.

2. MAJOR AIMS AND OBJECTIVES OF ADULT EDUCATION

A. General Objectives

It was Nyerere again who stated the general objectives and aims of adult education for Tanzania in the December 31, 1969 speech.

"(1) ... the first objective of adult education must be to shake ourselves out of a resignation to the kind of life Tanzanian people have lived for centuries past. We must become aware of the things that we, as members of the human race, can do for ourselves and our country...

(2) The first job of adult education is to give us the ability to reject bad houses, bad jembes, and preventable diseases: it must make us recognize that we have the ability to attain better houses, better tools, and better health.

... The second objective of adult education is to teach us how to improve our lives. We have to learn how to produce more on our farms and in our factories and offices. We have to learn about better food, what a balanced diet is, and how it can be obtained by our own efforts ... We need to learn about modern methods of hygiene, about making furniture for ourselves out of local materials, about working together to improve the conditions in our villages and streets and so on ...

(3) The third objective ... of adult education must be to have everyone understand our national policies of socialism and self-reliance." (3)

B. Special Aims and Objectives

Within these broad general objectives, the Department of Adult Education has outlined detailed national objectives as follows:-

- "(i) To mobilize the rural and urban masses into a better understanding of our national policies of socialism and self-reliance;
- (ii) To provide leadership training in various aspects of life at all levels;
- (iii) To eradicate illiteracy;
- (iv) To give knowledge and skills in agriculture and rural construction, health and home economics that will raise the people's productivity and standard of living;

- (v) To provide follow-up education for primary and secondary school leavers with a view to settling them in Ujamaa Villages;
- (vi) To provide continuing education to professionals at various stages in the form of seminars, evening classes, in-service training programmes correspondence courses and vocational training." (4)

O.B. Mapunda gives an admirable summary on the aims and objectives of adult education in Tanzania as follows:

"Based on the above broad objectives, the aims of adult education include: providing education which is of immediate use for development in agriculture, health and child care; providing functional literacy to those who never had an opportunity to go to school; providing political education to citizens of Tanzania; providing leadership training to all segments of the society; providing vocational training to primary school leavers; providing further education to those already educated; and providing conditions and circumstances that encourage and support values of education, thinking and reflection." (5)

This summary, in fact, covers all the major programmes of adult education provision in Tanzania provided by various agencies, institutions; and of course, including those provided by several institutions under the Ministry of Education, which is the chief provider of adult education programmes.

3. THE FORMATION OF THE DEPARTMENT/DIRECTORATE OF ADULT EDUCATION

A. FORMATION AND EXPANSION OF THE DAE:

The DAE was formally established in the MNE in November, 1969 and placed under the charge of an Assistant Director of National Education (Adult Education). At that time it was called a department but when the ministry was re-organized in 1973 it became a directorate under the Director of Adult Education. The first Director of Adult Education was Paul Mhaiki, a former secondary

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- 4. MNE, BASIC FACTS ABOUT EDUCATION IN TANZANIA, Dar es Salaam: Adult Education Press, 1984, p.6.
 - 5. O.B. Mapunda, "Educational Progress in the First Ten Years of Independence, TANZANIA NOTES AND RECORDS, No. 76 of 1971, p.126.

school headmaster and a Regional Education Officer. Later on, he became Principal of Kivukoni College, Ambassador to France and Director of Primary Education, Adult Education and Education in Rural Areas at UNESCO headquarters in Paris. He was given two quite experienced and capable senior education officers as his assistants. They were Emmanuel Kibira and A.S. Sagine. Kibira was one of the first Africans to be appointed an Assistant Provincial Education Officer in 1957 in colonial Tanganyika; and he became one of the first Regional Education Officers at independence in 1961. Sagine was an experienced former primary school inspector and had a proven educational administrative record.

The significance of mentioning these three adult educators is a recognition of the excellent work they did in the formative years of the DAE. Although they had no previous training or experience in adult education programmes, they worked very hard to make Nyerere's ideas on adult education become a practical reality. The author worked with them as a District/Regional Adult Education Coordinator, right from January 1970. He recalls and asserts that their success lay in a combination of factors. They were totally committed to adult education work. They were humble and willing to learn even from their juniors in the field. They cooperated and coordinated their work through TANU, Government and voluntary agencies as well as international organizations and agencies. In brief, whoever seemed useful to enhance adult education, they approached and worked with him either as individuals or in groups. After all, institutions like the DAE may fail or succeed depending on individual men and women who work in them. For instance, the fact that Kibira and Nyerere had been students together at Tabora School; and were even members of the scout movement at school, made it much easier for Kibira to have direct access to Nyerere at any time for consultation and decision on a multitude of issues on adult education in the formative years of the DAE. Besides, Kibira had direct access to all top TANU Party leadership, and he often even presented adult education problems and issues to TANU Central Committee, National Executive Committee (NEC) and the National Party

Conference directly on behalf of the MNE and the DAE. In addition, his Lutheran religious connections with the Church of Sweden Mission helped him to approach SIDA more easily for finance, materials and manpower support for adult education programmes.

The creation of the DAE brought the WOALPP of the UNDP/UNESCO in Mwanza under direct management, administration and control of the Director of Adult Education. He became the National Director of the WOALPP resident in Dar es Salaam and was assisted on the spot in Mwanza by a Deputy National Director. This link was very crucial in the integration of methods, techniques, programmes, personnel and expertise in the planning, coordination and administration of adult education programmes under the umbrella of the national literacy campaign from 1971 onwards. The winding up of the WOALPP in 1972; the setting of the CMDP from 1973 to 1976 and the creation of the NLC in 1976, maintained the above stated working relationship. In fact, the NLC is a part of the DAE headquarters, although it has its own vote and its own operational structure. This point should be clearer when training of adult education personnel and adult education teaching/learning materials are discussed.

B. MAJOR OPERATIONAL PREPARATIONS IN 1970:

Before 1970, as previously mentioned, adult education was administered by the CDD of the Ministry of Regional Administration and Rural Development. Some of the difficulties that ministry faced in running literacy classes were earlier stated above. Due to those reasons, adult education responsibilities were transferred to the Ministry of National Education from April 1969 though financially, the effective date was July 1, 1969. The following preparations, which took effect from January 1970, were made by the DAE in the MNE for proper organisation and operation of adult education programmes:-

1. The creation of the Adult Education Department with its proper organizational structure and functions.

2. The Adult Education Objectives stated by the President were refined, i.e. specific operational objectives of adult education were spelt out precisely and clearly.
3. An adult education data base on the state of illiteracy (the illiteracy rate) was sought and set. The MNE found out roughly how many adult males and females could not read, write and do simple arithmetic on the basis of the 1978 national census and on its own assessment survey carried out in 1971.
4. The formation of coordinating structures from the National level, through the Regional level to the District and the Village levels was designed and put into operation between 1970 and 1975. This involved the appointment, training and posting of new Adult Education Officers at the District and Regional levels for easy communication and monitoring of the proposed massive adult education national mass campaign.
5. Primary schools, and their teachers, were earmarked as operational centres for adult education activities. Head-teachers of such primary schools, as stated in the Second Five-Year Plan, were put in charge of the adult education activities for the villages and communities in their school jurisdictions.
6. An adult education curriculum was designed and developed for the writing of functional primers, teachers guides, posters and post literacy readers and supplementary readers.
7. Selection and adoption of national campaign techniques and methods from the WOALPP at Mwanza was carried out for integration with other useful national campaign strategies inherited from the CDD and TANU political strategies for mass mobilization.
8. "An army" of adult education teachers had to be recruited from

each and every Tanzanian who could read and write. Party and Government Officials were recruited or rather volunteered as adult literacy teachers in addition to the volunteer adult literacy teachers. Others included students in upper Primary School classes, Secondary Schools and Colleges of National Education (now Teachers Colleges) were recruited. National servicemen; officers and men of the Army recruited. In fact, literate people from all walks of the life volunteered and taught the illiterates in classrooms, in churches, in community centres, in camps, in prisons, under shades of trees, in liquor drinking places and so on. By the end of 1975, there were over 200,000 adult education teachers of all kinds teaching in adult education classes.

9. Adult Education Committees, from the national level to the adult education classes level were formed, to advise on such matters as mass mobilisation, class attendance, problem-solving, planning and administering programmes and activities, e.g. Literacy Week for the INTERNATIONAL LITERACY DAY celebrated annually in Tanzania from September 1-9 in which all Party and Government leaders and officers participate.
10. Massive classroom teaching/learning materials, e.g. primers, blackboards, chalk, exercise books, millboards, pencils etc. were provided throughout Mainland Tanzania.
11. Basic equipment for coordinators, and supervisors such as motor vehicles, motor cycles, bicycles, tape recorders, radios and so on were provided at the Regional, District, Divisional, Ward and Classroom levels in accordance with utility.
12. Honoraria for voluntary adult literacy teachers was made available on a monthly basis.
13. Financing adult education operations and programmes was given a proper Government vote code by the Ministry of Finance and Economic Development at the national, regional and district levels.
14. Other crucial adult learners aids such as spectacles, rural

libraries (books) and rural newspapers e.g. "ELIMU HAINA MWISHO" were prepared too.

The whole programme of eradicating illiteracy in Tanzania was estimated to cost 166.2 Tanzania million shillings. Tanzania Government provided funds amounting to 74.1 Tanzania million shillings to pay for such items as administration, transport, personnel emoluments, honoraria, printing, seminars and training. Funds in aid from donor foreign governments and international organizations and agencies to the tune of 92.1 Tanzania million shillings was provided to Tanzania. Funds from foreign aid donors was used for such items as printing and production of primers; materials and equipment; expansion of the Adult Education Printing Press; establishment of rural libraries and work-oriented projects; buying of radio sets, tape recorders, cinema vans, spectacles, newsprint, motor cycles, motor boats and engines, and bicycles.

Foreign aid donors included Sweden, Norway, Denmark, USSR, China, Canada, India, Japan, West Germany, Netherlands and East Germany. Of course, among the international donor agencies included CIDA, SIDA, DANIDA, NORAD and UNESCO/UNDP.

The cost per adult learner was estimated at 23.0 Tanzania shillings or about 3.00 US dollars. In fact, Tanzania spent 60 per cent of the MNE on adult education during this period. Table 9 indicates a breakdown of the annual recurrent and capital expenditure from 1969/70 to 1975/76 financial years, the peak period of the national literacy campaign.

TABLE 9
FINANCING ADULT EDUCATION IN TANZANIA 1969-1976

YEAR	GOVERNMENT	FOREIGN DONORS
1969/70	2,457,495	-
1970/71	9,966,500	-
1971/72	11,071,800	3,553,550
1972/73	18,732,700	27,403,798
1973/74	20,552,000	27,625,228
1974/75	22,660,000	27,732,528
1975/76	26,967,330	34,038,065

SOURCE: Z.J. Mpologo, FUNCTIONAL LITERACY IN TANZANIA
Dar es Salaam: Swala Publications, 1980, p.53.

C. The Structure of the DAE

The DAE as a professional Government unit in the field of adult education is "the nodal agency" of adult education in the country. Hence, it operates both the "top-down" model as explained above; but at the same time it also operates the "bottom-top" model since both the adult education committee structure and the adult education administrative structure ensure that all the resolutions, suggestions and recommendations from below are integrated into the national adult education policies as well as relaying down national policies, directives and circulars. In Tanzania, adult education cannot succeed unless there is a two-way communication system of operation between the centre and the grassroots. Some of the methods employed for adult learners, adult coordinators, CCM and Government leaders to have their views heard and taken into account by adult education planners and administrators, include the following:

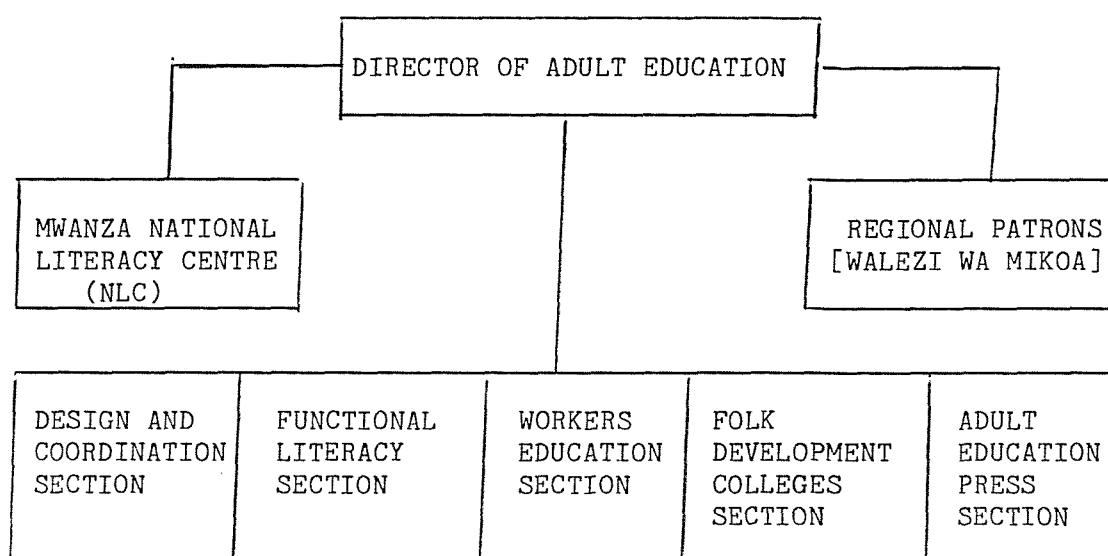
- (a) Annual District and Regional Coordinators conferences, seminars and workshops.
- (b) Annual conferences of Principals of FDCs.
- (c) Annual conferences of REOs.
- (d) District and Zonal Adult Education inspection reports made by Adult Education Inspectors.
- (e) Official adult education reports prepared by the District and Regional Coordinators of Adult Education quarterly, half-yearly and annually and sent to the Ministry of Education.
- (f) Periodic visits and reports made in the Regions and Districts and Villages by the Director of Adult Education or heads of the five sections of the DAE headquarters as shown in Diagram 7.
- (g) "Walezi wa Mikoa" i.e. Headquarters Regional "Patrons" or Adult Education periodic reports. Each Region of Mainland Tanzania has been assigned to one of the DAE staff who plays periodic visits to his/her assigned Region as the Headquarters' advisor, supervisor, liaison officer or a public relations officer.

Even more precisely, he/she is a Headquarters' adult education coordinator who monitors the development of adult education in each Region and advises both the Director of Adult Education and the

Regional and District leadership on various issues including mobilization, publicity, campaign strategy, national literacy test administration etc.

DIAGRAM 7

THE STRUCTURE OF THE HEADQUARTERS OF THE DAE



Each of the five major sections in the DAE is under the charge of head of section with the supervisory duties of the technical staff under him/her. Each section monitors its activities at the headquarters, in regions and districts. Each head of section is answerable to the Director of Adult Education in all the activities that fall under his/her schedule of duties.

Diagram 7 is self-explanatory in terms of their specific major duties. However, a few remarks are essential. The NLC is semi-autonomous in its daily activities under the Deputy National Director. However, its staffing, finance and duties are directly under the Director of Adult Education in his capacity as its National Director.

According to Frank Elinawinga, its present Deputy National Director, the Mwanza National Literacy Centre has the following duties or functions:

- "(a) It is a learning centre for Adult Education Personnel engaged in Functional and Post-Literacy activities, i.e. in Radio Education and Workshops and for others who come to learn.
- (b) It conducts research (action oriented research), provides statistics and evaluation pertaining to literacy and adult education activities.
- (c) It prepares and publishes reading materials, literature and gives guidance in matters and problems concerning the curriculum.
- (d) It supervises and utilizes communication media such as rural newspapers, radio, rural libraries, films etc. meant for adult education activities.
- (e) It cooperates with international and national institutions such as the University of Dar es Salaam and other international institutions in improving Functional and Post-Literacy especially in conducting researches and exchanging technical information.
- (f) It formulates, supervises and cooperates in the preparations and the organization of international conferences, seminars, workshops, and symposiums related to adult education. A number of guests from foreign countries visit the centre to exchange ideas on adult education programmes in general." (6)

In order to implement those duties/functions it is divided into nine specialized units. These are as follows:

- (a) Radio Education.
- (b) Rural Press.
- (c) Book Production (curriculum and materials development).
- (d) Rural Construction.
- (e) Home Economics.
- (f) Printing.
- (g) Agriculture.
- (h) Rural Libraries and Documentation.
- (i) Evaluation.

However, these units at NLC are almost quite identical to the set-up at the Directorate's Headquarters in Dar es Salaam. The

author, therefore, questions the logic of such an obvious duplication of manpower and resources which could be utilized in a more economic manner given the known national economic strains of Tanzania today.

4. THE ROLE AND FUNCTIONS OF THE DAE

A. Role and Functions of the DAE

The chief role of the DAE is that of being a national coordinator of adult education activities, in its capacity, as a technical unit of the Government of Tanzania. However, its area of jurisdiction is Mainland Tanzania because adult education is not a union affair in the division of powers between the Union Government and the Zanzibar Government.

The DAE has the following functions or duties:-

- (1) Planning of national adult education programmes.
- (2) Coordination of national adult education programmes.
- (3) Administration of national adult education programmes.
- (4) Mobilization of the masses for national adult education programmes in conjunction with the Party.
- (5) Assessment and evaluation of national adult education programmes.
- (6) Supervision and inspection of national adult education programmes.
- (7) Provision of technical advice (academic) and services in adult education to other institutions, inside and outside Tanzania, engaged in adult education.
- (8) Preparation and production of adult education teaching/learning materials.
- (9) Training of adult education personnel.
- (10) Management and administration of FDCs.

Some of these functions/duties are discussed in more detail below:

B. The Planning of Adult Education

The planning of adult education function includes adult education policy formulation, policy evaluation and policy advice both to the CCM and to the Government of Tanzania. This is a crucial internal role of the department both for its own survival and for the development of adult education in Tanzania. If a misguided policy is formulated or if the department is not vigilant enough to come out with concrete suggestions and recommendations, adult education is, then, doomed to failure. The department, through its Director, must constantly keep the Ministry of Education, the Government and CCM informed and receive added duties. The author remembers, the dynamism shown by the first Director of Education, Paul Mhaiki, and the second Director of Adult Education, Emmanuel Kibira who laid down strong and firm foundations on which the present Director, Zakayo Mpogolo, has continued to consolidate and expand steadily. They were able to prepare and produce over fifty major circulars and documents between 1970 and 1976 as part of their planning, coordination and administration strategies. These were sent to all Party and Government establishments. Their impact was felt through cooperation and implementation of the programmes. The circulars were modified or new ones issued in response to an envisaged problem either from the centre or the grassroots.

As a matter of illustration, the Adult Education Department was instrumental in promoting the idea of selecting "special areas" like Mafia and Ukerewe as areas for wiping out illiteracy, before December 9, 1971, as a part of the Tanzanian tenth anniversary celebrations. In a circular letter dated June 29, 1970, the MNE directed all the Regional Education Officers in consultation with all the District Education Officers (Adult Education) and all the District Adult Education Committees in their respective districts and regions to select special areas for the eradication of illiteracy as part of the tenth Uhuru celebrations on December 9, 1971. It instructed that a geographically identifiable area such as an island, a village in a valley or on a hill top be selected for that purpose. The characteristics or criteria to be observed in the selection were stated as follows:

- "(i) An area with a large population concentration.
- (ii) An area with people eager to learn.
- (iii) An area whose TANU and Government leaders are committed to development.
- (iv) An area with plenty of educational centres and other facilities like schools, "baraza", TANU Office and Meeting Hall.
- (v) An area where there are many voluntary adult teachers.

The circular letter also instructed that an adult education census survey should be conducted in the specially-selected area in order to determine the following indicators:-

- (i) The number of the population.
- (ii) The number of illiterate population.
- (iii) The number of Primary Schools, Secondary Schools and Colleges of National Education.
- (iv) The number of all other centres that could be used for adult education.
- (v) The number of centres needed to be opened in that area.
- (vi) The number of exercise books, pencils, blackboards, billboards and primers needed.
- (vii) The number of voluntary teachers needed." (7)

In an earlier circular letter, Ministerial Circular No. 1 of 1970 all the REOs, Principals of CNE and Headmasters of Secondary Schools, were sent instructions for the eradication of illiteracy "within a ten-kilometre radius" surrounding their school or college. It instructed them to involve every teacher and every student as teachers of adult education as "a normal duty of the MNE". (8) Adult education classes were added duties to every teacher in primary and secondary schools and every tutor in each Teachers' Training College throughout Mainland Tanzania.

The author recalls that it was during the course of fulfilling these ministerial circular letters, in his capacity as a District Education Officer (Adult Education) in Mbinga District of Ruvuma Region, when he met Fr. Daniel Mbunda the then Headmaster of Kigonsera Secondary School. They jointly planned the eradication of

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- 7. Ukurasa No. 29, "Elimu ya Watu Wazima-Kufuta Ujinga", BAADIHI YA SEKULA MUHIMU ZA WIZARA: 1964-1974, Dar es Salaam: Wizara ya Elimu ya Taifa, Agosti, 1974.
 - 8. "Education Circular No. 1 ya 1970: Elimu ya Watu Wazima", Ukurasa No. 26, Ibid, 1974. Note that "ukurasa" means "page" but in this context it means the chronological page of the bound volume where to find each circular.

illiteracy around the school since it qualified under the above-mentioned characteristics and factors. The success of this work opened the door for Fr. Daniel Mbunda to progress and later become the Director of the Institute of Adult Education after serving for a while at the DAE headquarters in Dar es Salaam.

C. THE COORDINATION OF ADULT EDUCATION

The coordination of adult education functions of the DAE is the chief role and perhaps the most difficult function to quantify. It is an invisible role that depends mainly on what is often referred to as "PR" i.e. a Public Relations Office activity. Again, the author remembers how the second Director of Adult Education, Emmanuel Kibira, was very much, publicly, identified with "KISOMO" because of his charismatic public relations while coordinating adult education programmes in the various Government ministerial bureaucracies; among the Army and National Service; among public and private institutions and organizations; among several religious denominations and their agencies (e.g. TEC, CCT, Bakwata, Bhola, etc.); TANU and Government leaders at all levels; and of course, the international agencies like SIDA, NORAD, UNESCO and so on. It is no exaggeration that through his personal style of "PR", he popularized "KISOMO" in its broadest sense, inside and outside Tanzania.

The author argues, therefore, that coordination is an attribute more of personality and style of leadership, rather than the "service post" a person holds from the National level to the Ten Cell level. In Tanzania, efficient and good services rendered by a service post holder earns him/her a higher status. The Party constitution states that "cheo ni dhamana" i.e. a service post is a trust which one has to use in order to fulfil public duties. This fact is even more true when an officer of the Government is entrusted with the role of winning confidence of adults to enrol voluntarily in adult education classes in a country that has not yet built up a learning culture.

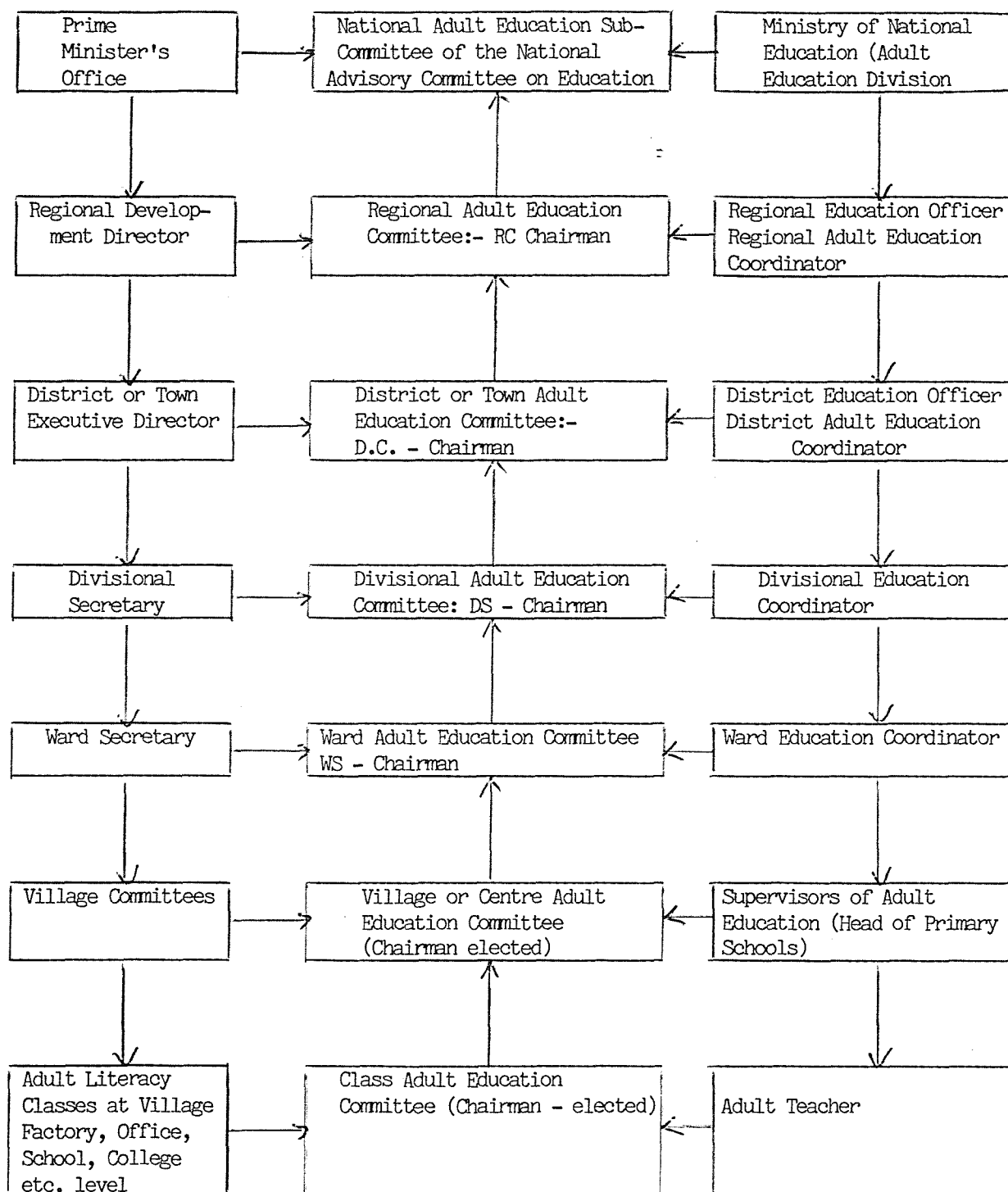
The coordinating role of the DAE is a very crucial one in the success or failure of adult education programmes in Tanzania. In fact, that is why, those field officials in the Department, who actually carries out the harmonizing responsibility at the Regional, District, Divisional, Ward and Centre have a more appropriate title of "MRATIBU" i.e. CO-ORDINATOR rather than the more normally preferred title of "AFISAE LIMU" i.e. EDUCATION OFFICER. "MRATIBU", categorically and precisely, describes the responsibility of coordinating adult education in Tanzania. The author knows, from his experience as a District and Regional Coordinator of Adult Education, what it entails in this adult education function. It demands dynamism with tolerance; charisma with humility; academic excellence with understanding and acceptance of others views and abilities even if they may be less qualified (paper qualifications). These assertions will soon be verified when the duties of an Adult Education Coordinator are enumerated later on in this chapter.

D. THE ADMINISTRATION AND SUPERVISION OF ADULT EDUCATION

The administration and supervision function of adult education is, perhaps, better illustrated in Diagram 8 below. The author maintains that the best method to present the administrative, coordinative and supervisory structure of adult education in Tanzania, is to integrate it with the adult education committees. As far as the author can recall, all those who draw the organizational and administrative structures of adult education in Tanzania, always separate the "structure" from the "committees". In fact, an intelligent adult education coordinator who understands the adult education activities in his/her area, realizes that apart from the administrative material support from his/her superiors, the adult education committees are essential to the success or failure of adult education. For who chairs the meetings of such powerful adult education committees of a Region, a District, a Division or a Ward? Without the mobilizing forces of both the Party "bosses" and the Government "administrators" like the Party Chairman, Party Secretary, or the Regional Commissioner, the District Commissioner, the Divisional Secretary and the Ward Secretary, the adult education

DIAGRAM 8

THE ADMINISTRATION AND SUPERVISION OF ADULT EDUCATION PROGRAMMES
IN TANZANIA



coordinator at the relevant level is in real trouble of carrying out his/her duties successfully. For this reason, the author asserts that a good structure of adult education planning and administration ought to combine the adult education administrative structure and supervisory adult education committees. Diagram 8 tries to illustrate this point.

The author knows that the Tanzanian² model has always been praised by both those inside and outside the country.

However, the same people become critical on two issues: "top bottom" bureaucratic decision-making and the use of formal school education teachers to teach adults without first teaching them adult methods. The author accepts these criticisms as being valid. He, however, argues that the success of adult education programmes has come about by combining both the "top-down" and the "bottom-up" models of mass participation. To argue that the "bottom-up" model is the best model is based on theory. Besides, to argue that the "top-down" is "bureaucratic" and hence "undemocratic" is not based on practice in the Tanzanian context. In practice, adult education policy-making has to follow the Party and Government system of making national policies. National policies are made nationally but are implemented locally. Due to economies of scale, for better use of manpower, finance and materials, the "top-down" model is practised by the adult education administrative structure. In order to give the adult mass participants input into the programmes, the "bottom-up" model is exercised through adult education committees systems as indicated in Diagram 8.

In fact, adult education programmes i.e. KCM and KCK are part and parcel of the Tanzanian national development plans. There are nationally-engineered plans and there are locally-initiated plans. They are all combined in the national plan which is approved by the Party and financed by the Central Government through annual recurrent and development budgets approved by the Union Parliament. Thus certain aspects of the adult education programmes (e.g. time-tables, teachers, etc.) are locally organized; while certain aspects (e.g. primers, honoraria, classroom materials) are organized nationally.

Firstly, the author contends that the critics of the so-called "top-down" model in adult education decision-making in Tanzania, who argue that it is "bureaucratic" and hence "undemocratic" have to examine and analyse the origin of the Tanzania national policies discussed in Chapter 4. The Parties national organs - the Central Committee of CCM; the National Executive Committee of CCM and the National Conference of CCM - make national political decisions and give directives in accordance with its own Constitution. Secondly, the Central Government organs - the Cabinet and the National Assembly - interpret the CCM national policies into operative and legal national policies. Thirdly, and in fact, in accordance with the State constitution, the President of Tanzania executes his legal and constitutional duties through the ministries and departments of the Central Government unless some of his duties are delegated to lower organs of State like Local Government. In this case, adult education, like primary education, is decentralized as far as day-to-day decision-making is concerned. This is exactly why the author asserts that the success or failure of adult education, in the field, depends very much on the activeness and the initiative of the adult education committees and the personal "PR" of an adult education coordinator to provide the dynamism, competence and academic guidance and advice at the grassroots. Fourthly, and finally, it is wrong to assume that "models" that have been theorized in highly-technological societies with plenty of physical facilities and expertise can be simply adopted wholesale without consequences.

In fact, the organizational structure as shown in Diagram 8 is a two-way communication system that meets the "top-down" model whereby the Director of Adult Education and his senior staff at the Ministry of Education Headquarters, communicates downwards, in form

of circulars, national policy-decisions, directives, guidelines and administrative procedures to the Regions and District Adult Education Coordinators who, in turn, communicate the same message to the Ward and Centre Adult Education Coordinators for eventual implementation in the adult literacy classes by both the adult learners and the adult literacy teachers. It should, however, be noted that Tanzania is a huge country with varying geographical environments, seasons, and cultural way of life - factors that influence adult education activities. Thus, adult education timetables and adult education academic and practical field operations are different in various areas of the country. For instance, during the rainy season, adult education classes are run on practical lines while during the dry season more theory is the norm particularly those subjects which involved agriculture and forestry.

Adult education in Tanzania is planned and executed in accordance with functional literacy principles, i.e. "KISOMO CHENYE MANUFAA" - concentrate on practical application of the theoretical knowledge they learn during the dry season in the field such as agriculture and forestry. Definitely, these decisions are not made in Dar es Salaam. They are made by the relevant levels of adult education leadership and Party and Government bodies and committees through the decentralization structure of "MADARAKA MIKOANI" i.e. Regional, District and Village Government legal structures which oversee rural development in accordance with the 1972 Decentralization of Government Act; the 1975 Villages and Ujamaa Villages Act; and the 1982 Local Government Acts. It should be stressed too that adult education in Tanzania is a crucial factor in the overall development of the country; that is why it is integrated in the National Development Plans at all levels.

Adult education is discussed in the reports represented to the relevant CCM committees and conferences right from the village level to the national level either for information, decision or action.

E. MOBILIZATION OF MASSES FOR ADULT EDUCATION

Besides, every year, during the Adult Education Week, leading to the International Literacy Day on September 8, full mass mobilization and publicity is carried out through speeches, cultural ngomas, school and adult choirs, demonstration of adult education achievements in agriculture, handicrafts, domestic science and so on. All these activities are organized by adult education learners in cooperative buildings, community halls, church halls, schools and colleges and CCM offices. "Barazas" i.e. public meetings are organized and all CCM and Government leaders and civil servants of all levels living in that area, are invited or rather are arranged in the week's celebration adult education programmes in order to inspect, encourage, cooperate and give speeches as a method of keeping the adult education torch alight all the year round. It is a very great and special occasion for adult learners, school and college students, CCM and Government leaders and the general public for merry-making for adult education in Tanzania is regarded as a liberating force.

F. ASSESSMENT AND EVALUATION OF ADULT EDUCATION

The DAE assesses and evaluates its programmes as often as possible. Firstly, it uses continuous assessment techniques which are implemented by the adult education class teacher. The adult attendance register is the basic tool, particularly, in the assessment of national test grading levels. Obviously, the adult class teacher checks not only the class attendance, but also the class performance through normal class testing procedures.

Secondly, the DAE designed adult education statistics reporting forms known as "TAKWIMU ZA ELIMU YA WATU WAZIMA", in brief "TEW". Nine sets of "TEW" were designed in 1970 and they are still in use today. Form Nos. 1-3 are filled in by the Adult Centre Coordinator, usually the Head of a Primary School, a Secondary School, Teachers' College or any other person designated so, in an area where several adult classes are held, e.g. in a Factory, Large Plantation, Office or Parastatal Organization. Form No. 1 records the adult subjects

taught; Form No. 2 records in all types of adult teachers who teach adults at that Centre; and Form No. 3 adult learners registered at that Centre. Hence, this is the beginning of quantifying adult education statistics from the Centre through the Ward, District, Region, until the National Statistics are obtained. Thus Forms No. 4-6 are compiled by the District Adult Education Coordinator; while Forms No. 7-9 are compiled by the Regional Adult Educator Coordinator. But both District and Regional adult education statistics are sent to the Ministry Headquarters where the Adult Education Department compiles the national statistics. This is done quarterly. It should be noted here that the recommended size of an adult education class in Tanzania, is 35 adult learners who are properly recorded in an official Attendance Register - the basic record for statistical purposes.

Thirdly, the DAE administers periodic national literacy tests for "KISOMO" i.e. KCM and KCK. Five KCM and three KCK national literacy tests have so far been executed between 1975 and 1986. It is from these tests that both the rates of literacy and illiteracy can be established. In addition, these tests are the chief source of levels of adult 'learners' achievement or performance levels as defined nationally. Statistics on some of these tests appear in various chapters of this study, and hence, there is no need to reproduce them here. However, the reader ought to understand, even if it is not a perfect method, that this is the most dependable and reliable instrument of evaluating KCM and KCK programmes in Tanzania. They are discussed fully in Chapter 6. Fourthly, the DAE also carries out specific assessment and evaluation exercises occasionally. As a matter of illustration, the 1983 assessment and evaluation of the impact of the national literacy programmes (KCM and KCK) was carried out. Some of its major findings are reported in Chapter 8 of this study.

G. SUPERVISION AND INSPECTION OF ADULT EDUCATION

Firstly, points (a) to (g) regarding the structure of the DAE, stated above, are applicable here and should be noted accordingly.

It should be noted too that the supervision function is under the relevant adult education coordinator at the Centre, Ward, District, Regional and National levels. The inspection function is the responsibility of the relevant Adult Education Inspector at District, Zonal and National levels. However, Adult Education Inspectors are accountable to the Chief Inspector of Schools (equivalent to the title of Director) in the Ministry of Education.

Secondly, professionally, an Adult Education Inspector is selected from among the best Adult Education Coordinators for that service post. Then, he is given additional training in inspection and report writing. He is then transferred from the DAE to the Inspectorate Directorate under the jurisdiction of the Chief Inspector of Schools (CIS). The CIS has his own administrative structure at the District, Zonal and National levels. Adult Education Inspectors inspect adult education classes, projects, programmes and Folk Development Colleges. Although they report directly to the CIS, copies of their inspection reports are sent to the DEOs and REOs where both the District and Regional Adult Education Coordinators can find out about their work. In a sense, this is another method of carrying out assessment and evaluation of adult education programmes independent of those officers who plan and execute them. In this way, unbiased feed-back is obtained for correcting mistakes seen or maintaining the good procedures commended.

Thirdly, of course, each Adult Education Coordinator, at his level, must pay constant supervisory visits to the adult education classes, projects and programmes for self-evaluation and self-criticism.

H. PROVISION OF TECHNICAL ADVICE AND SERVICES IN ADULT EDUCATION

Over the last twenty years of its existence, the DAE has established its name quite impressively in the minds of Tanzanians -

both adult education experts and the general masses due to its expertise and accumulated experience. The firm foundations laid down by both Paul Mhaiki and Emmanuel Kibira - the first and the second Directors of Adult Education - have been ably carried further on by Zakayo Mpogolo - the third and present Director of Adult Education who is also an adult education research specialist. Their dedication and commitment to adult education and the "army" of Tanzanian adult teachers and adult learners has earned Tanzania an international recognition. Tanzania has won several international adult literacy awards including the Mohamed Reza Pahlavi Award given by the Government of Iran and the Nadezhda K. Krupskaya Award given by the USSR Government for first class adult education provision programmes in the world. Tanzania has also received other adult education awards too internationally.

Inside Tanzania, the DAE provides expert advice and services, alone or in conjunction with the IAE, on adult education curriculum and materials development; on book production and printing; on organising and management of workshops and seminars and the like to Government ministries/departments; parastatal organizations and public institutions; as well as voluntary agencies engaged in adult education. This is done by means of its personnel who take an active part in adult education programmes organized and managed by other adult education providers in Tanzania, because adult education is not an exclusive domain of the DAE. There are other providers of adult education programmes too as Chapter 7 states. The DAE organises and manages three major adult education programmes inside Tanzania. These programmes are the following:

- (a) Functional Literacy Programmes (KCM).
- (b) Post-Literacy Programmes (KCK).
- (c) Folk Development Colleges (FDCs).

Outside Tanzania, the DAE has built a good reputation for Tanzania. Paul Mhaiki, the first Director of Adult Education, and subsequently Director of the IAE and Principal of Kivukoni College,

became the first African Director of the Division of Adult Education, Primary Education and Education in Rural Areas at UNESCO Headquarters for over five years until his retirement in 1986. Both the DAE and the IAE have sent Simon Malya, Zakayo Mpogolo and Msilama Ngailo as international experts to Mozambique, and Fr. Daniel Mbunda to Somalia. Several adult education experts from the Department, the NLC, the IAE and the adult education section of the Department of Education of the University of Dar es Salaam and CHEWATA have represented Tanzania in various adult education conferences, seminars, symposia and so on, internationally. One of the Tanzanian adult education experts, Professor Yusuf Kassum is now Director of Programmes of ICAE in Toronto, Canada. Some of the present international adult education experts such as Budd Hall, Secretary-General of ICAE and Professor S.H. Bhola, obtained their field practical experience in Tanzania. Besides, several African countries either on their own or in conjunction with international adult education agencies (UNESCO, DVV, DSE, SIDA, etc.) have sent their adult education personnel to Tanzania for periods ranging from two weeks to a year to study and acquire experience from various adult education programmes. To mention a few, these have included Mozambique, Zambia, Zimbabwe, Somalia, Ethiopia, Botswana, Nigeria and others from Central and West Africa. Finally, several individuals or groups of adult educators, researchers and students from all over the world have visited, studied and written about adult education provision in Tanzania. Therefore, this technical advice and services have been rendered by Tanzania to the world partly as its national obligation to the international community and partly to its appreciation of capital, human and material resources it has received over the years, from foreign aid donors during its long and bitter "war" of eradicating adult illiteracy from Tanzania.

5. FIELD ADMINISTRATION AND SUPERVISION OF ADULT EDUCATION

A. DUTIES/FUNCTIONS OF ADULT EDUCATION COORDINATORS

On January 20, 1970, the newly created DAE issued the first

list of duties/functions of the District Education Officers (Adult Education), as they were by then styled or the popular title of "DISTRICT ADULT EDUCATION COORDINATORS". At the same time, the TANU National Executive Secretary in his letter Ref. No. THQ/A.25/1/228 dated February 24, 1970 listed duties/functions that TANU expected of those coordinators to perform in each District they were posted. The Department issued additional duties/functions on March 19, 1970; on March 25, 1970 and in June 1970. Obviously, the list of duties/functions was too long; sometimes too repetitive and even confusing to the addressees like the REOs, Headmasters, Principals and all others who had not yet known what adult education was all about. The author makes a summary of what the TANU Party and the Central Government expected the District Adult Education Coordinator to interpret and implement. The major duties/functions included the following:

- (1) To be in charge of all adult education and political education.
- (2) To collect and compile all adult education statistics and reports monthly including workers' education.
- (3) To divide up and distribute all adult education materials and equipment (primers, teachers guides, follow-up books, village library books, chalks, blackboards, pencils, etc.).
- (4) To collect all information about adult education and select the most useful ones for publicity in newspapers or over Radio Tanzania.
- (5) To help in the establishment and development of adult education centres and classes.
- (6) To employ part-time voluntary adult teachers and be responsible for the payment of their honoraria monthly.
- (7) To plan, implement, advise and inspect adult education classes, centres and projects.
- (8) To organize and run adult education teachers seminars.
- (9) To coordinate all adult education activities in cooperation with all Government departments, TANU and its mass organizations; voluntary religious bodies.

- (10) To mobilize the masses politically with the cooperation of TANU and Government leaders during National Days, and in particular, during the International Literacy Day celebrations on September 8 annually by means of processions, ngoma and choirs.
- (11) To make sure that Adult Education Committees are formed and are working effectively.
- (12) To conduct seminars for Primary and Secondary School students, teachers; student-teachers and tutors in Teacher's Colleges in order to enable them to teach adults.
- (13) To establish village libraries and to encourage adults to use them and encourage village governments construct village library buildings.
- (14) To participate in the management of education in general in cooperation with the District Education Officer/Regional Education Officer and other education officers in the District/Region.

Briefly, the District Adult Education Coordinator had a double role, i.e. accountable to the Central Government establishments at the District, Regional and National levels; and at the same time accountable to the TANU hierarchy, in particular, at his/her District or Regional levels.

In fact, the TANU National Executive Secretary's letter, mentioned above, permitted the DEO(AE) to become a coopted member of the TANU District Executive Committee, a Party policy-making organ. It was a unique opportunity TANU gave to a non-elected Government civil servant to be a member of such a very important policy-making organ in the TANU political organs. This enhanced adult education enrolment, attendance and full mobilization in the formative years of adult education national campaign.

The author believes that those DEO(AE) who used that golden chance, well and effectively, were quite successful in the establishment and maintenance of adult education programmes and projects in their districts. Definitely, this was the key to successful launching of the world-famous adult education programmes in Tanzania. In this sense, then, the work of the first DEO(AE), in the 1970s, as coordinators of adult education, in the District and

Regional TANU and Government structures, depended more on being accepted and helped by his/her immediate superiors and colleagues rather than the many good circular letters sent down from the MNE in Dar es Salaam or even his/her academic qualifications. This was political will in the truest meaning of the concept. It was this very good take-off stage that built firm foundations for the success of adult education in the 1970s and 1980s. Unfortunately, however, the privilege of the DEO(AE) being coopted into TANU District Executive Committee disappeared when CCM was born in 1977. The author contends this was an oversight by the Party that strongly advocated adult education. It decreased, drastically, the ability of the DEO(AE) to influence directly Party adult education decision-making drive and execution from inside the Party machinery.

The process of creating a chain of a cadre of adult education coordinators was a slow process. It grew and expanded out of field work demands. The first appointment of such a cadre was made in January 1970, of whom 60 were former headmasters/headteachers of either Middle Schools or Upper Primary Schools or Mission Education Secretaries; and the other 9 were those teachers who were the first to obtain a diploma in adult education at the IAE of the then University College of Dar es Salaam. Hence these 69 DEO(AE) were assigned work at the District and Regional levels in April 1970. The appointment of Divisional Adult Education Coordinators was introduced in July, 1972 because the DEO(AE) found their work expanding rapidly and cumbersome, in particular, because it was the beginning of the national adult literacy campaign. Finally, the appointment of Ward Adult Education Coordinators was effected in July, 1975. Of course, the headteachers of all primary schools; the headmasters of secondary schools and principals of CNE became Centre Adult Education Coordinators by virtue of their service posts right from April 1970.

Again, unfortunately, the cadre of Divisional Adult Education Coordinators was abolished in July, 1984 due to economic austerity measures on the part of the Union Government. Besides, the functions of the Ward Adult Education Coordinators were changed.

This cadre became not only responsible for adult education programmes but also were made responsible for primary education. This divided loyalty must, to a great extent, have affected adult education programmes implementation; and hence, slowed down adult literacy work. Regretably, though the intentions of the move were sound, yet the outcomes were definitely negative, particularly, on adult education programmes. The extent of the damage done by this decision is not yet assessed.

B. COMPOSITION AND FUNCTIONS OF ADULT EDUCATION COMMITTEES

The creation of the cadre of adult education coordinators meant the setting up of a cadre of administrators and supervisors of adult education programmes and projects. However, these had to be formulated and planned. That was the essence of the formation of a chain of Adult Education Committees at the class, centre, ward, divisional, district, regional and national levels. These committees were sub-committees of the relevant development and planning committees under the 1972 Decentralization of Government Act. The Class Adult Education Committee were the exception to the rule. These were formed by the adult learners themselves. The adult literacy teachers became secretaries while the chairmen came from among the adult learners. The Centre Adult Education Committee is chaired by the chairman of the primary school committee and its secretary is the headteacher i.e. an institutional head of a primary school, secondary school or teachers' college. All chairmen and secretaries of the class adult education committees and class representatives attend the meetings of the Centre Adult Education Committee.

At the ward level, the membership of the Ward Adult Education Committee is composed of the Ward Secretary who is the chairman; the Ward Education Coordinator is the secretary. Members include all Branch Party leaders from the villages, the Ward Councillor and all Government extension officers (cooperatives, agriculture, livestock, health, community, development, etc.).

At the divisional level, a similar pattern is repeated with the Divisional Secretary being the chairman of the Divisional Adult Education Committee and all Party and Government leaders and officials attend the meetings from all the wards in the division, all Government extension officers at the ward and divisional levels as well as all the ward councillors.

At the District level, all Party and Government leaders, all Government extension officers, Party mass organizations (youth, women, cooperatives, parents and workers), denominational leaders and Members of Parliament are members of the District Adult Education Committee. A similar exercise is repeated at the Regional Adult Education Committee level. The D.C. and P.C. chairs their respective committees at the District and Regional levels.

At the national level, a similar story is also repeated. However, the members represent all ministries of Government; the Party and its Mass Organizations; Voluntary Organizations and all other institutions and agencies engaged in adult education. The National Adult Education Committee is a sub-committee of the National Advisory Committee on Education which advised the Minister of Education in the management and administration of education nationally.

All these adult education committees perform the functions which are entrusted to the DAE [see 4(A)]. In addition, they have "to ensure that adult education plans are drawn up; that enrolment and attendance of adults and recruitment of teachers are carried out; that reading and teaching materials are made available; and that all other matters relevant to adult education are attended to". (9) Adult class attendance and discipline are even more crucial as the class adult education committee can even reject its class teacher; change their venue and timetable for adult education classes.

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9. Z.J. Mpogolo, "Learning Strategies for Post-Literacy and Continuing Education in Tanzania" in Josef Muller, LEARNING STRATEGIES FOR POST LITERACY: THE TANZANIAN APPROACH, Bonn: DSE, West Germany, 1986, p.121 [DOK 1389 c/a].

Diagram 9, modified by the author from Professor Bhola's diagram, indicates the field administrative and supervisory structure. Operationally, this is another way of illustrating how adult education decision-making, administration and supervision is carried out. The reader should refer to Diagram 8 too.

6. PREPARATION AND PRODUCTION OF ADULT EDUCATION TEACHING/LEARNING MATERIALS

A. ADULT EDUCATION CURRICULUM DEVELOPMENT

The DAE has two Curriculum and Materials Development units: one is at the NLC in Mwanza and the other is a sub-section of the Functional Literacy Section at the Ministry of Education Headquarters. Their work is to design curricula, review and revise the existing curricula for both Functional Literacy and Post-Literacy; hence, write and edit books ready for printing. In a sense, the Adult Education Printing Press Specialist is also the Book Production Specialist of the DAE. Thus, in Tanzania, adult education primers, readers, textbooks, posters are designed, written, edited and printed by the Adult Education Press in Dar es Salaam as a section of the DAE. It should be noted, with appreciation, however, that at the climax of the national literacy campaign in the 1970s some of the Functional Literacy materials were printed outside Tanzania, e.g. in Sweden, USSR and India. Besides, there was, for a period of three years, from July 1973 to June 1976 the UNDP/UNESCO "FUNCTIONAL LITERACY, CURRICULUM AND MATERIALS DEVELOPMENT" Project, a follow-up project to the WOALPP (1972-1978), whose immediate objectives were as follows:-

- "(a) To elaborate curricula and programmes in functional literacy in line with specific priorities for agricultural development in the different regions and zones of Tanzania in order to bring about changes in: family income, living patterns, sanitary conditions, nutrition, production and consumption practices, participation in social and community organizations, and acceptance of better agricultural methods, improved agricultural varieties, insecticides, fertilizers, etc.

DIAGRAM 9**OPERATIONAL STRUCTURE FOR ADULT EDUCATION PROGRAMMES IN TANZANIA**

Political structure	Administrative structure	Adult Education structure	Co-ordination committees structure
Party Secretary-General	Prime Minister	Director of Adult Education in the Ministry of Education	National Advisory Committee on Adult Education
Regional party secretary	Regional commissioner	Regional Adult education co-ordinator (under the regional education officer)	Regional Adult Education Committee (Subcommittee of the Regional Development Committee)
District party secretary	District commissioner	District Adult education co-ordinator (under the district education officer)	District Adult Education Committee (Subcommittee of the District Development Committee)
	Divisional secretary	Divisional adult education co-ordinator	Divisional Adult Education Committee (Subcommittee of the Divisional Development Committee)
	Ward secretary	Ward Adult education co-ordinator	Ward Adult Education Committee (Subcommittee of the Ward Development Committee)
Village/urban/work-place branch secretary	Village manager	Class/village adult education co-ordinator	Village Adult Education Committee (Subcommittee of the Village Development Committee)
Ten cell leader(s)	Ten cell leader(s)		

SOURCE: Modified (1989) from S.H. Bhola, CAMPAIGNING FOR LITERACY, 1983, p.145.

- (b) To prepare and produce functional literacy teaching and reading materials needed for the National Literacy Campaign in accordance with the regional/zonal development objectives. These materials include primers, teachers' guides, visual aids, follow-up materials and local newspapers.
- (c) To use radio to support the national functional literacy campaign by developing and producing radio programmes to motivate and sustain the enrolment of learners and the recruitment of teachers; to provide continuous in-service training for teachers and lessons for learners based on the agricultural primers developed by the project; to provide a two-way communication channel between the campaign and the field; to reinforce the development of functional literacy by initiating radio discussion groups; and to give communication support to the campaign in general.
- (d) To organize and supervise the training of regional trainers' teams in functional literacy to qualify them to undertake the actual training of functional literacy instructors locally.
- (e) To carry out continuous research on and evaluation of curricula, programmes and materials developed, as well as on field activities within the National Functional Literacy Campaign.
- (f) To ensure the retention of literacy skills gained during the National Functional Literacy Campaign by establishing a network of rural libraries, rural newspapers, etc.
- (g) To ensure effective follow-up action by national staff at all levels trained within the project during phase one and phase two." (10)

In addition, the project followed the same organization of the WOALPP. It consisted of the same pattern, i.e. the national guidance set by the MNE set out in 1971 as follows:

- "(a) The National Literacy Campaign, which is run by the Director of Adult Education (who is also National Director of the Project) from the Ministry of National Education in Dar es Salaam:
- (b) The Literacy Project Team (national and international experts), which was based in Mwanza, under the direction of the National Deputy Director. The Mwanza team was used as a technical bureau and resource centre for the Literacy Campaign, in charge of learning programmes, book production, training, production and diffusion of radio programmes, and evaluation;

- (c) The National Coordination Committee, which is a body composed of representatives from various Ministries and international organizations, chaired by the Principal Secretary, Ministry of National Education, and meets every six months to discuss progress reports submitted by the Mwanza team. This committee was set up to supervise the Pilot Project and was maintained for the present Project." (11).

B. WRITERS AND EDITORS WORKSHOPS/SEMINARS

Another Tanzanian innovation was in the field of the preparation and production of adult education teaching materials. The innovation was in the writing, editing and printing of (a) primers, (b) follow-up books or supplementary books; teachers guides and posters.

The first step was made in June, 1970 when the DAE issued its first "SUGGESTED SYLLABUS" for adult education curriculum. It stated subjects and areas to be covered in each subject. The subjects suggested included:-

- (1) POLITICAL EDUCATION:- The Arusha Declaration.
 - Ujamaa Villages.
 - TANU Constitution and TANU's Mass Organizations (TAPA, UWT, CUT, NUTA, and the YOUTH LEAGUE).
 - Education for Self-Reliance.
 - RTD News Commentary.
- (2) HEALTH:
 - Human diseases and how to prevent them.
 - A balanced diet and clean water.
 - Mass health education (latrines, first aid, etc.).
- (3) HANDCRAFTS:
 - Tailoring.
 - Mat-making.
 - Art and drawing.

- (4) DOMESTIC SCIENCE: - A house and its environment.
 - Food and water.
 - Gardening (fruits and vegetables).
 - The care of the human body.
 - Embroidery, sewing, knitting, etc.
- (5) AGRICULTURE:- Food and cash crops.
 - Fertilizers.
 - Simple farm implements and their uses including oxen pulled implements.
 - Simple domestic livestock.
 - Fishing.
- (6) GENERAL KNOWLEDGE: - Five-Year Development Plan.
 - Cooperatives and Cooperative Principles.
 - Kiswahili and National Culture.
- (7) FUNCTIONAL LITERACY:- Reading, Writing and Arithmetic.

The second step was taken again in June 1970 when a Writers Seminar was conducted at the "Kisomo" offices in Mwanza for the Colleges of National Education tutors. They were taught, among other things, how to write functional adult literacy primers, teachers guides and follow-up books/supplementary books. According to the circular letter, dated August 7, 1970, the DAE of the MNE assigned the writing of primers and follow-up books to the various Colleges of National Education (CNE) as follows:-

(a) For writing PRIMERS:-

<u>CNE</u>	<u>PRIMER</u>
Tabora (Tabora)	Tobacco
Tosamaganga (Iringa)	Maize
Ndwika (Mtwara)	Cashewnuts
Bagamoyo (Coast)	Coconuts
Iringa (Iringa)	Tea
Mpwapwa (Dodoma)	Groundnuts
Kigurunyembe (Morogoro)	Cassara
Marangu (Kilimanjaro)	Wheat
Ilonga (Morogoro)	Sugar Cane

(b) For writing FOLLOW-UP books:

<u>CNE</u>	<u>FOLLOW-UP BOOKS</u>
Singachini (Kilimanjaro)	Cooperatives
Chang'ombe (Dar es Salaam)	Home Economics
Sumve (Mwanza)	Human Diseases
Butimba (Mwanza)	Drunkenness
	Water Born Diseases, e.g. Bilharzia
Katoke (Kagera)	Gardening (vegetables and fruits)
Songea (Ruvuma)	Beans and keeping of pigs
Musoma (Mara)	Malaria and a clean house
Mhonda (Morogoro)	Clean Water Supply
Kasulu (Kigoma)	Balanced Diet and Keeping of Chickens
Ndala (Tabora)	Bee-keeping and child-care
Nyegezi (Mwanza)	A Clean House
	T.B.
Korogwe (Tanga)	Forests and how to keep them
Mandaka (Kilimanjaro)	Road Safety
Murutunguru (Mwanza)	People's Militia
IAE (Dar es Salaam)	Political Education

The reader ought to note the principles behind who was assigned what. The choice of a primer or a follow-up reader to a CNE was based on the functionality principle of adult literacy. Each CNE was assigned a primer or a reader because that kind of crop grew in that area (primer) or that kind of a problem existed around the CNE so that the vocabulary and examples provided could have been of a functional nature to the adult learner. Of course, some of the primers and readers were written in the CNE but most of the primers were written in specially-convened "WRITERS AND EDITORS WORKSHOPS/SEMINARS" in various parts of the country. The former method of using CNE to write primers and readers was eventually abandoned in favour of the latter method of using "Writers and Editors Workshops/Seminars" because it was found more important to pull together individual experts from all over the country in one area in which that kind of crop or problem existed rather than confining it into one geographical area. Definitely, this was an improvement. Thus,

the latter method has proved so successful to the DAE, that it has adopted it on a permanent basis. Besides, other educational institutions and ministries/departments of Government who engage in writing and editing their adult teaching materials, have adopted it too. The IAE uses the same method for writing and editing National Correspondence Courses as well. In this way, primers and readers were written on the major food and cash crops of Tanzania and on various preventable health diseases common in Tanzania. These included primers on cotton, coffee, sisal, coconut, cashewnut, maize, cassava, bananas, rice, wheat, millet and on other economic and political activities such as political education, political economy, bee-keeping, trees and so on. The diseases included were malaria, sleeping-sickness, TB, bilharzia, dysentery, typhoid plus health literature on water, air, balanced diet and a multitude of factual but simply written primers and readers in the functional literacy style adopted by Tanzania. The system was to write Primer I and II plus a Reader in order to create a more permanent base in the adult learners brain. Each primer was accompanied by a Teacher's Guide.

By 1973, it became apparent that a post-literacy programme was needed in order to create permanent literacy. Rest Lasway describes how the writing and editing of Post-Literacy reading is done, which is similar to how the Functional Literacy primers and readers are written and edited. Post Literacy curriculum development has followed suit of the functional literacy curriculum development. Rest Lasway asserts:-

"Diversification of Post-Literacy curriculum implies that while a common core remains, the type of subjects prepared vary to suit different groups. For this reason Tanzania has a Post-Literacy Curriculum Panel. Members of the Panel are invited from various ministries and organizations to deal with curriculum development and preparation of materials through organized workshops. In some regions, regional writers' workshops have been going on to prepare supplementary readers relevant to their local situations. Currently for instance Dodoma region is in the process of producing a booklet on millets. While other organizations have been trying to link literacy and some of their on-going projects, for example, last year the Coconut Project of the Ministry of Agriculture through

the cooperation of the Ministry of Education, produced a supplementary reader on better coconut farming to be used at the coconut project areas. Post-Literacy classes have also been going on in some areas where women projects have been established by the Tanzania Women Organization, the books used are those prepared for the national Post-Literacy activities." (12)

7. THE TRAINING OF ADULT EDUCATION PERSONNEL

A. THE ROLE OF KIVUKONI COLLEGE IN THE TRAINING OF DEO/AE 1970

The first ever training course of adult education personnel was the three month course in "adult education and political education" organized and run by the newly created DAE for DEO(AE) at Kivukoni College from January to March, 1970. Its uniqueness does not alone depend on being the first of its kind to be conducted in Tanzania but it also depends firstly on how it was organized and run and secondly on those who ran it.

To start with, the course participants were selected on the basis of two major factors. The major first factor was that the participant must have gone through Kivukoni College long course of a nine month duration. This meant a person who had already been well-groomed by TANU in its Party ideology of socialism and self-reliance. In other words, TANU itself, through its Kivukoni College records, established the first short list on which the MNE could pick those they wished should attend that course. One suspects that, in all earnest, the MNE could not turn down the best recommended former Kivukoni College students. The second major factor was simple as far as the MNE was concerned. The candidate had to be a professional teacher, with excellent work record, and one with a long teaching experience and one had previously held educational administrative responsibilities. As it turned out, the

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12. Rest Lasway, "Integration, Cooperation and Coordination of Institutions involved in the implementation of Post Literacy" in Josef Muller op.cit. DOK, 1289 c/a, 1986, p.190.

sixty candidates selected for the January-March 1970 Kivukoni College course, were either former Headmasters of the defunct Middle Schools or Education Secretaries of Christian Mission Schools or Headteachers of Upper Primary Schools.

Another reason that made the first DEO(AE) at Kivukoni College unique was the methods and techniques adopted as well as the variety and combination of those lecturers and the topics included in the course. TANU itself provided lecturers either from Kivukoni College or from TANU Headquarters including, Pius Msekwa, the then National Executive Secretary. The Institute of Adult Education, Dar es Salaam formed a core of the course training programme. The Cooperative College Moshi participated. NUTA (now JUWATA) gave lectures. The MNE - all directorates - was, of course, the chief organiser and lecturer in particular, the DAE. The author, who was among those sixty, specially-selected, course participants does not recall any other course or seminar he ever attended in Tanzania in which such a combination of lecturers and academic subjects were integrated and covered. Some of the major topics taught included the following:-

- (a) Planning and administration of adult education.
- (b) Assessment, evaluation and supervision of adult education.
- (c) Adult psychology and adult teaching methods.
- (d) Educational administration and Government circulars and regulations on education including the Unified Teaching Service Regulations.
- (e) Workers Education.
- (f) Political Education.
- (g) Cooperative Education.
- (h) Community Development.
- (i) Leadership and mass mobilization methods.
- (j) Report writing and the formulation of the TEW Forms 1-9 (stated above).
- (k) Inspection and report writing.

In fact, the author recalls that most of the DAE's circulars it eventually sent out to the Regions and Districts for the year 1970, were prepared from the ideas and views expressed by the course participants at Kivukoni College in accordance with the problems they anticipated to face in their new job. By the time the course ended, at the end of March, 1970 each DEO(AE) designate had a complete folder with the circulars already sent into the field; and whenever they expressed doubt and suggested a way out, a new circular followed or modified the one already sent. Thus a total of twenty major circulars were sent by the MNE in a period of five months only (January - May, 1970).

As if this was not enough, each year, for four years consecutively and in the months of October/November, an Annual District and Regional Adult Education Coordinators Conference was held at Kivukoni College. The author asserts that, in fact, these were self-criticism and self-evaluation seminars since the style of leading those conferences was so good that none of the coordinators wished to miss any of them. As it was, during the three month adult education and political course discussed above, these annual conferences were, in themselves, refresher courses since each coordinator participated as a lecturer when he presented his District/Regional Report. This was debated by his colleagues and either rejected or adopted as official records by the DAE in implementing its recommendations, suggestions or requests. These conferences acted as assessors and censors for all the District/Regional adult education annual reports. It should be noted, however, that sometimes, these conferences created stormy debates between the field coordinators and the policy-makers and administrators in the DAE headquarters. This shaped the national policies a lot.

Thus, the adult education methods and techniques gained there gave each adult education coordinator confidence and stability when he/her returned to his/her District/Region. However, the role of the DAE did not end there. When the decision was made to integrate the methods and techniques of the National Literacy Campaign and

those of WOALPP other seminars, writers workshops and editors workshops organized from 1972 onwards. Then the venues for the Adult Education Coordinators Conferences and Seminars took a different course from Kivukoni College to Mwanza WOALPP centre or in rotation from Region to Region. Again, this helped very much the adult education coordinators to compare their performance in their own District/Regions and with the performance in the Region where a conference or seminar was held. In this way, practice guided the national policy-makers in the Government and the Party. Even today, the recommendations of field adult educator coordinators are valued by the DAE.

The author wants to insist that all these things were planned and executed by Tanzania out of their own experiences of the nature of the problems that faced 95 per cent of the lecturers in these rural populations. The courses, seminars, workshops and conferences as well as all the MNE personnel were Tanzanians. The first sixty adult education coordinators trained at Kivukoni College and the nine trained at the IAE in Dar es Salaam and all the later appointees for the planning, coordination and implementation of the TANU Party policy on adult education, were men and women who had previously worked and lived in rural Tanzania for many years. Hence, they had enough experience to tackle problems of rural life transformation by means of adult education revolution within the African traditions of cooperation, debate and discussion in meetings, as adult education classes, were and basically remain meeting places for exchanging ideas and learning from one another. This is another secret of Tanzania's success in adult education.

Prior to the Kivukoni College crash programme, the Institute of Adult Education, of the University College of Dar es Salaam had started the first diploma course in adult education in 1969. Thus, the first nine graduates joined with the sixty Kivukoni College graduates to form the first core of 69 District Education Officers (Adult Education) who were posted at the District and Regional levels on April 1, 1970. Perhaps the most important event in the

history of adult education, in particular, and in the history of education in Tanzania in general, was the farewell cocktail party that the President of Tanzania, the retired President Nyerere, staged in the grounds of the State House in Dar es Salaam. The words of wisdom he gave to these 69 new recruits in the field of adult education were a real encouragement to these coordinators and to the whole MNE officials including the Minister, the Principal Secretary, the Director of National Education plus all his Assistant Directors. This was the first time that the Head of State of Tanzania had so honoured such a low-ranking cadre of Education Officers in the MNE. However, it signified the importance President Nyerere attached to adult education and not to the officials in their personal capacity. This is how that new cadre was blessed and entrusted the role of carrying out rural and urban transformation of the Tanzanian society through adult education revolution.

B. THE ROLE OF THE IAE IN THE TRAINING OF ADULT EDUCATION COORDINATORS

The author realizes that plenty of literature is available on the IAE, in particular, the literature written by both the former and present staff of the Institute - non-Tanzanians and Tanzanians alike. Hence, the author does not intend to examine and analyse its role but simply highlight a few points relevant to this study. As the IAE has evolved and developed over the years, first operating like an Extra-Mural Studies Department of University College of Dar es Salaam in the 1960s and second as a proper institute on its own feet in the 1970s and 1980s, it has gone through various phases. The author contends that the heydays of the IAE were in the 1970s. A circular issued on September 15, 1970 by the MNE to the REOs outlining what the relationship should be between the IAE and the MNE, forms the basis of what was later on (1975) put into an Act of Parliament when it separated from the umbrella of the University of Dar es Salaam. The MNE issued a circular to the REOs and forwarded the University of Dar es Salaam Faculty Board Paper No. 12, and in particular, section A is so important that the author is quoting it here in full as follows:

- "(1) To train teachers and administrators of adult education at the University for Diploma or Degree Courses; conduct training in seminars and residential courses in co-operation and consultation with the Ministry of National Education and other ministries at all levels, TANU and its affiliates, parastatal and other organisations.
- (2) To conduct research and evaluation of adult education and publicize results; and to collect and make available the results of similar research carried out elsewhere.
- (3) To be involved in the preparation and standardisation of Adult Education study materials for adults, and in the production of books on Methods of Teaching Adults at all levels.
- (4) To work with the Ministry of National Education other ministries and organisations concerned with adult education, at all levels, in curriculum development and syllabus preparation for adult education programmes.
- (5) To assist in the development of mass media resources such as films, radio, newspapers, etc. for adult education purposes; and be involved in the production and distribution of magazines and newspapers for adults in Tanzania at national, regional and district levels in co-operation with the Ministry of National Education, other ministries, the Tanganyika Library Service, TANU local government organisations and other organisations.
- (6) To organize, run, supervise, and coordinate full-time and part-time courses for adults of the continuing education type (e.g. residential, evening, and week-end courses for ex. Std. 7, XII and workers) both in Dar es Salaam and all other centres where staff of the Institute of Adult Education exist. Such courses will be determined by the social, economic and political needs of the areas served, and will be run in co-operation with the Ministry of National Education through its Regional Education Officers and District Education Officers (Adult Education), other Ministries, TANU and its affiliates, parastatal and other organisations.
- (7) in consultation with TANU, ministries and organisations concerned, the Institute shall recruit and brief teachers for such courses from the University Primary and Secondary Schools, Colleges of National Education, government departments, parastatal and other organisations.
- (8) To organise special training conferences and in-service training relevant to national development and manpower needs of Tanzania.

(9) To co-operate with District Education Officers (Adult Education) in Dar es Salaam and the regions, in planning and evaluation of examinations of all types for adults.

(10) To be responsible for the National Correspondence Institution; to co-ordinate all institutions concerned with adult education in the preparation of correspondence education materials, and to co-ordinate and counsel Correspondence Institution Students in Dar es Salaam and the regions.

(11) To be concerned with the scheme for Mature Age Entry to the University, including planning and preparation of the examination itself, and the provision of courses and counselling for candidates.

(12) To plan and arrange for regular public lectures and discussion forums of an informal nature." (13)

Briefly, the IAE, in Tanzania, is well-known for its involvement in these major adult education areas:

- (a) National Mass Adult Campaigns.
- (b) National Correspondence Courses.
- (c) Diploma Course in Adult Education.
- (d) Evening Part-Time Courses.
- (e) "Second Chance" Secondary School Education.
- (f) In-Service Correspondence Courses for Primary School Teachers.
- (g) Mature-Age (University) Preparation Scheme.

Some of these are discussed in Chapter Seven.

In fact, from 1971, the Adult Education Diploma Course, became crucial to the MNE since the DAE decided to have all its adult education coordinators cadre as holders of an adult education

13. BAADHI YA SEKULA ZA WIZARA, 1964-1974, op.cit. "Uhusiano Kati ya Wizara ya Elimu ya Taifa na Chuo Cha Elimu ya Watu Wazima" - Uk. 36.

diploma all over the country, especially those holding District and Regional adult education coordination posts. The diploma became important for those aspiring to be appointed Workers Education Officers too in the parastatal organizations, especially after the 1973 Prime Minister's Directive on Workers Education. In one way or another, the IAE has tried to fulfil its functions on its own or in conjunction with the DAE. Recently, its effectiveness has declined due to various factors which Joseph Mutangira has analysed in his 1988 thesis.

C. ROLE OF TEACHER TRAINING COLLEGES IN ADULT EDUCATION TRAINING:

Apart from the tutors and student-teachers' involvement in teaching in adult education classes, each of the 35 Teacher Training Colleges includes adult education as a subject of study. Thus, at the end of their training, the student-teachers are well-equipped with adult education psychology and adult teaching methods. In fact, from 1970, each Primary School timetable included three adult education periods and each primary school teacher is expected to teach an adult education class.

D. ROLE OF THE WOALPP/NLC IN THE TRAINING OF DISTRICT AND REGIONAL TRAINERS' TEAMS:

One of the unique programmes for the training of adult education personnel was the creation of "TRAINERS TEAMS" as from February 1972 due to the massive requirement of personnel because of the 1971 TANU National Conference resolutions regarding the eradication of illiteracy in four years, i.e. by the end of 1975. The DAE devised a system of training what was termed "Trainers Teams" at the National, Regional and District levels. The National Adult Education personnel, often put together from the Department's Headquarters; the WOALPP at Mwanza; Kivukoni College and other relevant Central Government Ministries (Agriculture, Health, Community Development, etc.) formed the "NATIONAL TRAINERS TEAM". This National Trainers Team trained the next ladder named the "REGIONAL TRAINERS TEAM" composed of the following Central Government civil servants:

- (a) District Education Officer (Adult Education).
- (b) District Agricultural Officer.
- (c) District Rural Development Officer.
- (d) A Tutor of a College of National Education.
- (e) A Secondary School Teacher.
- (f) A Representative from a National Service camp in the area.

Thus the first seminar for the training of the Regional Trainers Teams was held at the "Kisomo" [WOALPP] Offices in Mwanza from February 14-27, 1972. After that training at Mwanza, seminar participants divided themselves, all those from the same District and others from the same Region, into what were termed "DISTRICT TRAINERS TEAMS". Each District Trainers Team, in turn trained "DIVISIONAL TRAINERS TEAMS" which in turn, then trained adult literacy teachers in Wards, Villages, Factories, Offices and so on.

This exercise took a period of about three months from the National to the Village level. As a result of this massive and crash adult education personnel training, a decision to create Ward and Divisional Adult Education Coordinators was made. As a matter of course, all the Ward and Divisional Adult Education Coordinators appointed were Primary School headteachers who had done well in these "Trainers Teams" seminars conducted countrywide from February to June 1972. Of course, the seminar participants seminar selection, began at the National level, was expanded to include various Central Government civil servants of all the technical departments such as Agriculture, Livestock, Forestry, Health, Medical plus all those others like voluntary agencies workers involved in the adult literacy classes. This was definitely an innovation of its kind for Tanzania. It paid dividends in a short time for without this crash exercise being planned and implemented, the national literacy campaign could not have been a possibility even if all the adult literacy class materials could be provided.

CHAPTER 5 - REFERENCES

THE ROLE OF THE DIRECTORATE OF ADULT EDUCATION IN ADULT EDUCATION PROGRAMMES IN TANZANIA

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CHAPTER 6

THE PLANNING AND IMPLEMENTATION OF NATIONAL ADULT EDUCATION MASS CAMPAIGNS IN TANZANIA

1. INTRODUCTION : THE IDEA OF A MASS CAMPAIGN

In Tanzania today the word "KAMPENI" i.e. campaign is a household word. It is used by all sectors of the Tanzanian society for economic, political, social, religious and educational purposes whenever they want to solve a given problem on a massive scale. The concept was popularized by the IAE from 1969 when it staged its first national and educational mass campaign known as "KUPANGA NI KUCHAGUA" i.e. "TO PLAN IS TO CHOOSE". The theme was based on President Nyerere's dictum when introducing the Second Five Year Plan for Social and Economic Development (1969-1974). This was the beginning in popularizing the concept. It was also the starting point in employing various mass educational methods and techniques for educating the adult mass population in a huge country like Tanzania with a lot of communication problems and lack of modern educational teaching equipment and materials.

A mass campaign is defined as an educational approach to mass adult education based on a selected developmental theme or for solving a specific national or community problem. A combination of several teaching and learning strategies and techniques are chosen and integrated for that purpose. Both "top-down" and "bottom-up" techniques/models of planning, participation, involvement and implementation are employed in order to achieve the set aims and objectives for a selected mass campaign.

Mass campaigns are planned and implemented by a combination of methods, techniques and strategies. The Tanzanian adult mass educational campaigns have been successful because of a combination of a variety of strategies and factors. They have included the following:-

- (a) The Party political will to educate the masses.
- (b) Kiswahili both as a national language and medium of instruction for the children and adults.
- (c) An effective operational and administrative structure both under the IAE, and the DAE within the MNE structure.
- (d) Government commitment for the provision of human, financial and material resources. Tanzania, in cooperation with the international community has provided human expertise, funds, materials and equipment annually.
- (e) A combination of several adult educational methods such as lectures, group discussion/adult classes, radio study groups, mass media (radio) and correspondence/distance learning.
- (f) Traditional African "barazas" for conducting meetings based on public mass participation, discussion and debate.

Professor Bhola has this to say about planning and launching a mass campaign:

"The launching of a mass campaign is a declaration of business not as usual. This can allow for a mobilization of commitment and resources impossible to achieve under other conditions. By giving the campaign a mass orientation, a large part of the population are able to participate in it as learners or instructors or in one of the many other roles that a campaign requires and creates." (1)

Mass campaigns which have been continually staged and accomplished in Tanzania are of Tanzanian's own coining. Every mass campaign is designed and staged with a view of solving an identified national problem or issue. Their structure, style and methodology are embodied in the Tanzanian traditional democratic principles as practiced in Tanzania from time immemorial. By the Tanzanian African traditional democracy, the kind of democratic discussions which were normally held traditionally under a tree or any other popular meeting place known as the "BARAZA" presided over by an elderly person who was full of knowledge, experience and wisdom. These people met and held discussions on important issues until they

1. H.S. Bhola, CAMPAIGNING FOR LITERACY, Paris: UNESCO, 1984, p.35

came to meaningful decisions and agreements which enabled them to solve their problem. They, then, in their village communities, worked together to implement their decisions. These decisions were binding and no member of the group ever shirked his or her responsibility in implementing them. The resultant of the implementation was evaluated by elders in their follow-up group discussions.

Mass campaigns in Tanzania are centred on national problems or issues and the implementation of the national ideology of socialism and self-reliance as well as national policies aimed at making the nation achieve its developmental aims and objectives.

This chapter attempts to highlight some major events, issues, outcomes and lessons learnt by Tanzania during the planning and implementation of its national mass literacy campaign from 1970 to 1986. While 1970 marks the beginning of the concerted national effort in waging war against illiteracy and a determined national adult education effort to create a permanent "nation-wide learning system" after President Nyerere has declared 1970 Adult Education Year, 1986, on the other hand, it marks the end of the national illiteracy eradication "war" after illiteracy rate has been reduced from 69 per cent in 1967 to 9.6 per cent in 1986. Now Tanzania can boast as being among the most literate nations in the world though it does not need to be complacent. The consolidation function of literacy so achieved is as important as the eradication of literacy.

During the above stated period, Tanzania has conducted five different types of national educational adult literacy mass campaigns in a continuum. The continuum principle is clearly stated by Zakayo Mpogolo. "Once he joins a literacy class, the adult learner continues to learn without interruption up to higher levels of learning through the post-literacy curriculum and correspondence courses" (2) and all other adult learning institutions to the

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2. Z.J. Mpogolo, "Learning Strategies for Post-Literacy and Continuing Education in Tanzania" in Josef Muller (ed.), *LEARNING STRATEGIES FOR POST-LITERACY : THE TANZANIAN APPROACH* [DOK 1389 c/a], Bonn: DSE, 1986, p.164.

highest ladder of the educational system according to his ambitions and capabilities. The five types of national mass campaigns are as follows:-

- (1) The National Educational Mass Campaign.
- (2) The Special Six Districts Literacy Campaign.
- (3) The Functional Literacy Campaign.
- (4) The Post-Literacy Campaign.
- (5) The Folk Development Colleges Programme.

2. THE NATIONAL EDUCATIONAL MASS CAMPAIGNS

This was a conception of the then Dar es Salaam University College of which, according to the 1966 Ministry of Education Annual Report had four main responsibilities as follows:

"(1) The direct provision of further education for adults - including residential courses, evening classes, weekend and one-day schools, public lectures, seminars and discussion groups; (2) provision of professional training to teachers of adults of all kinds; (3) research into adult educational problems and needs in Tanzania and how they can best be met; (4) professional assistance to other agencies engaged in adult education - in other words, acting as a service agency and as a centre of information about the latest techniques and ideas."
(3)

It was under function (3) that the idea of using the "STUDY GROUP" method, mostly common in the Scandinavian countries and in particular Sweden and in Canada under farmers forums, was studied and adapted into Tanzanian traditional "baraza" system.

The "STUDY GROUP" method proposed by the IAE used these modern educational techniques:

- (a) A Learner's Study Guide.
- (b) A Group Leader's Manual.

3. Ministry of Education Annual Report 1966, Dar es Salaam: National Printing Co. Ltd., 1966, p.43.

- (c) A Radio.
- (d) A Radio Tutor.
- (e) A Group Leader/Adult Teacher.
- (f) A Group Reporter/Secretary (elected from among the Study Group members).
- (g) A Study Group of 15-20 members.

The IAE, whose first Director Paul Bertelsen is described by Jeff Unsicker as "a Danish educator, schooled in the Scandinavian traditions of participatory social movements and folk education, and experienced in the adult education programme of Ghana that had developed during the period of Kwame Nkrumah's progressive influence" (4) was instrumental to this technique. Of course, there were young Research Fellows like Canadians Robby Kidd and Budd Hall who also came with Canadian Farm Forum ideas. They too were very eager to experiment in various adult methods and techniques that they considered to be both "democratic" and "educational". Since the idea of a "BARAZA" was traditionally African, and since a "RADIO" is a popular equipment in Tanzania, what was then considered new to the Tanzanian way of life was what is often termed the "reading culture". Thus between 1969 and 1983, the IAE planned and executed, successfully, six national educational mass campaigns whose aims and objectives are stated in Diagram 10 below. It is a short account of the seven mass campaigns staged and implemented successfully in Tanzania. This illustrates the fact that the IAE was the pioneer in the field of adult education methods, research and evaluation techniques. This was so because it was established, inter alia, to carry out those functions as quoted above. Besides, between 1960 and 1960 the DAE did not exist. So it was the sole adult education institution in the country charged with those functions. However, the reader ought to know that the IAE is a parastatal organization under the MNE. In fact, it is an external specialized arm of Government that carries out national adult education policies under the general direction and guidance of the DAE i.e. it carries out some of the functions of the DAE.

4. Jeff Unsicker, "Tanzania's Literacy Campaign in Historical - Structural Perspective" in R.F. Arnove and H.J. Graff (ed.), NATIONAL LITERACY CAMPAIGNS, New York: Plenum Press, 1987, p.231.

DIAGRAM 10National Educational Adult LiteracyMass Campaigns Staged in Tanzania: 1969-1983

NO.	YEAR	CAMPAIGN TITLE	AIMS AND OBJECTIVES
1	1969	TO PLAN IS TO CHOOSE (KUPANGA NI KUCHAGUA)	(a) To usher in and to familiarize the masses of Mainland Tanzania with the Second Five Year Development Plan of 1969-1974. (b) To make people realize that when plans are made, priorities are chosen and arranged in order of merit it is only the most urgent and pressing felt needs that are selected and dealt with first. The other needs may be postponed or completely left out depending on the availability of resources. The choice was to put the main development stress in rural areas where 95% of the people live and where agricultural production forms the backbone of the national economy. This choice meant to embark on rural socialist transformation and to make a thorough evaluation of its implications for the people. Hence, the campaign aimed at soliciting mass participation in the implementation process of the National Development Plan.
2	1970	THE CHOICE IS YOURS (UCHAGUZI NI WAKO)	(a) To impress upon the masses the importance of exercising their democratic right of voting during a General Election. (b) To teach and make Tanzanians choose their leaders wisely and democratically through a secret ballot box system. (c) To ensure that there is adequate mass political awareness for full democratic and political participation in election and the decision-making process through elected representation.

NO.	YEAR	CAMPAIGN TITLE	AIMS AND OBJECTIVES
			(d) To create special interest and maximum involvement in the 1970 Parliamentary and Presidential elections of the United Republic of Tanzania. The stress of the mass campaign was to help the adult voters elect Members of Parliament who were most suitable to oversee the Second Five-Year Development Plan for Mainland Tanzania. As a consequence of the campaign the results of the 1970 elections were much better than in the previous years i.e. those of 1958, 1960, 1963 and 1965.
3	1971	TIME FOR REJOICING (WAKATI WA FURAHA)	(a) To ensure mass participation in celebrating the end of the first decade of independence (1961-1971). (b) To rejoice because of the successful creation of a powerful nation of Tanzanians regardless of religious, tribal or colour differences. (c) To rejoice over the complete decolonization and tremendous development strides made by Tanzania over that politically, culturally, socially and economically.
4	1973	MAN IS HEALTH (MTU NI AFYA)	(a) To conscientize Tanzanians about health hazards occasioned by diseases. (b) To make the masses know the common diseases. (c) To arouse the masses to action so that they create healthy environments free from diseases. (d) To urge the masses to ensure that they eat clean and well prepared food and drink clean and safe water. (e) To construct and use simple pit latrines.

NO.	YEAR	CAMPAIGN TITLE	AIMS AND OBJECTIVES
5	1975	FOOD IS LIFE (CHAKULA NI UHAI)	(a) To impress upon the masses that people must produce enough food and ensure they have enough to eat. Without the right food, people can neither live or work nor become healthy. (b) The need for a balanced diet (proteins, vitamins and carbohydrates) i.e. - Energy generating foods. - Body building ingredients and Body Protecting Vitamins. (c) Continuation of the "MTU NI AFYA" Campaign aiming at producing a healthy Tanzanian nation. It was also as stimulating as "MTU NI AFYA" Campaign.
6	1980	FORESTS ARE WEALTH (MISITU NI MALI)	(a) To conscientize the masses of the desertification due to wholesale of cutting down trees without planting new ones. (b) To remind the masses of the importance of forests as: (i) A source of energy (ii) A source of building materials. (iii) A source of economic products especially timber and other numerous uses of trees such as poles for building houses, fencing etc. (iv) Attraction of rain and preservation of water sources. (v) A source of medicines. (iv) Attraction of rain and preservation of water sources. (v) A source of medicines. (vi) Nature's beauty. (vii) Environmental protection of the ozone layer.

NO.	YEAR	CAMPAIGN TITLE	AIMS AND OBJECTIVES
			(c) To embark on afforestation as national programme to curb desertification.
			(d) To stress the preservation of the forests as a natural heritage of the Nation.

There were two other mass campaigns organized at the National level but they failed because they did not fully utilize the expertise that existed in institutions charged with the responsibility of running mass campaigns. Neither did they utilize the vast knowledge and experience already gained in running mass campaigns. Therefore, they were not very effective although by choice, they were extremely valuable mass campaigns. There were:-

- (a) USE THE VENTILATED IMPROVED PIT LATRINE, (VIP)
(TUMIA CHOO BORA) 1973.
- (b) THE HOE IS WEALTH (JEMBE NI MALI) 1977.

The above list, of course, does not include TANU/CCM political campaigns organized and managed at both national and at regional and district levels countrywide. For instance, "KILIMO CHA KUFA NA KUPONA" i.e. Agriculture for Death and Life of 1975 or the nationwide villagization policy campaign between 1971 and 1976 since they were not planned and implemented in accordance with the mass national education campaigns adopted in Tanzania such as those through organized and executed in different ways were also successful partly because of the experience the masses had gained from the educational mass campaigns as a national strategy for mass participation in decision-making and problem-solving.

It should be noted that, perhaps the most popular, the most publicized and the most researched and evaluated was the "MTU NI AFYA" national mass study group campaign. As stated in Chapter 5, these campaigns have been largely financed from internal and from international development and educational agencies like SIDA, CIDA, DVV and AALAE. The donor agencies were of great assistance to Tanzania since the massive literature needed to plan and implement each campaign could not have been afforded by Tanzania alone. It should, however, be stressed that the planning and implementation and evaluation activities were mostly carried out by Tanzanians. Some of the experiences, lessons, methods and procedures from these campaigns were integrated into the national literacy campaign. This was only one source, there were other sources as discussed below.

3. THE SPECIAL SIX DISTRICTS LITERACY CAMPAIGN

The specially-selected six districts were Mafia, Ukerewe, Kilimanjaro, Pare, Dar es Salaam and Masasi. According to President Nyerere's New Year Eve Speech of December 31, 1970 each of those districts was selected for the eradication of illiteracy, in 1971, as a part of Tanzania's tenth Uhuru anniversary celebrations on December 9, 1971 for a specific reason which convinced the adult education planners that illiteracy could be wiped out within one year in each of those districts. The criteria for selecting each district included most of those stated in Chapter 5, Section 4(B) above. The President was convinced too. The report on the Special Six Districts selected to eradicate illiteracy is stated as follows:

TABLE 10
SPECIAL SIX DISTRICT LITERACY TEST RESULTS, 1971

District	Total Population (1967)	Total Illiterate Population	Total Illiterate Enrolment	Total Percentage of Enrolment
MAFIA	16,748	8,545	8,545	100.0
KILIMANJARO	473,832	46,510	45,466	97.0
PALE	149,635	24,121	24,121	100.0
DAR ES SALAAM	348,394	100,000	28,305	28.3
MASASI	227,858	51,973	45,364	89.0
UKEREWE	109,277	36,000	35,843	99.6

SOURCE: The Ministry of National Education Combined Annual Report for the Years 1970-1975, Dar Es Salaam, pp.21-22.

E.F. Kilindo makes the following observation on the outcome of the Special Six District Literacy Campaign that lasted for nine months (January-September, 1971). He observes:

"As regards the result of the campaign, it is very difficult to get reliable statistics of the people who actually became literate but from looking at the enrolment numbers and the amount of mobilization and organization, one gets an impression as to how useful the exercise was in as far as what it really means when we talk of eradicating illiteracy. We are told that Mafia recorded 100% enrolment of all the illiterates and that of these about 96% became literate." (5)

Of course, Kilindo's doubts are founded due to the uncertainties regarding adult literacy testing prescribed and to what extent it measured illiteracy. There are even other more relevant questions to it. Yet, the reader ought to know that crucial decisions such as the definition of an illiterate person, i.e. levels of literacy attainment and adult literacy test procedures had not yet been worked out in 1971. These decisions were made in 1974 in anticipation of administering the first nationwide adult literacy test which was conducted in August 1975. The author agrees with H.S. Bhola who states that "it cannot be denied that the Ministry of National Education gained valuable experience in organizing a literacy programme on a wider scale and under varied geographic and socio-economic conditions" (6) from the experiences and lessons learnt in the six districts which were sampled from various regions.

This mini-national adult literacy campaign was crucial in the planning and implementation of the Functional Literacy and the Post Literacy programmes from 1972 to the present. For as the 15th TANU Biannual National Conference observed in its Resolution No. 23 that "the revolutionary methods" used in the Special Six Districts Literacy Campaign should form the basis of the National Literacy

5. E.F. Kilindo, "Some Aspects of Literacy and Post-Literacy Programmes in Tanzania" in STUDIES IN ADULT EDUCATION (SAED), No. 35, Dar es Salaam, I.A.E. 1981, p.13.

6. H.S. Bhola, 1984, op.cit., p.146.

Campaign i.e. the Functional Literacy and the Post-Literacy Programmes that were soon to be implemented nationwide. This was the second major source of experiences, methods and strategies in handling national educational adult mass campaigns in Tanzania. In fact, the 15th TANU Biannual National Conference was so impressed by the results that it directed the MNE to apply similar "revolutionary methods" to quicken universal primary education (Resolution No. 23).

The "revolutionary methods" were a combination of traditional literacy, functional literacy and traditional African methods of mass mobilization, participation and learning. For instance, a drum is beaten to convene meetings in traditional Africa; and Africans are used to gatherings or meetings called "BARAZA" where they discuss and debate frankly until they agree. Besides, TANU mobilized the masses for adult education enrolment and attendance using public rallies with such slogans as "KISOMO NI KAZI YA TANU" i.e. eradication of illiteracy is the duty of TANU. In fact, it was complete national mobilization in a war-like situation.

4. THE FUNCTIONAL LITERACY CAMPAIGN

In 1972 the DAE in the MNE issued its guidelines on how to conduct the national functional literacy campaign in the country. The guidelines set out the following major goals to be achieved:

- "(i) To wipe out illiteracy in the six districts presupposed to have accomplished that goal by 1971 in the eve of the Tenth Independence Anniversary and continue with efforts to cover the whole country.
- (ii) To wipe out illiteracy in all Ujamaa Villages in the country by December, 1972.
- (iii) To wipe out illiteracy in the four regions in the Lake Nyanza Zone i.e. Mwanza, Mara, Shinyanga and West Lake [now Kagera] by December, 1972.
- (iv) The other 16 regions in Tanzania Mainland were to work out plans in four phases to enable them to wipe out illiteracy by December, 1975." (7)

A. THE CONCEPT OF FUNCTIONAL LITERACY

Mpogolo defines the concept of functional literacy as follows:-

"Functional literacy is a process of correlating development purposes outputs with educational programmes and inputs. It is not merely a literacy programme. It is in fact much more than literacy. It is functional education aiming at knowledge, understanding, agricultural know how, farming skills, changes in attitude and motivation for problem solution. It is a means of development the total personality of the illiterates. Functional literacy is a method of training and educating illiterate adults for development purposes, and literacy skills come only as a part of developing their general skills by increasing their communication abilities." (8)

[Emphasis is by the Author]

The principle of functionality of literacy formed the core of the UNDP/UNESCO twelve national functional literacy programmes under the EWLP between 1965 and 1976 world-wide. Tanzania was one of those twelve nations in the world that applied for carrying out a functional literacy pilot project in the Lake Regions, already referred to as WOALPP. This was in response, of course, to the decision to adopt the functional literacy method by the World Congress of Ministers of Education on the Eradication of Illiteracy that met in Teheran, Iran, from 8-19 September, 1965. Among its major recommendations were the following:

- "1. Literacy programmes must be incorporated into plans of economic and social development.
2. Literacy work must begin in those population groups whose motivation is the strongest and which have the greatest need to become literate.
3. Literacy programmes should be preferably linked to economic priorities and carried out in areas undergoing rapid economic expansion.
4. Literacy work forms an integral part of the educational planning and structure of a country.

5. Literacy programmes are particularly dedicated to the increase of manpower output, production of food stuffs, industrialization social and professional mobility in diversification in the economy." (9)

The First Five-Year Development Plan (1964-69) as well as the Lake Regions of Tanzania met the above UNDP/UNESCO factors which were endorsed by the 1965 Teheran Conference. The WOALPP of the Lake Regions was carried out between 1968 and 1972. For two years, 1968 and 1969, it was planned and implemented by the CDD under the Ministry of Regional Administration and Rural Development. However, from 1970, the pilot project was transferred to the MNE under the DAE as earlier stated. The Director of Adult Education in the MNE became the National Director of WOALPP. Hence it was easy for the findings, conclusions and recommendations of WOALPP to fit into the National Literacy Campaign when it officially began in 1972. The aims and objectives of WOALPP were stated earlier in Chapter 4, Section 1(C). Bhola provides the summary of the type of activities WOALPP was engaged in. Bhola states:

- "1. It trained the whole cadre of specialists in literacy work - administrators, planners, trainers, evaluators, materials specialists, librarians, communicators - who later provided the much needed technical leadership in the mass campaign of 1971-80.
2. It made the concept of work-oriented functional literacy operational by producing and testing a variety of materials for specialized groups such as cotton farmers, banana growers, cattle raisers, fishermen, homemakers, etc. It was this work which later made it possible for the mass campaign to combine the mass and the selective approaches by using twelve different sets of primers, teacher guides and demonstration manuals to suit the diverse occupational interests of learners in different regions of the country.
3. It developed innovative methods, strategies, and structures to implement literacy programmes in the Tanzanian context, such as: writers' workshops to produce primers, follow-up reading materials and rural newspapers; training teams for the training of literacy teachers at the regional and district levels; organization for field-work and supervision; support programmes to assist in retention of literacy and to promote further learning; and tools and

instruments for collection of data on the programmes and for the evaluation of its impact on the lives of people." (10)

Briefly, the WOALPP's activities included the following:

- (a) A Training programme for adult literacy specialists.
- (b) Preparation of teaching and supplementary reading materials.
- (c) The planning and establishment of functional literacy classes.
- (d) The planning and establishment of functional literacy classes' support programmes i.e. rural libraries, rural newspapers, rural construction (agriculture, home economics), radio programmes ["Kisomo kwa Radio" and "Mwalimu wa Walimu"].
- (e) Printing and production of functional literacy materials i.e. primers, supplementary readers, posters, etc.

According to the WOALPP Final Evaluation Report, in terms of statistics, it achieved the following results:-

- (a) 13,500 adult literacy class teachers, supervisory coordinators and other adult literacy specialists were trained.
- (b) Seven functional literacy primers and their accompanying teacher's guides were written, and edited through the Writers' Workshops; and then printed by the Adult Education Press in Dar es Salaam. The primers produced were:-

Cotton:	Primer I and II
Banana:	Primer I and II
Rice:	Primer I and II
Fishing:	Primer I and II
Cattle:	Primer I and II
Home Economics:	Primer I and II
Political Education:	Primer I and II

- (c) A total of 16,771 functional literacy classes were started with an adult enrolment of 534,752 adult learners.

- (d) A total of 89 rural libraries were established plus 5 rural newspapers of whom "ELIMU HAINA MWISHO/EDUCATION HAS NO END" rural newspapers was the pioneer of the adult rural press in Tanzania which now has eight such rural newspapers nationwide.
- (e) Two Radio Programmes: "KISOMO KWA RADIO" for adult literacy class learners and "MWALIMU WA WALIMU" for adult literacy teachers were established to supplement the Functional Literacy Programme. Both are still very popular programme even today.
- (f) A Rural Construction Programme, taught through the Radio Programme, on Rural Agriculture, Rural Home Economics and Rural Crafts was also established.

In summary, when the national literacy campaign began in 1972, Tanzania had already acquired a useful reservoir of tested methods, strategies and experiences from the WOALPP on which to draw variable inputs into the national literacy programme. Indeed, Tanzania did exactly that. It incorporated into the national literacy campaign the following methods and strategies:

- (a) All the above mentioned, [(a) to (f)] achievements.
- (b) The Writers' Workshops system.
- (c) The field operations structure, i.e. with adult literacy classes; adult literacy teachers; adult education committees and functional literacy support programmes.
- (d) The administrative structure i.e. the interministerial cooperation and coordination that was first practised in the pilot project areas.

This was the third source of input into the national literacy campaign programme. In fact, the WOALPP personnel, equipment, materials and their offices became the rallying point of training and expertise in the field of adult functional literacy campaign in particular and in adult education in general.

Due to the benefits Tanzania gained from the WOALPP, it requested for a new and extended project from UNDP/UNESCO. It was out of Tanzania's request that UNDP/UNESCO established a "FUNCTIONAL LITERACY CURRICULUM, PROGRAMMES AND MATERIALS DEVELOPMENT PROJECT" (CPMDP) that lasted for three years, from July 1973 to June 1976. In fact, the CPMDP was a follow-up project to the WOALPP and it was aimed at supporting the national literacy campaign. The CPMDP, like its predecessor the WOALPP, supported the national literacy campaign in the following ways:-

- "(a) Preparing and editing required primers and teachers' guides;
- (b) Printing materials (a home economics demonstration book, a teachers' guide on rice growing);
- (c) Editing follow-up books;
- (d) Training regional training teams, District Officers, evaluators, tutors from agricultural colleges, and other cadres;
- (e) Using radio to motivate learners, supply supporting programmes for classes, and give in-service training to teachers;
- (f) Co-ordination with such supporting activities as the Rural Libraries Project and the Rural Press Project;
- (g) Carrying out continuous evaluation and organizing the national literacy examination." (11)

In addition to the above achievement, the CPMDP also carried out these functions:-

- (a) Revised the Cotton Primer (I and II)
- (b) Produced six other primers with their teaching and demonstration guides on these crops:

11. FUNCTIONAL LITERACY CURRICULUM AND MATERIALS DEVELOPMENT:
Paris: UNDP/UNESCO [Document UNDP/URT/72/025], 1976, p.9.

Maize	- Primer I and II
Coconut	- Primer I and II
Cashewnuts	- Primer I and II
Wheat	- Primer I and II
Tobacco	- Primer I and II
Tea	- Primer I and II

(c) It was instrumental in the processes that were carried on, behind the scenes, for the successful staging of the first national literacy test in Tanzania that was held in August 1975. Its seventeen proposals formed the basis for a decision to be made regarding (a) the definition of literacy, and (b) the definition of levels of achievement in the national functional literacy tests. Thus, the National Adult Education Coordination Committee deliberated upon those proposals and recommended them to the Minister. Finally the MNE accepted and approved the committee's recommendations. Hence, a combination of proposals of definitions shaped the adoption of a national definition of a literate person in the Tanzanian context.

(d) It also helped to shape the Post-Literacy Programmes.

B. DEFINITION OF FUNCTIONAL ADULT LITERACY

A combination of the following definitions was adopted to define a literate person in the Tanzanian context:

- "a) A person is literate if he is able to read and write a letter within the family; is able to locate streets, buildings, etc.; observe danger warnings in the streets and at work; follow simple directions in many everyday situations; be able to read a newspaper to keep up with current happenings and to obtain information; be able to read "how to do it yourself" books and little books on better living, better foods, better way of farming; etc.
- b) An individual is literate when he has acquired the essential knowledge and skills which enable him to engage in all those activities in which literacy is required for effective functioning in his group and community and whose attainment in reading, writing and arithmetic makes it possible for him to continue to use these skills towards his own and community development.

- c) Adult literacy, an essential element in overall development, must be closely related to economic and social development priorities, and to present and future manpower needs. All efforts should, therefore, tend towards functional literacy. Rather than an end in itself, literacy should be regarded as a way of preparing man for a social, civic and economic role that goes beyond the limits of rudimentary literacy training consisting merely of the teaching of reading and writing. The very process of learning acquiring more 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, a greater participation in civic life and a better understanding of the surrounding world, and should immediately open the way to basic human culture." (12)

C. DEFINITION OF LEVELS OF ATTAINMENT OF FUNCTIONAL ADULT LITERACY:

The National Coordination Committee and the MNE accepted and approved the following attainment levels in the assessment and evaluation of the national literacy campaign functional and post literacy tests:

- "Level I: A participant who has enrolled but must have attended 2/3 of the literacy sessions in any one year of literacy activities.
- Level II: A participant who qualifies for level I above, but who also has successfully passed one or both tests for the following sub-levels.
- Sub-Level (i): A person who is able to recognize words and/or symbols, write letters of the syllabuses, write numbers and/or arithmetic signs including mental calculations.
- Sub-Level (ii): A person who is able to read a short, simple meaningful sentence, is able to write a simple short sentence and can add and subtract one figure sum.
- Level III: A person who qualifies for level II above, but who also has successfully passed one or both tests for the following sub-levels:

12. Anders I. Johnsson, Kjell Nystrom and Rolf Sunden, ADULT EDUCATION IN TANZANIA, Stockholm, SIDA, Education Division Document No. 9, 1983, Appendix I, p. 1.

Sub-Level (i): A person who is able to read a short, simple meaningful sentence, is able to write a simple short sentence and can add and subtract two figure sums.

Sub-Level (ii): A person who possesses mastery over symbols in their written form, or is able to encode and decode written messages. Such a person should be able to perform the following: be able to read fluently a simple text with understanding (the text itself being based on common syllables and vocabularies in the functional primers and according to the most frequent syllables and vocabularies used in the Swahili language). He should also be able to write a simple short message of passage, add and subtract three figure numbers, multiply two figure numbers and divide by one figure.

Level IV: A person who continuously uses the acquired literacy skills. Such a person should have qualified in level III above but also should be able to read and write messages; be able to read a newspaper (for example, "UHURU", "MFANYAKAZI", "KIONGOZI", "TUSIELIMISHE", etc) to keep up with current happenings and obtain information; is able to read "How to do it yourself" books and little books on better living, better food, better ways of farming, etc; and be able to keep records and solve simple arithmetic problems. He should also be able to keep a simple book of accounts on income and expenditure." (13)

The obstacle that the Special Six District Literacy Campaign evaluation test faced was overcome in 1974 when the above decisions were made. This paved the way for the 1975 first national literacy test. The levels of achievement were adopted on the basis of the "continuum" principle rather than on the formal system of "pass" or "fail". The four levels of achievement had a double role. They gave the learners a sense of some success and an incentive to continue learning. For the assessors and evaluators, however, it was a measurement of progress in adult functional literacy provision and a method of determining both the rates of literacy and illiteracy. Before we discuss how these two basic definitions were used in to assessing and evaluating functional literacy programmes in Tanzania, let us first state the aims and objectives of the national functional adult literacy programmes in Tanzania.

D. AIMS AND OBJECTIVES OF FUNCTIONAL LITERACY

Mpogolo states the general aims and objectives of functional literacy as follows:-

- "(a) To uplift the individuals and communities
- (b) To promote the quality of life and work
- (c) To help socio-economic and socio cultural development
- (d) To prepare people for participating in achieving these objectives the functional programme does:-
- (e) Promote the awareness of change, stimulate the will to change and create the capacity for change." (14)

He argues that functional literacy equips an adult with specific skills and knowledge necessary for a person to be able to cope with the rapid change in his/her environment. He states, therefore, specific functional literacy objectives the programme should provide to the adult learner. He states these "specific expectations" of the functional literacy programme as follows:-

- "(a) Elementary knowledge of socio-economic and political aspects of modernization as well as the knowledge for improved life practices.
- (b) Knowledge and attitude change which may enable illiterates to perform efficiently all those functions which are necessary for them.
- (c) Preparation of participants to acquire the capacity to adapt themselves to change as well as to actively participate in the socio-economic change and in the life of the local environment.
- (d) Reading skill for making use of simple extension bulletins, rural newspapers, labels on fertilizer bags and pesticide packages, leaflets, etc.
- (e) Writing skill for preparing their input cards, writing simple letters, completing application forms for loans, keeping simple accounts of farm operations, etc." (15)

From the above analysis on the WOALPP and the CPMDP, it is now evident how serious Tanzania was in implementing the principle of functionality as stated in the EWLP. The vocabulary, in each primer, and their explanations and methods of learning-teaching were

14. Mpogolo, 1985, op.cit., p.10.

15. Mpologo, ibid., p.10-11.

geared to the achievement of the functional literacy concept. Of course, this was quite a new concept since traditional literacy, in Tanzania under the CDD, intended to equip the adult learner with mere mechanical skills of reading and writing. Functional literacy, with all its accompanying literature, aims at imparting literacy and numeracy skills with the knowledge the learner needs and uses in his/her daily life, e.g. cash and food crop primers used the peasant farmer's vocabulary while the political education primers reflected the political vocabulary for both farmers and town-dwellers .

E. NATIONAL LITERACY TESTS

A national literacy test in the Tanzania context, is a national assessment and evaluation of adult literacy attainment or achievement levels in both the functional literacy and post-literacy programmes. It is both an individual's measurement of progress and a national measurement and appraisal of the degree of success or failure in the nation's bid for the eradication of illiteracy. It is not an examination in the conventional sense of the formal school system in which the concept of "pass" or "fail" syndrome prevails and in which certificates or diplomas are awarded on the basis of that syndrome. It is true that at the end of a national literacy test a certificate is awarded. However, such a certificate, terms "Proficiency Certificate", is a symbol of attendance and proficiency in the skills and knowledge embodied in the functional literacy or in the post-literacy programme. Such certificates are not intended to provide a passport for the holder to seek a paid employment as these certificates do not represent levels of professional or vocational or academic qualifications. However, they are a great encouragement to the adult learner in his/her bid to be literate. The adult learners become more confident in his/her mental ability to learn and make progress in his/her given activity, e.g. on a farm, in a factory or in an office. Thus the feeling of success builds up confidence in an adult learner and encourages him/her to continue learning.

For these reasons, Tanzania decided in 1974 to hold its first national literacy test in August 1975, to establish how it had performed after six years of intensive activity in the provision of functional literacy. Besides, the TANU Government had to present some form of evidence to TANU as to what extent it had implemented resolution 22 of 1971 TANU Biennial National Conference that directed that illiteracy had to be eradicated in Tanzania within four years. Several arrangements were made to make the first national literacy test a success. They included the following:

- (a) Publicity and mobilization of all adult learners enrolled in adult classes from 1970 to 1975 to participate in that test.
- (b) Tests were set to test and assess how far the nation had performed in its drive for the eradication of illiteracy and numeracy, i.e. the skills of reading, writing and arithmetic within the functionality principle.
- (c) Adult Education Certificates were prepared, produced and distributed all over the Mainland Tanzania ready to be awarded to those who attained Levels III and IV. These were, in fact, proficiency or completion certificates but were awarded with well-organized celebrations.

Adult Education Certificate awarding ceremonies were held throughout the country as a re-enforcing activity for enrolment and attendance campaigns. TANU and Government leaders, at various levels, are involved in such ceremonies as they encourage those awarded the Functional Literacy Certificates to enrol for the Post-Literacy programmes; and they are a publicity and a mobilizing force for those who have not enrolled in the Functional Literacy Programme.

Thus the definition of literacy and the definition of levels of literacy attainment set in 1974 were first put to real test in the August 1975 national literacy test. Since then, Tanzania has administered and conducted five national literacy tests, in 1975, 1977, 1981, 1983 and 1986. The 1986 test is regarded as the last

national test. Table 11 indicates the magnitude of the illiteracy problem that Tanzania has been dealing with from 1970 to date.

TABLE 11

NATIONAL ILLITERACY ACCUMULATED STATISTICS: 1970-1986

<u>Year</u>	<u>Total Accumulative figures of illiterates</u>	<u>Total increase of illiterates</u>	
1970	5,200,000		
1975	5,860,437	660,437	(13%)
1977	6,001,266	140,829	(2.4%)
1981	6,009,197	97,931	(1.6%)
1983	6,156,777	57,580	(0.9%)
1986	6,312,288	155,511	(2.5%)

SOURCE: Ministry of Education, Directorate of Adult Education 1986,
The Fifth National Functional Test Results, 1986, p.4

In 1970 it was estimated that 5.2 million adults (aged 10 years and above) were illiterates. An adult education census conducted in 1975 established that there were 5.9 million adult illiterates in Tanzania when the first national literacy test was held. Two years later, in 1977, the second test was held. It was discovered that the number of illiterates was increasing although the illiteracy rate was decreasing drastically. Mpogolo attributes the 1977 increase of 140,829 illiterates to four main factors:

- "(a) The re-organization of rural communities into permanent villages, made the identification of illiterate adults hitherto unknown, easy.
- (b) In some cases Adult Education Officers felt that earlier enumerations of illiterates were not accurately undertaken. In view of this, better planned and intensified surveys of the illiterate adults were carried out.
- (c) Youths not attending school and entering the illiterate adult age group, that is 10 years and above, during the period between 1975 and 1977 might have been a contributory factor." (16)

The 1986 total inclusive figure of 155,511 is even bigger than that of 1977. The 1986 national literacy test results states four factors for the increase (2.5%) of the adult illiterate population just stated above:-

- "(a) Population increase.
- (b) Better enumeration of adult illiterates through the village government system.
- (c) Primary schools failure to register all school age children who become adult illiterates. Besides, poor attendance and drop-outs in the Primary schools who do not attain universal primary education.
- (d) Additional adult illiterate enrolment after the new CCM directive on adult education (1986) declared by President Ali Hassan Mwinyi." (17)

Tables 12 and 13 illustrate how the "war" against illiteracy has been

Table 12

NATIONAL LITERACY TEST RESULTS: FUNCTIONAL LITERACY 1975-1986

Year	Total Adult Learners tested	Adult learners who have become literate i.e. reached Levels III and IV					
		Male	%	Female	%	Total	%
1975	3,806,468	722,947	19	681,038	18	1,403,985	37
1977	2,345,955	453,951	19	352,470	15	806,421	34
1981	3,107,506	491,340	16	421,236	14	912,576	30
1983	2,089,814	309,094	15	370,414	18	679,508	33
1986	2,059,359	465,737	23	677,339	13	1,143,076	56

SOURCE: Ministry of Education, Directorate of Adult Education
National Literacy Test Results: Functional Literacy, 1986
Table 4, p.10

17. MATOKEO YA UPIMAJI WA TANO WA MAENDELEO YA KISOMO CHENYE MANUFAA KITAIFA, 1986, Dar Es Salaam: Wizara ya Elimu, Idara ya Elimu ya Watu Wazima, 1986, p.5.

fought between 1975 and 1986. 56% out of all those who were tested became literate as indicated in Table 12 above. The figures indicate too that more men have become literate than woman though enrolment figures indicate more women than men.

TABLE 13

ILLITERACY RATES IN TANZANIA: 1967-1986

Year	Percentages of Illiterates		
	Male	Female	Total
1967	56	80	69
1975	34	44	39
1977	21	33	27
1981	15	27	21
1983	10	21	15
1986	7.1	12	9.6

SOURCE: Ministry of Education, Directorate of Adult Education,
National Literacy Test Results: Functional Literacy 1986,
Table 5, p.12.

By inference, conversely, Table 14 illustrates the literacy rates that Tanzania has achieved in the national literacy campaign, i.e. its struggle to eradicate illiteracy from Tanzania in the last sixteen years. So far, Tanzania has made 4,645,566 Tanzanians literate out of 6,312,288 illiterate population by the end of 1986. This means it still has 1,666,722 illiterate population most of whom are already registered in functional literacy classes.*

* See Notes at the end of the chapter

TABLE 14**LITERACY RATES IN TANZANIA: 1967-1986**

Year	Percentages of Literates		
	Male	Female	Total
1967	44	20	31
1975	66	56	61
1977	79	67	73
1981	85	73	79
1983	90	79	85
1986	93	88	90.4

Compiled by the author from the DAE 1986 National Literacy Test Results based on Table No. 5, on page 12 (1967-1986 Illiteracy Rates).

5. POST-LITERACY CAMPAIGN

A. AIMS AND OBJECTIVES OF POST LITERACY

The post-literacy programme in Tanzania was conceived out of an urgent need to make functional literacy acquired skills permanent for those adult learners who had acquired them between 1970 and 1975. The 1975 national literacy test indicated that out of 3,806,468 adult learners tested, 1,403,985 had graduated from functional literacy classes i.e. had reached levels III and IV. This was one-third of all the adult learners tested. Adult education planners and adult teachers had felt the need to devise a programme along side the functional literacy programme as early as 1972 when the national literacy campaign officially began. In fact, the CPMDP researched into this area between 1975 and 1976. "There is a consensus on on fact: the Government should provide organized

post-literacy activities. To tell these learners now, "You are on your own; make full use of existing facilities; read the local newspaper; choose books at the local library" would be to let them down, risk relapse into illiteracy, and fail to obtain the full economic and social benefits realizable from their efforts." (18) The CPMDP, therefore, recommended the aims of the post-literacy programme and how it ought to be organized as follows:

"The aims of post-literacy activities are: to help neo-literates use their literacy skills; to give them the knowledge they need to achieve functionality - that is, to apply what they know to their environment so as to change it; to widen their horizons; to give them practice in the use of the national language.

As for organizing post-literacy activities, they should grow out of the existing structure. Learners who have reached levels III and IV should stay together in discussion groups under the guidance of a discussion group leader. The leader could be a former literacy teacher or a secondary school leaver; the latter often has a wider general knowledge which fits him well for the role of discussion leader." (19)

The CPMDP also recommended a two-year general course in practical and work-oriented subjects: mathematics, simple accounting related to farm management and the cooperatives; simple science related to agriculture; health and nutrition; economic geography and political education. The CPMDP strongly recommended follow-up reading materials for "creating a literate environment" through rural libraries; rural press; rural work-oriented projects (handcrafts, domestic science, agriculture etc); radio programmes and the film programmes.

Mpogolo states the specific objectives of post literacy programmes in Tanzania as follows:-

"(a) to ensure retention of literacy capability attained so that the neo-literates do not relapse into illiteracy. In Tanzania the target group is the literacy graduates who attain stage IV of the functional literacy programme;

18. Document UNDP/URT/72/025, op.cit., p.12.

19. Ibid., p.12.

- (b) to create literacy environment in the rural areas through a net-work of rural libraries, rural newspapers, folk development colleges, correspondence education, radio programmes, cinema, and mass campaigns on specific major bottlenecks in rural development;
 - (c) to provide an alternative system of education for advancement for primary and secondary school dropouts and the whole adult population;
 - (d) to enable adults to broaden their knowledge of Kiswahili the national language and of English as the second language; and to improve their oral and written ability in these languages.
 - (e) to provide national political education to adults;
 - (f) to improve the knowledge and skills of adults in such fields as agriculture, handicrafts, home economics and water supply;
 - (g) to give adults an understanding of simple national economics and economic geography;
 - (h) to give the adults knowledge useful for their daily activities;
 - (i) to increase the knowledge of Tanzanian and African history and culture and to promote active involvement in cultural activities;
 - (j) to develop democratic and co-operative knowledge and skills among adults;
 - (k) to help adults develop leadership skills and attitudes;
 - (l) to achieve a wider understanding of the world and increase the ability to participate in international activities."
- (20)

The DAE began a vigorous post-literacy curriculum materials development after the 1975 national literacy test which revealed that one-third of all those adult learners tested or 1,403,985 adult learners had graduated i.e. had reached levels III and IV. All these were supposed to register themselves for the post-literacy programme. But only 140,000 of those entitled registered in 1976. The DAE used a multi-purpose textbook entitled, "ELIMU YA MAENDELEO" i.e. EDUCATION FOR DEVELOPMENT to cater for them. However, in 1976 the DAE embarked on a large scale post-literacy curriculum materials

development based on the continuum principle. It divided the curriculum into three stages: V, VI and VII, each stage with eleven subjects-book areas to be covered over a two-year period. The eleven subject-books were divided into four compulsory subjects and seven optional subjects. The compulsory subjects were KISWAHILI, MATHEMATICS, AGRICULTURE and POLITICAL EDUCATION; while the optional subjects were HOME ECONOMICS, HANDCRAFT, ENGLISH, ECONOMICS, HEALTH, HISTORY and GEOGRAPHY. Books for Stage V were ready in 1978. A total of 6,548,000 books for Stage V were printed while another 2,500,000 textbooks for stage VI were printed too. Books for Stage VI were not printed, but 1,3000,000 teachers guides for Stage V were produced and printed. Now the DAE has decided to devise a new post-literacy curriculum between 1984 and 1990 after two post literacy curriculum evaluation reports of 1983 and 1985 which have revealed inconsistencies in the original post-literacy curriculum.

B. NATIONAL POST-LITERACY TESTS

The first post-literacy test was conducted nationally in 1983 along with the functional literacy test. The following statistics in Table 15, relate to the 1983 post-literacy test:-

TABLE 15
NATIONAL POST LITERACY TEST RESULTS, 1983

	Male	Female	Total
Functional literacy graduates (1975-1981)	1,668,238	1,454,744	3,122,982
Those registered out of 3,122,982	773,485	662,205	1,435,690
Those not registered graduates Stage V	894,735	792,539	1,687,274
Those learners registered and tested Stage V	324,731	195,039	519,770
Those learners registered & tested & graduated	178,667	102,875	281,542
Those learners registered & tested not graduated	146,064	92,164	238,228
Those learners registered not tested	448,754	467,166	915,920

TABLE 16
NATIONAL POST LITERACY TEST RESULTS, 1986

	Male	Female	Total
Functional literacy graduates (1975-1983)	1,798,665	1,722,283	3,520,948
Those registered out of 3,520,948	578,186	511,319	1,089,505
Those not registered graduates Stage V	1,220,479	1,210,964	2,431,443
Those learners registered and tested	300,017	241,842	541,859
Those learners registered not tested	278,169	269,477	547,646
Those learners tested and graduated Stage V	195,595	156,430	352,025
Those learners tested and not graduated Stage V	104,422	85,412	189,834

SOURCE: MATOKEO YA UPIMAJI MA MAENDELEO YA KISOMO CHA KUJINDELEZA, HATUA YA TANO 1986 Dar Es Salaam: Wizara ya Elimu, Idara ya EWW, Uk. 3-4.

Those statistics indicate that few functional literacy graduates proceed to post-literacy programmes. The author attributes this apathy to two reasons. Firstly, most of those who graduate from functional literacy programmes become satisfied with the simple fact that they can read, write and calculate. Secondly, others have found Stage V too academic and difficult. In fact there is too big a gap in knowledge of between levels III and IV adult functional literacy graduates. They get discouraged. As a result of the 1983 national post-literacy test, the DAE requested SIDA to conduct a survey, in 1984, whose appraisal report came out in July 1984⁴ entitled "NEW POST-LITERACY CURRICULUM FOR ADULT LEARNERS". Besides, another joint ELIMU/SIDA Mission conducted another survey and came out with a revised proposal entitled "THE POST LITERACY PROGRAMME" in June 1985. Hence, a new post-literacy curriculum based on more sound pedagogical principles of adult learning and more consistent with the functional literacy programme is now under way. The 1986 post-literacy test results also shed more light as to what is required to be done to rectify the situation. However, it should be noted that a total of 633,567 (males 374,262 and females 259,305) have already graduated through stage V and are now learning for stage VI. Besides, 65% passed stage V in the 1986 post

literacy test compared with the 54% who passed in the 1983 post-literacy test. Thus, the re-structuring of the post-literacy programme is aimed at making it more attractive and less difficult for the neo-literates to continue learning. The new post-literacy curriculum is based on three biases:

- (a) AGRICULTURE - Agriculture, Livestock and Forestry
- (b) CRAFTS - Masonry, Metalwork and Carpentry
- (c) HOME ECONOMICS - Nutrition, Health and Cookery

C POST-LITERACY SUPPORTING PROGRAMMES

In addition to the post-literacy programme, the DAE manages post-literacy supporting programmes in order to create, nationally, a permanent literate environment. The programmes are the following:

- (i) RURAL PRESS.
- (ii) RURAL LIBRARIES.
- (iii) RADIO EDUCATION.
- (iv) FILM EDUCATION.
- (v) WORK-ORIENTED PROJECTS (SPECIAL CENTRES).

(i) The Rural Press Programme:

The Tanzania rural press (adult newspapers) which formally began in 1974 now has eight presses i.e. seven in Mainland Tanzania and one in Tanzania Zanzibar. The monthly circulation of the zonal, four page newspapers, is 400,000 copies with an estimated readership of 4 million adult readers. The zonal rural newspapers are written, printed and distributed for the eight zones as follows:-

<u>TITLE</u>	<u>ZONE</u>
1. <u>ELIMU HAINA MWISHO:</u>	"Education Has No End" in Mwanza for the LAKE ZONE (Kagera, Mwanza, Mara and Shinyanga) began in 1974.

2. JIENDELEZE: "Advance Yourself" in Morogoro for the EASTERN ZONE (Pwani, Morogoro and Dar es Salaam) began in 1979.
3. TUJIENDELEZE: "Let Us Educate Ourselves" in Moshi for the NORTHERN ZONE (Arusha, Kilimanjaro and Tanga) began in 1980.
4. JIFUNZE: "Let Us Learn" in Songea for the SOUTHERN ZONE (Ruvuma, Lindi and Mtwara) began in 1980.
5. NURU YETU: "Our Light" in Mbeya for the SOUTHERN HIGHLANDS ZONE (Iringa, Rukwa and Mbeya) began in 1980.
6. ELIMU YETU: "Our Education" in Dodoma for the CENTRAL ZONE (Dodoma and Singida) began in 1980.
7. ELIMU NI BAHARI: "Education Is Like the Ocean" in Tabora for the WESTERN ZONE (Tabora, Shinyanga and Kigoma) began in 1981 and its press was commissioned in 1986.
8. JIPATIE MAARIFA: "Acquiring Knowledge" in Zanzibar for the ZANZIBAR ZONE (Zanzibar and Pemba) began in 1982.

The chief objective of this programme is twofold. Firstly, to provide readable and follow-up materials in the rural areas where national newspapers do not reach easily. This maintains permanent literacy in reading skills. Secondly, to provide local news and important national events to the rural population. These adult large prints to help adult graduates (Stages III, IV and above) read with ease.

(ii) The Rural Libraries Programme

It began in 1968 with 90 libraries in the WOALPP area. By 1975, the programme had opened 120 libraries. 40 per cent of the present 2,900 libraries were started after 1980. It is the intention of the DAE to set up one library in each of the over 8,000 rural villages of Mainland Tanzania. The training of the rural librarians is vested with the Tanzania Library Services (TLS) in collaboration with the Ministry of Education. There are over 200 various titles in circulation and each library is supposed to be stocked with at least two copies of over 500 Kiswahili titles. The main objectives of the programme is to create a permanent literacy environment and to make available books on a variety of topics such as stories, health, nutrition, agriculture, home economics, the arts and sciences to help them acquire several skills required in the rural areas. These rural libraries are also used by primary school teachers and pupils.

(iii) The Radio Education Programme:

This is probably the most popular adult education support literacy programme. It is divided into four sub-programmes:-

(a) KISOMO KWA REDIO:

"Literacy through "Radio" is intended for teaching the three R's, health, agriculture, community development, political education and rural construction skills. It began in 1974 on an experimental basis but it is now a permanent feature of "KISOMO". It is broadcast over Radio Tanzania Dar es Salaam (RTD) twice a week.

(b) MWALIMU WA WALIMU:

"Tutor of Teachers" is intended for imparting teaching methods, techniques and skills to voluntary adult teachers/educators and

leaders. It is basically, a training programme for adult teachers, educators and leaders. Besides, the programme is supplemented with a Teachers Guide which lists subjects, topics and all other relevant information for the adult class teacher and learners adult. It is broadcast over RTD every fortnight.

(c) JIENDELEZE:

"Let us Develop Ourselves". This sub-programme began in 1979 to help both post literacy teachers and learners by providing information and skills vital to this second stage of adult education development in Tanzania. It is also broadcast over RTD every fortnight.

(d) NYIMBO ZA KISOMO:

"Literacy Songs". It began in 1974. It was terminated in 1977 and re-started soon after due to popular public demand. The chief objectives of the Radio programme are as follows:-

- The most effective means of communication.
- The most effective motivator and mobilizer for cooperation at the grassroot level.
- Motivation improves adult education class attendance and effective teaching i.e. the relationship between the learner and his teacher is reinforced.
- Raising the people's consciousness for full participation in such activities as Literacy Week; fund raising competitions and nation-building activities.

It is also broadcast over RTD once a week.

(iv) The Film Education Programme:

It began in 1972 with only four film vans in the Lake Regions during WOALPP. To-date each of the twenty regions of Mainland Tanzania has one film van although most of them are inoperative due

to lack of spare parts (foreign currency crisis). The DAE collaborates with the National Film Library under the Audio-Visual Institute (AVI) and the Tanzania Film Company (TFC) to lend over 350 film titles available to the regions. In addition to that, the DAE, in collaboration with TFC has prepared and produced these films:-

- (a) MBIO ZA JUKUMU:
"The Struggle with a Purpose"
- (b) UJINGA WANYIMWA NAFASI TANZANIA:
"Eradication of Illiteracy in Tanzania"
- (c) ELIMU YA WATU WAZIMA NA ELIMU NI KAZI:
"Adult Education and Education is Work"
- (d) MIAKA KUMI YA ELIMU YA WATU WAZIMA:
"Ten Years of Adult Education"

The film education programme is motivational in nature aiming at persuading people to enrol, and remain, in literacy classes; and at convincing people of the entrenched value of the three R's and its functionality.

(v) The Work-Oriented Education Projects:-

The work-oriented projects began in 1973/74 financial year when the CPMDP took off. The projects envisaged included those for agriculture, crafts (masonry, smithery, carpentry), home economics, and health and nutrition. Each of the Division (Tarafa) of Mainland Tanzania has at least one of these work-oriented projects, popularly known as "VITUO MAALUM" or "SPECIAL CENTRES". These projects are aimed at rural reconstruction and development carried out at the local grassroot-level centres. They help to integrate and transmit both theory and practice. There is an integration of literacy skills, vocational training and political education. These special

centres operate like cooperatives. In this way, adult learners acquire both theoretical and practical skills and knowledge. In turn, they use the acquired skills and knowledge to perform their daily tasks more efficiently and help them change their life-styles through an added income or a changed living environment. These centres are among the popular adult education programmes in Tanzania.

6. THE FOLK DEVELOPMENT COLLEGES

A. HISTORICAL BACKGROUND

Perhaps the most thoroughly researched component of adult education in Tanzania, and by Tanzanians and others, are the Folk Development Colleges (FDCs). In one sense, the concept of "folk high school" is definitely a Scandinavian idea in its purest form (Sweden, Denmark, Norway and Finland) for they have had such institutions both for the youth and adults for a very long time. In another sense, the need by independent Tanzania to transform its rural life began immediately after independence in 1961. This brief on FDCs is intended to relate the two ideas in the education of adults in Tanzania.

Soon after President Nyerere had declared 1970 Adult Education Year, Tanzania sent a joint delegation of TANU and Government representatives to Sweden to study their educational system. That was in 1971. The Tanzanian delegation was very much impressed by the Scandinavian Folk High Schools. They recommended to the Government that some of the Tanzanian institutions be developed on similar lines in the Tanzanian context, to those of the Swedish Folk High Schools. "The delegation gave an account of some of the advantages of these schools, the flexibility in programme and work, the focus on development of the personality, responsibility and spirit of cooperation, the absence of formal grading of the participants and finally, the very intimate relationship between

teachers and students." (21)

Thus, in 1974, the MNE was formally entrusted by the Government of Tanzania, the responsibility of planning and administration of the FDCs in Tanzania. A working committee in the MNE, later renamed the "Secretariat" of FDCs, was set up to prepare the necessary arrangements which included the identification of relevant institutions in Tanzania that could be turned into FDCs; budgeting; staffing; materials and equipment and so on. One basic decision made by the Government was that by 1980 each district of Mainland Tanzania should have one FDC. Unfortunately, this has not yet been achieved. In 1975, the DAE in the MNE formally began FDCs activities and the first FDCs were opened in 1976. It was under this process that the Government transferred some Farmers Training Centres (FTCs) under the Ministry of Agriculture and some District Training Centres (DTCs) and Rural Training Centres (RTCs) under the CCDD to the MNE which handed them over to the DAE. To date, the DAE runs and manages 52 FDCs which is 50 FDCs short of the target of having one FDC by 1980 (now 1989), a target that will probably never be reached due to the national economic difficulties Tanzania is going through.

B. AIMS AND OBJECTIVES OF FDCs

An FDC is an adult education centre or institution, residential in character, where adult education short and long courses are conducted to cater for political, economic, social and cultural functions of the surrounding villages, wards, division and for the training and educational requirements of the whole district in which it is located or even two or three districts that particular FDC serves. In most cases, FDCs in Tanzania are rural training residential institutions which provide adult education, in theory and practice, in order to stimulate rural development. According to Mpogolo, aims and objectives of FDCs are as follows:-

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21. Z.J. Mpogolo, "Learning Strategies for Post-Literacy and Continuing Education in Tanzania" in Josef Muller, op.cit., 1986, p.140 - Document: DOK 1389 c/a.

- "(1) To develop the whole personality, the ability to think and to participate in the economic, cultural, political and social life of the community. The FDCs are intended to produce people who are able to identify their problems and act on them in an intelligent way.
- (2) To help all the people to understand the country's policy of socialism and self-reliance, and to encourage them to contribute positively to the political life of their communities.
- (3) To improve the knowledge and skills of adults in such fields as agriculture, handicrafts, domestic science, health and water supply. This is based on the fact that knowledge of Tanzanians must keep increasing and changing in order that new techniques can be applied to increase production.
- (4) To develop democratic and co-operative knowledge and skills among the people, particularly in Ujamaa villages. Man cannot survive in isolation; it is only through cooperation with others that he can be liberated from the constraints of nature and those imposed on him by his fellow men.
- (5) To help in the training of leadership skills to promote participation and self-reliance within the community.
- (6) To increase the knowledge of Tanzanian culture and to promote an active involvement in cultural activities.
- (7) To achieve a wider understanding of the world and increase the ability to participate in international affairs." (22)

C. STUDENTS AND COURSES

FDCs are multi-purpose training institutions. But due to their rural development bias, they mostly receive and train villagers - both youths and adults. According to G.D. Msungu, the criteria for student recruitment or selection qualities that a prospective candidate must meet are the following:-

- "(1) He has to be a villager who has been selected by the Village Government, the Party, or a government department.
- (2) He has to be ready to serve the village after the course.
- (3) He has to be a person who is eager to learn.
- (4) He has to be an adult over 18 years of age.
- (5) He has to be able to read and write.
- (6) He has to be of good conduct and should be able to co-operate with other villagers." (23)

22. Z.J. Mpogolo, *ibid.*, p.142.

23. D.G. Msungu, "Folk Development Colleges in Tanzania" in Josef Muller ... Document: DOK 1389 c/a, *ibid.*, p.297.

Though student intake in FDCs is village-biased, other groups of trainees who may be admitted are rural librarians, functional and post-literacy teachers, discussion group leaders, local government and parastatal employees. The FDCs offer two types of courses: short courses ranging from one day to six months and long courses ranging from six months to two years. The FDCs also vary in student intake capacity from the smallest FDCs with an intake of 40 residential students to the biggest ones with a student intake capacity of up to 240 students although most of them have a capacity of only 60 students. Residential long courses offered in all FDCs include these subjects:

- Political Education
- Applied Sciences
- Agriculture
- Home Economics
- Crafts
- Accountancy
- Rural Development
- National Culture

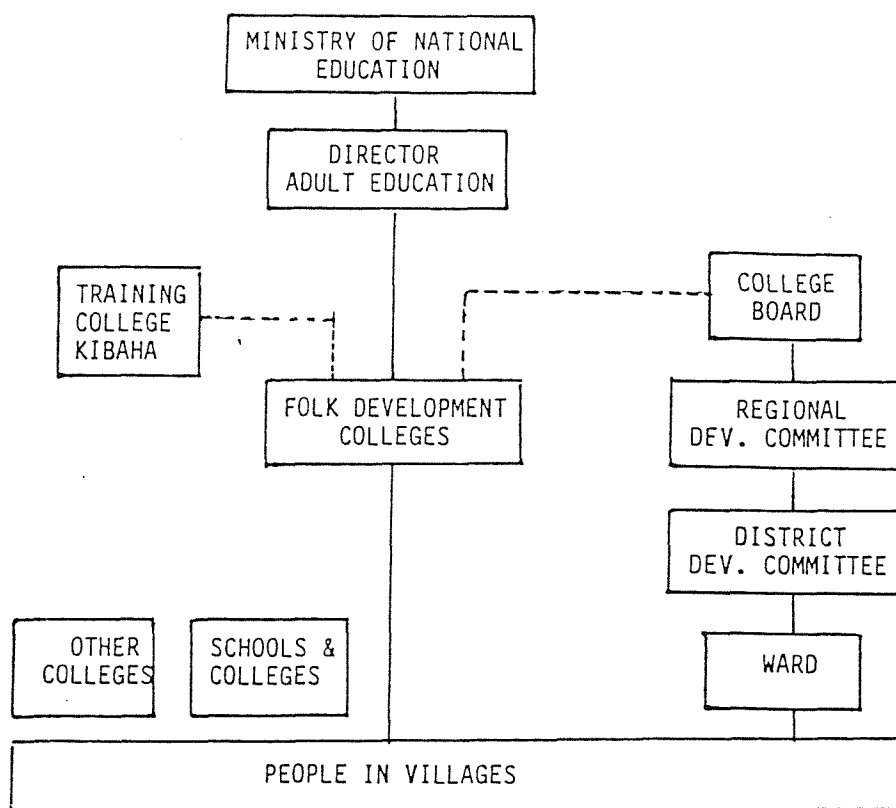
These courses provide skills and knowledge relevant to enhancing and uplifting rural development. Table 17 indicates the type of courses and student participation in these courses. Between 1976 and 1985, FDCs trained 137,601 participants.

TABLE 17

PARTICIPATION IN COURSES CONDUCTED IN FOLK DEVELOPMENT COLLEGES

No.	Type of Course	1976/77	1977/78	1978/79	1979/80
1	Domestic Science	447	1,261	1,539	1,090
2	Agriculture	704	1,387	2,019	3,850
3	Accountancy (Book keeping and shop management)	226	2,425	6,286	-
4	Technical Science	43	481	673	603
5	Leadership	685	3,257	2,885	1,699

SOURCE: LEARNING STRATEGIES FOR POST-LITERACY: THE TANZANIAN APPROACH, Josef Muller, 1986, p.144.

DIAGRAM 11THE ADMINISTRATIVE RELATIONS OF THE FOLK DEVELOPMENT COLLEGES

SOURCE: Josef Muller, 1986, p.145

Diagram 11 illustrates the administrative structure of FDCs. It should be stressed that local initiative and participation in both the academic and social life of each FDC is the most preferred style of leadership since these are really local and rural institutions geared for the raising of rural technology in agriculture, live-stock, crafts, home economics and training local/village leadership. In fact, daily matters of each FDC are under the leadership of Regional and District CCM, Central Government and Local Government leaders who provide on the spot guidance. The DAE deals, of course, with academic, staffing, materials and equipment matters including budgeting and funding. The FDC College Board, composed of Regional/District leaders, has executive powers on the running and management of each FDC.

7. LESSONS FROM THE NATIONAL EDUCATIONAL ADULT LITERACY MASS CAMPAIGNS

Perhaps the most comprehensive summary of the Tanzanian situation in the planning and implementation of adult literacy mass campaigns is the one provided by Z.J. Mpogolo. He states the lessons as follows:-

- "1. The success of the programme, so far could be attributed to the ideological consciousness. The Party defined political objectives and development goals and the full utilization of the available resources.
2. The organizational and implementation of the national literacy programme has been based on Tanzania's policy of socialism and self-reliance through the decentralized administrative machinery, local initiatives and co-operative effort.
3. The organization and implementation of the literacy and related adult education programmes at the national level is based on experiences which have been gained through small scale pilot projects.
4. Tanzania realizes that in order to wipe out illiteracy completely and in the shortest possible time, it is not enough to provide literacy education to illiterate adults alone. It is therefore due to this reason that the country embarked on Universal Primary Education in November, 1977.
5. In order to mobilize the whole population particularly leaders in government, Party and other sectors for the literacy campaign it is absolutely essential that there should be effective co-ordinating machinery which in Tanzania was done through National, Regional, District, Divisional, Ward and Literacy Class Committees.
6. The writing of primers and post-literacy materials is a great task particularly if functional literacy approach is adopted. It is therefore advisable to decentralize the system of writing the learning and teaching materials through regional writers workshops which should be trained, supervised by a central co-ordinating team of experts on writing and editing materials for literacy and post literacy.
7. The task of training of literacy teachers is very demanding depending on the size of the illiterate population. In Tanzania a force of about 200,000 literacy

teachers was required to wipe out illiteracy in the country. This was possible through decentralization by the Ministry of National Education and the Tanzania UNDP/UNESCO literacy project. This was also facilitated by the introduction of functional literacy as a subject in colleges of national education of teachers for primary and secondary education so that they graduated as teachers for both children and adults.

8. Finally, the analysis of plans, commitments and capacities for implementing adult literacy and related adult education plans projects in Tanzania should take into account the relatively vast sized of the country; the wide variety of resources from area to area; the variegated man - environment interaction patterns; the wide spectrum of the socio-economic and cultural streams; unique problems on myriads of known, partly known and unknown factors; and the historical factors and processes pertaining to development in specific areas and the nation as a whole." (24)

The author fully endorses Mpogolo's observations and conclusions. The author asserts that these are some of are the major lessons Tanzania has learnt in planning, coordinating and administering of the various national educational adult literacy mass campaigns in Tanzania. The author believes that the successes scored by Tanzania in the field of adult education in the last twenty years, from 1970 to date, should be attributed to the following four major factors:-

Firstly, the political will of the Party (TANU-CCM) has been, and will continue to be, the most crucial and important factor in adult education programmes. In Tanzania, the Party speaks for the people and the people express their aspirations, anxieties and problems through the Party structure and machinery. The Party organs begin at the grassroots with a grouping of ten houses into a Party Cell. All the people, so grouped, elect one of them for a five-year term, of course, a Party active member, to lead them as their Party Ten Cell Leader, better known as "BALOZI" (literally translated as ambassador but meaning a watchman). The "balozi" is the coordinator and administrator of all Party and Government plans, projects, directives and decisions made by the village, ward, division, district, region and national organs and structures. The "balozi" also conveys the wishes of the people in the same way to

24. Z.J. Mpogolo, 1980, op.cit., p.87-88.

the top leadership. The Party constitution specifies his duties, powers and sittings. Thus, mass mobilization, enrolment and registration and adult class attendance is ensured by the "balози" who knows each and every person in the ten houses he leads. This is one of the secrets of success in adult education programmes in Tanzania.

Secondly, the commitment of the Government to ensure availability of resources (human, financial, materials and equipment) is the second crucial and major factor that has enabled adult education programmes to be implemented. Reference was made, in Chapter 5, to the amount of funds Tanzania Government and foreign aid donor Government and agencies made available for adult education programmes from 1969/70 to 1975/76. Although the author cannot produce financial figures for 1976/77 to 1988/89, he can with certainty confirm that the Government of Tanzania, has all along committed 10 per cent of the budget of the Ministry of Education to adult education programmes. Besides, foreign Governments and international donor agencies mentioned in Chapter 5 have continued to support Tanzania adult education programmes. The Government has continued to put adult education programmes at the top of its priorities in spite of the severe economic problems and the austerity measure Tanzania has taken to revamp its economy. After all the Tanzania Government is a CCM Government. As long as the Party gives adult education priority, the Government is obliged to follow suit.

Thirdly, the adult masses of Tanzania have involved and committed themselves to adult education as a developmental activity. An example from Mufindi District of Iringa Region in Southern Tanzania, provides some evidence.

"The Central Committee of the National Executive Committee (NEC) has commended Mufindi District residents for building 825 primary school classrooms; 370 teachers houses; 221 school latrines; five ward libraries; six private secondary schools; two dispensaries and 25 village godowns with the capacity to store 12,050 tonnes." (25)

Hence, the national spirit and enthusiasm is still alive and healthy. The Mufindi District example stated above is only one out of 102 districts of Mainland Tanzania which are struggling for development in a similar manner. The author, out of his own experience, travelling up and down the country in his various capacities, knows that similar efforts are being made everywhere. All these institutions are, of course, used for adult education programmes.

Fourthly, the DAE, the IAE and other national institutions engaged in the planning and execution of adult education programmes have experimented and refined their techniques and approaches in adult education. Chapter 9 illustrates the future plans of the DAE in its bid to consolidate and expand adult education activities in Tanzania, i.e. to give it a permanent feature.

Two thorny issues have slowed down the speed of adult education success in Tanzania. Firstly, the explanation of adult education activities have demanded huge sums of money in terms of honoraria paid to voluntary adult teachers; and hence, some of the teachers have abandoned their classes in favour of some income-earning activities due to delays in paying them promptly. Secondly, lack of trained post literacy teachers is endangering the newly adult literates from enrolment in those classes; and hence, a serious danger for them to relapse into illiteracy.

NOTES

There is a statistical discrepancy here that needs a bit of further explanation. The DAE, in computing the national illiteracy rate, took the following factors into consideration:

- (a) To illiterate population in 1986 was estimated to be 2,509,797.
- (b) The number of those expected to be tested in 1986 was estimated at 2,468,531. These were, in fact, registered (enrolled) in adult education classes. Those who sat for the national literacy test in September 1986, were 2,018,093 i.e. 82 per cent of those registered and expected to sit for the test. However, another number of 41,266 unregistered and unexpected to sit for the test, sat for the test. Hence, those who sat for the test totalled 2,059,359 (1,284,863 females and 774,496 males).
- (c) The 1986 national literacy test results revealed that 1,143,076 (677,339 females and 465,737 males) became literates out of 2,059,359 of those who sat for the test.
- (d) Those who sat for the national test but remained illiterates were 916,283 (607,524 females and 308,759 males).
- (e) There were also a total of 450,438 (269,367 females and 181,071 males) who were registered and expected to sit for the national test but did not do so.
- (f) From (d) and (e) a total figure of 1,366,721 (876,891 females and 489,380 males) known officially (in adult literacy class attendance registers), are illiteratives.
- (g) From the 1978 census, population growth rate in Tanzania is 3.2. Hence, it is estimated that Tanzania Mainland has an adult population of 14,234,889 (7,285,505 females and 6,945,384 males) of whom 6,312,288 are estimated (accumulatively) to be illiterates from 1967 to 1986.

- (h) Hence, by deductions and inference, the author has arrived at a figure of 1,666,722 (6,312,288 total estimated illiterate population minus 4,645,566 literate population). This means that a total of 300,001 (1,666,722 - 1,366,721) adult illiterates have not yet registered in adult classes for various reasons. These reasons include primary school drop-outs who do not complete primary education but grow to be illiterate adults; those of the school age who neither enrol in primary schools nor do they register in adult classes and become adult illiterates; and those due to physical disabilities or beggars in the towns have no opportunity to attend adult education classes. The author contends that this figure cannot, drastically, alter either the illiteracy rate of 9.6 per cent or the literacy rate of 90.4 per cent. Even so, the DAE has itself realized this discrepancy and has recommended measures to be taken to overcome this problem in the same national literacy results document ("Matokeo ya Upimaji wa Tano wa Maendeleo ya Kisomo Chenye Manufaa Kitaifa, 1986, p.14-16).

CHAPTER 6 - REFERENCES

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CHAPTER SEVEN

OTHER MAJOR ADULT EDUCATION PROGRAMMES IN TANZANIA

INTRODUCTION

Adult education is a much wider concept than functional literacy and post literacy which form the essence of Chapter 6. In this chapter the author has sampled out five other major adult education programmes as a strategy of illustrating the fact that Tanzania's various adult education programmes to meet either identified and felt national issues and problems or to solve an envisaged need by a particular group of people in the society. Since 1970, Tanzania has embarked on an all out national massive frontal attack on "IGNORANCE" by employing all possible means at its disposal. The eradication of adult and child illiteracy has been a major concern of the Party and the Government since the achievement of uhuru. This intensive desire was put into practice in 1970 and 1977 for the eradication of adult and child illiteracy respectively by direct Government intervention.

At the same time, other national efforts to attack "IGNORANCE" have been going on hand in hand. In this chapter the author has selected five adult education programmes to illustrate these other national efforts in the "nation-wide learning system" which Tanzania is trying to establish for everybody in the country. The programmes the author enumerates below, and which he intends to elaborate on further, are a selection of some of the major national adult education programmes. Those sampled out are the following:

- (1) Political Education.
- (2) Cooperative Education.
- (3) Workers' Education.
- (4) Correspondence Education.
- (5) "Second Chance" Education.

These programmes are planned and implemented by various educational providers e.g. the Party, other Government institutions apart from the DAE, the IAE and parastatal and private organizations and the Party mass organizations such as the cooperative and the workers movements (C.U.T. and JUWATA). Although each of those major providers of these programmes plan and execute their programmes independently, yet there is a lot of integration, cooperation and coordination among the various providers. For instance, the DAE provides the academic advice and expertise in the preparation of workers education literacy and post literacy curricula, syllabuses and materials. The IAE prepares correspondence education based on the specific needs and requirements of the various directorates of the Ministry of Education, e.g. Adult Education, Primary Education, Secondary Education and Teacher Education. Cooperative education, for example, reinforces functional and post literacy programmes. On the other hand, political education, under the general guidance of the Party, permeates across all the educational spectrum for the children and the adults in every educational institution and educational process all over Tanzania.

1. POLITICAL EDUCATION

A. DEFINITION OF POLITICAL EDUCATION

Political education may be defined as specific ideological mass training, agitation and propaganda with specific aims for mobilising and motivating the masses in order to prepare and give them a sense of political direction in accordance with the aims and objectives of the political ideology of the ruling political party. The people are then expected to participate fully in the implementation of the intended goals, expectations, aims and objectives. Thus political education is purposely organised and systematically planned by the Party, in order to achieve the intended goals and objectives. For this reason, political education is first directed to the Party members, political cadres and other key leaders in the Party, the Government and the National Institutions and Parastatal Corporations. In order to achieve the stated and intended political ideological goals and objectives, political education is directed to

the leadership and to the masses by various methods and strategies such as ideological classes at the grassroot levels; ideological training institutions for the middle and higher political cadres and key leaders in the society; public meetings and radio programmes; and mass media and cultural agitation and propaganda activist groups to achieve its ends. In short, political education is the agitating and propaganda tool of the political ideology for mobilisation and motivation of the masses to create and raise their political consciousness so as to enable them to implement and achieve the intended and planned political goals and objectives of the political party.

The above definition is applicable in a One Party State with a clearly defined and pronounced political ideology such as Tanzania whose political ideology of socialism and self-reliance is the guiding ideology and philosophy of the Party and the State.

In Tanzania, therefore, political education is organised, planned and implemented by CHAMA CHA MAPINDUZI (The Revolutionary Political Party) either by the Party itself, in its own ideological colleges; or by the Government through its various training institutions, colleges, schools, ministries and parastatal corporations. Political education syllabuses are either prepared by the Party or by those institutions and approved for use by the Party. In principle, even political education teachers are vetted and approved by the Party machinery.

B. MAJOR GENERAL GOALS AND OBJECTIVES OF POLITICAL EDUCATION IN TANZANIA

The major goals and objectives of political education in Tanzania as stated in the Party Political Education Syllabus (1) prepared by CCM Headquarters in March, 1978 for the training of Party members, are as follows:-

- "1. To educate the masses about the policy of Socialism and Self Reliance as stated in the Arusha Declaration

2. To educate the masses on the enemies of socialism and to teach them approaches and strategies of combating those enemies in the implementation of the Arusha Declaration.
3. To educate the masses about the national economic and social development plans of the Government, Party Mass Organisations and Parastatal Corporations so as to enable them to implement those plans.
4. To educate the masses about the liberation wars of Africa and in all other countries whose people are being oppressed, despised and exploited by the imperialists and colonialists.
5. To impart a very high degree and sense of political consciousness to the masses to enable them to defend and to be advocates for our national independence and security.
6. To analyse Party decisions, directives and resolutions for the proper implementation of the policy of Socialism and Self-Reliance; and on the working of the Party, the Government, the Mass Organizations and the Parastatal Corporations.
7. In addition to all those things that are being taught in adult education, political education aims at providing the peasants and workers with modern technical know-how so that their efforts can produce better results." (1)
[Translated from Kiswahili by the author]

C. SPECIFIC MAJOR POLITICAL EDUCATION TARGETS AND TARGET GROUPS FOR PARTY IDEOLOGY TRAINING IN TANZANIA

As defined above, political education in Tanzania is Party ideological training with specific major targets it intends to achieve and for specific target groups each training cycle in the Party political and ideological training programme. Paragraphs 138, 139 and 140 of the 1981 CCM GUIDELINES [MWONGOZO WA CCM 1981] the Party states three specific major targets it aims to achieve and three specific target groups it intends to politicize in Tanzania and the reasons for taking such a move and action.

- "138. The Party plans and executes ideological political education training in order to achieve three major targets: Party ideological training is provided to the masses in general with the first goal of spreading its ideology and philosophy so that it is understood and accepted; and at the same time to fight against the enemies of ujamaa and political destructors and rumour-mongers whose aim is to cause a wedge between the Party

1. POLITICAL EDUCATION SYLLABUS, CCM Headquarters, Dodoma, 1978, p.1.

and the masses. The Party's goal always is to educate the masses and bring them close to the Party so that they can participate in the implementation of its calls and directives with high motivation and voluntarism.

139. The second Party ideological training is to ensure that the masses in the specific mass institutions: students, soldiers, workers, youth, women, cultural groups, leaders at workplaces, journalists etc., are motivated in order to raise their political consciousness, and to provide the correct political guidance in line with the Party's views of their role in the present and future building of the Nation.

140. The third Party ideological training is to ensure that Party members and leaders are properly trained and strengthened in the ideology of socialism and self-reliance; to broaden their horizons in the understanding of different issues; to provide them with the methodologies and logic for reasoning and making analysis of the various issues so as to prepare them with the correct reasoning capabilities and debating tactics in their leadership roles in the implementation of ujamaa ideology, its propagation and its defence."
(2)

[Translated from Kiswahili by the author].

The Party employs several methods in order to achieve the above specific major targets among the three specific target groups. The following are among the methods and strategies

CCM uses to achieve the above (B and C) goals, objectives and targets:

1. Adult education classes - functional and post literacy.
2. Adult education Radio Study Groups.
3. Ideological classes at the branch levels.
4. Party membership training at the branch levels (three months)
5. Special seminars at branch, district, regional and national levels.
6. Conferences and symposia at national level.
7. Long, short and special courses and seminars at:

(a) CCM Kivukoni College for Party leaders and cadres at the District, Regional and National levels, e.g. Party

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2. MWONGOZO WA CCM 1981, Dar es Salaam: Printpak Tanzania Limited, 1981, Uk.124-126.

Chairmen, Party Secretaries, D.Cs, P.Cs, Chairmen and Secretaries of CCM Mass Organizations (JUWATA, CUT, UWT, TAPA and VIJANA), M.Ps, Members of NEC, Ministers, Principal Secretaries, Directors and Commissioners, General Managers, Chairmen and Managing Directors, Director-Generals; middle and senior officers of the Armed Forces (Police, Prisons, National Service, Immigration, Customs and the Defence Forces), all lecturers and professors in the institutions of higher learning (institutes, colleges and universities) and Religious leaders.

- (b) Eight CCM Zonal Colleges (see below) for the leaders, cadres, and officials of the rest of the Party, Local Government, Central Government, Parastatal Corporations and Industries at the Branch, District, Regional and National levels. The whole country is divided into eight zones for ideological training of leaders, cadres and officials so as to ease the heavy burden of training everybody at Kivukoni College, as follows:-

	<u>COLLEGE</u>	<u>ZONE</u>	<u>REGIONS</u>
(i)	Lushoto	Tanga	Tanga and Kilimanjaro.
(ii)	Zanzibar	Zanzibar	Zanzibar and Pemba.
(iii)	Msaginya	Rukwa	Rukwa, Mbeya and Ruvuma.
(iv)	Ilonga	Morogoro	Morogoro and Dar es Salaam.
(v)	Hombolo	Dodoma	Dodoma, Singida and Iringa.
(vi)	Kihinga	Kigoma	Kigoma and Tabora.
(vii)	Murutungura	Mwanza	Mwanza, Kagera, Mara and Shinyanga
(viii)	Mahiwa	Lindi	Lindi and Mtwara

D. THE EVOLUTION AND REVOLUTION OF KIVUKONI IDEOLOGICAL COLLEGE

The present CCM Kivukoni Ideological College is a by-product of the pre-independence TANU political education system whose chief objective was adult leadership training in the British liberal adult education tradition as evidenced by Ruskin College upon whose foundations it was modelled in 1961.

Pre-independence political education was crucial for achieving national unity and arousing people's consciousness for independence and self-government. It became even more important after achieving "UHURU" for strengthening national unity; safeguarding independence; nation-building activities spirits and above all, concretising the "Ujamaa" ideology i.e. the policy of Socialism and Self-Reliance which was pronounced officially on 5 February 1967 by TANU and accepted by ASP - a sister Political Party in Tanzania Zanzibar.

Pre-independence political education objectives, structures, methods, approaches and strategies were not clearly defined and systematically structured for various reasons. Firstly, the chief objective of TANU and ASP, as written in their party constitutions, was "UHURU" struggle i.e. to fight and eliminate British colonialism and Arab Sultanism in order to achieve independence and self-government for the indigenous African majority. Secondly, the colonial legal system could not have allowed the formal teaching of political education since such an action was contrary to the interests of the British colonialists and the Arab feudalists. Thirdly, TANU and ASP did not own any educational and mass communication facilities such as schools, colleges and the mass media (Radio and Newspapers).

Nevertheless, TANU and ASP political parties, since their inception in 1954 and 1957 respectively, recognised the importance and role of education. Their Party constitutions included the education component. For instance, the first TANU constitution of 1954, made it an obligation for each TANU member to make a promise

on education. Each TANU member made an official promise. "I shall educate myself to the best of my ability and use my knowledge for the benefit of all". This pledge was always renewed at every TANU public rally.

From 1955 onwards, TANU began sending some of its party leaders, activists and cadres to foreign socialist or friendly non-socialist countries such as Liberia, Ghana, Ethiopia, Britain, USA, USSR and Cuba for political training. In three years, TANU discovered that it was quite difficult to train large numbers of its cadres and leaders abroad for two reasons. Firstly, scholarships were not easily available. Secondly, the diversity and relevance of foreign training to Tanganyika was quite different as the political environment and objectives of their training institutions were quite different from the expectations and aspirations of TANU. Since TANU did not like to side with either the "Communist Block" or with the "Capitalist Block", it decided to start its own political education college for the training of its cadres and leaders based on the political culture, and environment of Tanganyika.

TANU had to fulfil its party goals and aspirations by starting a party college under conditions acceptable to the British colonial regime. Therefore, TANU formed the Tanganyika Education Trust Fund in 1958 to administer funds, in money and in kind, for the opening of a "Liberal College", which was registered as a charity organisation, under the company ordinance with a Governing Council to run the new college. The Governing Council was composed of TANU top leaders in their personal capacities. It also included members from mass organizations (C.U.T., T.F.L., TAPA) and private non-TANU individuals. Its first Chairman was R.M. Kawawa who has held that post from 1961 to date.

Kivukoni College was opened on July 29, 1961 by Mwalimu J.K. Nyerere in his capacity as TANU President and Prime Minister of Tanganyika, just four months before Tanganyika achieved her independence and two years before Zanzibar achieved its independence

in 1963, from the common foreign ruler, the British Government. TANU established Kivukoni College for the sole purpose of training political leadership required in the whole fabric of the Tanzanian society, the Party itself, the Party mass organizations, the Government ministries and departments, the parastatal organizations and in the villages and factories. Although Kivukoni College has evolved from a Party "Liberal College" into a Party "Ideological College", its role has remained the same. What has happened to the College, particularly from 1972, is that it has expanded and consolidated its role and its activities as the truly effective Party political education "university" i.e. [CHUO KIKUU CHA CHAMA] in the country in which almost every Party and Government in Tanzania receives political leadership training from the village chairmen/secretaries to the members of the NEC and cabinet ministers (of the Union Government and the Zanzibar Government).

Mwalimu J.K. Nyerere, on Kivukoni College opening day, spelt out the role of the new TANU Kivukoni College as follows:-

"... The name of this College is significant. It is not just a question of site, of being "at the crossing place" physically. Tanganyika itself is at the crossing place now ... We shall need a strong and able crew to effect a safe journey, and every student must become a part of that crew. But first he has his own crossing to make, a crossing to a wider understanding, and to new opportunities for service. Kivukoni College is not intended to be a College for an Elite; it is intended to make a contribution to the people. The graduates of Kivukoni must be like the yeast in a loaf, effective because it cannot be isolated, its presence being known because of the work it has done." (3)

Kivukoni College was modelled on Ruskin College, a British college that teaches liberal subjects to WEA, trade union movement and the cooperative movement in Britain. Through the personal initiative of Joan Wicken (a former student of Ruskin College) Nyerere was able to communicate directly with the Principal of Ruskin College, Billy Hughes for the technical advice on such

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3. J.K. Nyerere, FREEDOM AND UNITY/UHURU NA UMOJA, Dar es Salaam: Oxford University Press, 1966, p.119.

aspects as staff recruitment, curriculum and syllabus design, textbooks, finance and administration. Billy Hughes formed an organization known as "Friends of Kivukoni College" in Oxford (Britain) which helped him in the recruitment of the first Kivukoni College tutors and collect funds for buying textbooks in Great Britain that Kivukoni College needed to begin its work effectively. The tutors recruited for Kivukoni College through Ruskin College, came from Sweden, Denmark, Northern Ireland, Uganda, South Africa, Great Britain, United States, Malawi, Yugoslavia, Czechoslovakia, Hungary and India. The textbooks bought in Great Britain and sent to Kivukoni College were related to the subjects taught at Kivukoni College which included sociology, political economy, political science, law, history, literature, public administration, leadership training and trade unionism. From 1961 to 1969, about 95 per cent of its teaching staff were foreigners including the Principal, and the medium of instruction was English. The first Tanzanian Principal, Isael Elinawinga, began his work in April, 1969. Some changes were introduced in terms of staffing, self-reliance activities and subjects in 1969.

However, the real revolution of Kivukoni College took place in 1972. The Central Committee of TANU decided that Kivukoni College should change its status and outlook. It was renamed Kivukoni Ideological College "CHUO KIKUU CHA TANU" i.e. the highest socialist ideological college/university in the country. In order to reflect its new status, organizational, administrative and academic arrangements were made. Kiswahili was made the medium of instruction and the whole teaching and administrative staff became Tanzanian. Seven zonal colleges were established under the general leadership of Kivukoni College. A new curriculum and syllabus were designed and became operational.

The 1981/82 CCM Kivukoni CCM College annual report states its aims and objectives as follows:

"The aim and objectives for Kivukoni CCM College and its Zonal Colleges is to spread and reinforce the ideology of the Party through interpreting, teaching, analysing and defending it; and so doing raise the level of understanding of the leaders and the masses at large specifically the members and leaders of CCM".

Kivukoni College enrolls top leaders and cadres while its eight Zonal Colleges enrol middle and lower leaders and cadres from various institutions such as the Party and its Mass Organisations, the Armed Forces, Government Ministries, Parastatal Corporations and Industries, Cooperative Unions and Villages as directed by the Central Committee for each intake. The colleges offer a three month short course, and a nine months long course. The courses offered include six subjects:

- (1) Ideology and Politics.
- (2) The History of the Party.
- (3) Political Economy.
- (4) Management and Administration.
- (5) People's Militia Training.
- (6) Social Science Research Methodology (only for long courses at Kivukoni).

Kivukoni College plays another very crucial role to the Party through its methods of teaching, i.e. a combination of theory in the tutorial classes; practical work on self-reliance activities and field attachment at workplaces or in villages. Students write reports on their field attachment. These reports are discussed, examined critically and debated on at specially-convened public gatherings at Kivukoni College by students, the tutors and those responsible for the places visited by the students. The seminars held to discuss those reports, help the Party machinery see areas of weakness and areas of strength in the implementation of the Party ideology, policies, decisions and directives. On many occasions Mwalimu J.K. Nyerere, R.M. Kawara and other members of the Party NEC and the Central Committee attend these debates.

At the time TANU was restructuring its party College in 1972, the fifth ASP Congress that was held in Chake Chake, Pemba in December 1972, resolved to convert and reconstruct the "House of Wonders Building" in Zanzibar into an ASP Political College. Preparations for the reconstruction and renovation of the building started in 1975 and it was officially opened on 10th April, 1976 by the ASP President Mr. Aboud Jumbe Mwinyi. The ASP resolution of 1972 to build the Party College in Zanzibar reads:

"Because the development of this country depends on the efforts of its people under the guidance of their Party, and in order to establish and maintain a high standard of education which is necessary in arousing a high level of consciousness it was decided that this college be established to offer political education to leaders and the general public. The aim of establishing this college is to maintain a high level of political consciousness of the youths of this country and to make our children understand the history of the Party and what it stood for".

It was established to train Party Leaders at the branch, district, regional and national level; as well as senior government officials, and other parastatal organizations senior servants. It was to teach these subjects:

- (i) The history of the Party.
- (ii) The history of this Country.
- (iii) The leadership of Mzee Abeid Amani Karume.
- (iv) The history of the 12th January, 1964 Revolution.
- (v) The Union between Tanganyika and Zanzibar.
- (vi) The Policy of Socialism and Self-Reliance.
- (vii) The Party Foreign Policy.
- (viii) Discipline.

The ASP Party College became one of the eight CCM Zonal Colleges after the merger between ASP and TANU on February 5, 1977.

E. THE TANU DEPARTMENT OF POLITICAL EDUCATION AND UJAMAA VILLAGES

The birth of the Arusha Declaration was a starting point for the creation of a political education and ujamaa villages department at TANU Headquarters in Dar es Salaam. With all these political and legal statements and documents, TANU was faced with a new political re-orientation as a mammoth task of educating its leaders, members and the masses. New political education programmes had to be designed, planned and implemented. Political education became vivid and vigorous. It took a fresh format and style in the Party Organizational Structure, the Party Mass Organizations, the Party Youth League and the Government Ministries and Public Institutions.

The implementation techniques took various forms and styles such as seminars, workshops, processions; new spirited political rallies and radio programmes. Institutionalised, political education curricula and syllabuses for schools, colleges, the armed forces and institutions of higher learning like the University of Dar es Salaam, IDM Mzumbe, Moshi Cooperative College etc., were prepared by the Ministries or the institutions themselves and approved by the Party Headquarters. The Party Headquarters also prepared a special political education syllabus for use in all political education classes, by the TANU membership applicants. In 1968, TANU Headquarters created two new departments one for Political Education and another for Ujamaa Villages to cater for designing, planning, coordinating and implementing various training programmes for political cadres, leaders, members and the masses. The first overall political education syllabus came out at the beginning of 1968. It centered on four core components:

- (a) The TANU Constitution.
- (b) The Arusha Declaration and Resolution.
- (c) The Arusha Resolution (the leadership code).
- (d) The Ujamaa Villages policy.

The politicisation programme went along with the "Operation Vijiji" i.e. the villagisation policy implementation. Thousands of people moved from their traditional villages and Ujamaa villages in order to live together; to work together for the good of all; and to enjoy common facilities and services of health, education and water.

In 1972, the two departments were merged to form the DEPARTMENT OF POLITICAL EDUCATION AND UJAMAA VILLAGES which was charged with the following duties:

- (a) Leadership political training at TANU Kivukoni College and at other training institutions in the country like the University of Dar es Salaam where the Institute of Development Studies was created, inter alia, for political orientation of university undergraduates.

- (b) Supervision of "Operation Vijiji" i.e. the villagisation programme carried out between 1968 and 1976 was crucial all over the country particularly in Tanga, Lindi, Coast, Dodoma and Kigoma regions.
- (c) Mass political education programmes which were planned and implemented either at Kivukoni College or any other selected institution, village, workplace etc. Mass political education programmes included:-
- Political education classes.
 - Adult education classes.
 - Workers education classes.
 - Workers participation seminars/workshop.
 - Political education for the Armed Forces (Defence, Police, Prisons, National Service).
- (d) The establishment of the People's Militia training programme.

F. THE CCM DEPARTMENT OF IDEOLOGY, POLITICAL EDUCATION AND TRAINING

For many years there existed an excellent cooperation between TANU and ASP including identical political aims and objectives, and on the question of political education and training of their leaders and the masses. This is one indicator why it was easier for TANU and ASP sister political parties to merge on 5th February 1977 and form a new political party, CHAMA CHA MAPINDUZI (CCM). On its formation, CCM created the Department of Ideology, Political Education and Training to continue the good work started by TANU and ASP on politicisation of Party members, cadres and leaders. This department is charged with these functions:-

- (i) The Party ideology of Socialism and Self-Reliance.
- (ii) The Training of the Party members, cadres, and leaders on the correct theoretical Party ideology.
- (iii) The planning and providing political education to:-

- The Party members, cadres and leaders.
- Mass Organisation members and leaders.
- The armed forces (Police, Prisons, National Service and the People's Defence Forces).
- Students in schools and colleges.
- Students in universities and other institutions of higher learning.

(iv) Research, political education, curriculum and syllabus and Party documents.

(v) Party library and archives.

(vi) Inspection of party political education, training and mass participation in development in all training institutions, membership training classes and ideological classes at the grassroots.

How does the Party motivate and mobilise the whole nation to achieve its aims, objectives, directives, decisions, resolutions and even direct Government decisions and plans?

The Department of Ideology, Political Education and Training guides and controls political education in the country by either preparing syllabuses or approving syllabuses prepared by various Government educational institutions e.g.

- Primary and Secondary Schools.
- Teacher Training Colleges.
- Cooperative Centres and Colleges.
- Institutes, Colleges and Universities.

In fact there is a general "POLITICAL EDUCATION SYLLABUS FOR INSTITUTIONS OF HIGHER LEARNING AND TEACHER TRAINING COLLEGES" where the various educational institutions can pick topics and arrange their syllabuses according to their educational levels. Of course, for those aspiring for CCM membership, all over the country, follow a common syllabus specifically designed, planned and implemented to

meet that motive. Party mass organizations (Youth, Women, Parents, Workers and Cooperatives) prepare their political education programmes with the general approval of the Party Headquarters.

G. THE CCM DEPARTMENT OF POLITICAL PROPAGANDA AND MASS-MOBILISATION

It oversees Party information dissemination and propagation to the masses. For instance, during meetings of the Central Committee; the National Executive Committee; the National Conference or during any occasion that requires a Party Public Statement, this department does that job. In other words, this department is the chief spokesmen of all the Party organs at the national level. It has an advisory body that advises on the whole issue of mass mobilisation, motivation and participation by using the mass media, i.e. the radio, the newspapers and television (now in Zanzibar only). Although the day-to-day activities of the mass media are supervised by the relevant authorities; yet the overall policy on information and broadcasting must be in line with the ideology of socialism and the policy of self-reliance. Basically, this department is the watchdog of the system, on behalf of the Party.

As early as 1972, TANU and its Government decided to control and guide the activities of the major mass media in the country. TANU formed its own English newspaper, "THE NATIONALIST". At the same time, the Government nationalized a private-owned newspaper, "THE STANDARD". Party radio programmes entitled, "SAUTI YA TANU" were organised by the Party Headquarters and the Armed Forces (Police, Prisons, National Services and the Tanzania People's Defence Forces) prepared radio programmes for political education. Besides, the Party Kivukoni College intensified its radio programmes by broadcasting two programmes. The Kiswahili programme coded "FIMBO YA MNYONGE" and the English programme coded "UJAMAA THE RATIONAL CHOICE". The college, in addition, publishes "MBIONI", "UJAMAA" "MWENGE" and "KIVUKO" journals for its present and former students and the general public.

In order to strengthen the mass media, in 1972 the Party newspaper, "THE STANDARD" formed "THE SUNDAY NEWS". The Party also formed another Kiswahili newspaper "UHURU". The Government publishes a monthly news magazine called "UJAMAA LEO". Therefore, the newspapers and the radio programmes are instruments for educating the masses on the party ideology and policy of socialism and self-reliance. Radio programmes prepared and broadcast by Radio Tanzania Dar es Salaam (RTD) and Radio Tanzania Zanzibar (RTZ) plus those shown on television Zanzibar, have made a strong impact on the socialist construction in Tanzania. For instance, the war against former dictator, Iddi Amin of Uganda in 1979; and the war against economic sabotage in 1983 were fully covered by radio programmes.

Thirdly, the formation of CCM in 1977 brought political education programmes of TANU and ASP under CCM which created two different departments for politicisation, mass mobilisation and participation as stated earlier.

H. POLITICAL EDUCATION IN THE FORMAL SCHOOL SYSTEM AND IN ADULT EDUCATION PROGRAMMES

The year 1970 was not only very important for adult education but it was quite important for political education both in the formal schools and colleges and in the whole adult education programmes.

Firstly, for the first time the MNE abolished the teaching of "URAIYA" or "Civics" in all Secondary Schools, Seminaries and CNE by Education Circular No. 3 of 1970, EDG. C2/6/11/3 dated July 14, 1970; and instead "ELIMU YA SIASA" or POLITICAL EDUCATION was to be taught. The MNE directed that "POLITICAL EDUCATION" should be taught in Kiswahili and by Tanzanian teachers whose ideological commitment, in theory and in practice, was not questionable. "POLITICAL EDUCATION" was also to be related to history, political economy and political science. The circular also directed that those teachers who would be assigned the duty of teaching "POLITICAL EDUCATION" could consult TANU leaders in their localities as regards

to certain parts of the syllabus that were not clear to them. It also directed that political orientation seminars and guidelines had to be prepared by the MNE. Secondly, a month later, the MNE abolished the civics textbook, "CIVICS FOR TANZANIA" and its accompanying guide, "A TEACHER'S HANDBOOK" by Education Circular No. 4 of 1970, EDG, C2/6/11/4 dated August 18, 1970. The MNE, besides, sent titles of its new recommended reference books to be used in the teaching of POLITICAL EDUCATION. The list included the following reference books:

Katiba ya TANU.
 Katiba ya AFRO-SHIRAZI.
 Katiba ya Munda ya Mwingano.
 Uhuru na Umoja/Freedom and Unity.
 Azimio la Arusha.
 Elimu ya Kujitegemea.
 Ujamaa Vijijini.
 Ujamaa Essays on Socialism.
 Uhuru na Maendeleo/Freedom and Development.
 Uhuru na Ujamaa/Freedom and Socialism.
 Tanzania Today.
 False Start in Africa by Rene Dumont.
 Tanzanian Agriculture after the Arusha Declaration by Rene Dumont.
 African Renaissance by Leonard Barnes.
 Song of Lawino.
 Song of Ocol.

The above two education circulars, which were copied to the TANU National Executive Secretary and to all Regional Education Officers, thus cemented the teaching of POLITICAL EDUCATION in all the Tanzanian formal schools and colleges from primary to secondary and seminaries under the various Christian Churches. Political Education was to be taught in Kiswahili from Standard I to VII in the Primary schools and from Form I to VI in the Secondary schools and seminaries; and of course, examinable as a compulsory core subject in all the schools and colleges. The objective is quite

obvious. Political Education had to create political consciousness and bring about mental revolution from the inherited "colonial mentality". This was the process of cultural decolonization inherited from British colonialism and capitalism.

Thirdly, Political Education was, however, not a new development on the part of adult education functional literacy and post-literacy programmes. This step had been taken much earlier, by the Mwanza based WOALPP. It had already been incorporated among the functional literacy primers, "JIFUNZE SIASA" primers I and II. Besides, in our discussion it was clearly indicated that all the post-literacy and FDCs programmes have political education among the core and compulsory subjects, in particular, as a first priority for urban adult learners who do not have a specific functional primer or follow-up materials. Fourthly, all other institutions of learning in Tanzania, whether State or private, must teach political education as a core and compulsory subject for it is nationally examinable. Of course, this was a Party directive to its "instrument", the Government. Nyerere explains the relationship between a Political Party and a Government in a One Party State as follows:

"Our job now is to educate, to explain, and to build. We have to lead the people in the constructive work of development, we have to listen to them, co-operate with them, and work with them. And we have to speak for them to our instrument - the Government.

For the truth is that it is not the Party which is the instrument of the Government. It is the Government which is the instrument through which the Party tries to implement the wishes of the people and serve their interests. And the Party has therefore to determine the basic principles on which Government should act; it has to determine the policies its Government will follow. Of course, the Party cannot replace the Government; it cannot do the detailed legislative and executive work which governments have to do. But only a Party which is rooted in the hearts of the people, which has its devoted workers in the villages and the towns throughout the country - only such a Party can tell the Government what are the people's purposes, and whether these are being carried out effectively. Only the existence of such a Party can ensure that Government and people work together for the people's purposes.

It is for this reason that the Party Conference is the most important event in a country's political calendar." (4)

[Emphasis is by the author]

I. IMPACT OF POLITICAL EDUCATION

As the author stated in the introduction, political education permeates every educational sector in Tanzania. Every educational institution, from the primary school to the University, including all academic and professional institutes and colleges must teach political education in its core subjects, i.e. it is a compulsory educational subject. It is a core subject in adult literacy programmes. Almost every seminar, conference, symposium or workshop held in Tanzania cannot avoid, in one form or another, political education and political debate. Anyone who has been interested in Tanzanian society should be a witness to what kind of political debate and discussion that are generated in those gatherings. In fact, these are one crucial source of policy formulation and policy articulation on political, social, educational, economic and cultural issues on Tanzania. Any issue affecting public life in Tanzania is openly discussed in newspapers, in public gatherings and in all public and private places without Party or Government restrictions.

The second source of political debate are CCM meetings and Government developmental meetings from the ten cell level to the national level. They include CCM committees and conferences; sittings of Village Governments, District and Town Councils, Regional Development Committees; and finally the Union Parliament. In these gatherings, people's participation and involvement is openly permitted and encouraged without fear or favour. This is the greatest asset Tanzanians have acquired over the years, due to political education. Political consciousness has helped Tanzania to maintain a balance between open and healthy constructive criticism on one hand; and national stability and unity on the other hand.

4. J.K. Nyerere, FREEDOM AND DEVELOPMENT/UHURU NA MAENDELEO, Dar es Salaam: Oxford University Press, 1973, p.33.

2. COOPERATIVE EDUCATION

A. HISTORICAL BACKGROUND

Cooperative education in Tanzania is the oldest form of education in the country. It is as old as the cooperative movement itself, which began in 1932 when the first cooperative law was enacted. However, in the 1930s and 1940s there was no cooperative education among the co-operators. With the massive growth of about 10 regional and district cooperative unions and the formation of the Cooperative Union of Tanganyika (C.U.T.) in the 1950s, cooperative education took a leading role in educating its cooperative members, its committee men, its staff (employees like secretaries, accountants, education secretaries, etc.) and the general public. There was no Central Government involvement. Funds which were for cooperative education were budgeted for by each cooperative society, each cooperative union and by the C.U.T. In fact, financially strong regional and district cooperative unions such as the Bukoba Native Cooperative Union (BNCU); the Victoria Federation of Cooperative Unions (VFCU); the Kilimanjaro Native Cooperative Union (KNCU); the Rungwe African Cooperative Union (RACU) and the Ngoni-Matengo Cooperative Union, had enough money to send some of their senior staff to England to study co-operative principles in the British Cooperative colleges in particular at Loughborough Cooperative College where they studied Certified and Chartered secretaries courses. All this was co-operative farmers' local initiatives. They really succeeded in their objective. Those who could not be sent to Loughborough Cooperative College were provided with co-operative education at the then East African School of Cooperation at Kabete in Kenya. They were given a three and a half months training in the following subjects:

1. Cooperative practice and duties of inspection.
2. Law and principles of co-operation.
3. Accounts to intermediate level.
4. Office administration.
5. Commerce.
6. The international co-operative movement.

In 1957, the Tanganyika British Trusteeship Rule decided to open Mzumbe Cooperative school for the in-service training of primary co-operative societies secretaries. The Mzumbe Cooperative School ran three courses of three months each annually in the following subjects:

1. Accountancy and book-keeping.
2. Cooperation - the history and development of the co-operative movement.
3. Duties of primary co-operative societies secretaries.
4. Cooperative laws.

Besides, the Mzumbe Cooperative School provided induction courses in co-operative education for the new recruited primary co-operative societies' secretaries.

However, as Uhuru became a reality in 1961, a lot of senior and middle manpower personnel of the district and regional cooperative unions were appointed by TANU Government as ministers, principal secretaries, commissioners and directors in the newly formed Government of independent Tanganyika. Hence, at a joint meeting between TANU Government representatives from the Cooperative Department and the Mzumbe Cooperative School; and those from Kabete decided to open the Cooperative College Moshi (CCT) and bring the co-operative training courses held at Kabete and Mzumbe together at the new Cooperative College at Moshi. It was also decided that apart from the Cooperative College, there should be in the same premises, a Cooperative Education Centre. Thus the Cooperative College Moshi was charged with the provision of, at the highest level, all cooperative education and training similar to the courses that were being offered by the Loughborough Cooperative College in England. The above decisions were made in May 1962 and the Cooperative College and the Cooperative Education Centre (CEC) were officially established in January 1963 and in July 1964 respectively.

B. FUNCTIONS/DUTIES OF THE COOPERATIVE COLLEGE MOSHI TANZANIA

The CCT Moshi Tanzania, was established in January 1963, as a training institute for the staff of the cooperative sector. Initially, the CCT was run as a training section of the Cooperative Development Department of the Tanzania Government. In July, 1964, the CCT became a parastatal organization with its own governing body and seal.

The CCT is empowered to undertake the following tasks:-

- a) To carry out practically oriented low, middle and high level training for cooperative sector staff.
- b) To conduct research into cooperative development and training programmes.
- c) To provide consulting services to cooperative enterprises with special emphasis to the rural setting.
- d) To write and publish cooperative education and training materials with a view to facilitating proper cooperative education.

Presently, the CCT has enrolled more than 800 students (Moshi and Kizumbi Shinyanga campuses) who pursue the following courses:

- a) One year certificate course in Cooperative Management (CMC).
- b) Two year certificate course in Cooperative Development (CCD).
- c) Two year ordinary and three year advanced diploma courses specialising in: cooperative development; cooperative management and cooperative accounting.

- d) One year post-graduate diploma course majoring in cooperative business management and cooperative development policy.

The training programmes require students to be on the field attachment in cooperative enterprises under supervision thus facilitating the interaction between the world of education and training on one hand and the world of work on the other.

C. FUNCTIONS/DUTIES OF THE COOPERATIVE EDUCATION CENTRE MOSHI TANZANIA

The CEC is a CCT sister institution. It was established in July 1964 at Moshi as a cooperative wing i.e. a C.U.T. (Appex) Department of Cooperative Education in the country to cater for its cooperative unions and cooperative societies, cooperative training and education needs.

Though the CEC and the CCT are legally separate institutions, they share an identical administration under one Principal/Director.

The CEC conducts several non-residential cooperative education activities to members, commiteemen, board members, staff and the general public on cooperative thought and practice. In particular CEC:

1. Organises seminars and short courses for enhancing cooperative consciousness, increased productivity and efficiency.
2. Conducts orientation courses for new employees of primary cooperative societies.
3. Conducts preliminary courses for the staff of preliminary cooperatives
4. Conducts special programmes designed to motivate and integrate women and youth in cooperatives.
5. Conducts research on cooperative education and evaluates its programmes.

6. Conducts radio programmes designed to support correspondence courses and cooperative study groups.
7. Produces and publishes correspondence courses and enrolls students in these courses.
8. Organises conferences, seminars, symposia in cooperative education.

The above tasks are conducted by the CEC under three major departments:

(a) Finance and Administration Department:

It comprises four sections of personnel administration, finance, printing and stores. It plays a supportive role for the other two operating departments in various ways.

(b) Field Education Department

This is composed of two sections, i.e. a women's section and a Field Operations section that runs 20 Regional CEC Wings under the charge of the Field Education Coordinator. Each of the 20 Regional CEC Wings is manned by a Field Education Officer/Organiser who is permanently stationed in each Region of Mainland Tanzania. These Regional Wings are often referred to as "Zonal Colleges" of CEC. These Regional Wings of CEC conduct the daily activities of the CEC in the Regions. Their duties include the following:

1. Registration of students for correspondence courses.
2. Conducting film shows and one day courses to members.
3. Helping students in their correspondence studies.
4. Conducting one week to three months courses for committeemen and staff of villages and cooperative societies.
5. Mobilizing committeemen and members to form study groups and study circles.

6. The 20 Regional CEC Wings, in order to promote cooperative education, collaborate with the Regional Cooperative Officers, the Union of Cooperative Societies (UCS), and other field officers, in particular, those of the Ministry of Agriculture and Livestock Development.

The Regional Education Officer/Organiser is in charge and travels in all the districts of each Region conducting seminars and running courses to primary cooperative societies committeemen and staff (secretaries, assistant secretaries), members and the general public, in particular CCM and Government leaders at district, divisional, ward and village levels. Village Government Council and Village Government Committees members also get cooperative education. A CEC Cooperative Education Officer seeks and gets help from the Regional, District and Divisional Cooperative Officers of the Central Government. Besides, there is a very close cooperation between the CEC Cooperative Education Officer and the senior staff of every District or Regional Cooperative Union which is the overall umbrella under which the multi-purpose cooperative societies of all sorts unite. Under the 1982 Cooperative Act of Parliament, the Tanzanian cooperative movement is multi-purpose i.e. embraces primary, agricultural, producer cooperatives, consumer cooperatives, transport cooperatives, and savings and credit cooperatives. In fact, both under the 1982 Cooperative Act and under the 1975 Villages Act, every village in Tanzania is basically a multi-purpose cooperative. However, economics of scale allow more than one village to unite and form a viable primary cooperative society. For that reason, village cooperatives are primary agricultural producer cooperatives and are supposed to serve the peasant farmer from agricultural production to marketing. The CEC Regional Wings, provide the technical advice and guidance through the provision of cooperative education by face-to-face and group discussion methods in the villages and urban centres where the cooperators live and work. Finally, the Regional CEC Wings sometimes cooperate with the CCM [Kivukoni] Zonal Colleges.

(c) Distance Education Department:

This comprises a correspondence course section; a mass media education section; and a student counselling and editing section.

The correspondence unit offers various basic subjects. The aims of these courses are:

1. To spread cooperative Extension Education for workers and peasants.
2. To prepare students who want to pursue further training at the Cooperative College main campus.

Some courses are offered for individual students who study on their own. Students have to do assignments and then send them to the CEC headquarters for correction and comments. The other types of students are in form of study groups who have registered themselves for a course of their choice. Members of Cooperative Societies are expected to study in groups. A written group assignment is sent to the CEC for correction and guidance by tutors. Successful groups receive certificates which include names of all members of the groups. The Radio Programmes (started in 1967) supplements the study materials sent to the groups.

There are two categories of students: the individual students and study group students. In 1984/85, the CEC registered a total number of 38,763 individual students. Out of these, 2,126 students completed their respective courses successfully. Also, in the same year there were registered 2,442 study groups out of which 755 succeeded in the courses of their choice.

Admission is open to all applicants provided that they have basic literacy skills. All applicants fill special application forms which are available from the Wing Offices or from the Head Office in Moshi and there they can be registered for correspondence courses of their choice in either Kiswahili or English language.

Although, there is no sex distinction in admission, the males

registration is generally dominating and most of them have acquired education up to primary school level or its equivalent and some have even acquired secondary school education.

There is a great integration, coordination and cooperation among the various departments and sections. For instance, the correspondence section publishes correspondence courses, carries out the registration of students and supervises the correction of student scripts for the CEC as a whole. The mass media section which runs the Radio Education programmes, writes the scripts; tapes interviews for broadcasting over Radio Tanzania so as to supplement and complement correspondence courses. The women's section, coordinates and carries out women cooperative education programmes and research on cooperative education for women. The Field Education Department, through its 20 Regional Wings, coordinates and implements all the CEC activities in the Regions as described above. The Distance Education Department, through its Correspondence Section, writes and produces the following courses for the whole of CEC activities. These correspondence courses are as follows:

1. Leadership and Supervision Course for Primary Cooperative Societies.
2. Elementary book-keeping.
3. Duties of the Committee.
4. Book-keeping of Consumer Cooperative Societies.
5. Basic Economy.
6. Principles of Agricultural Production.
7. How to Read a Balance Sheet.
8. Savings and Credit Societies.
9. Commercial Mathematics.
10. Principles of Management.
11. Basic Economics.

These courses are written and produced either in Kiswahili or in English. They are sent to the adult cooperative education learners in form of "BARUA" i.e. LETTERS numbered from letter number one to number eleven. These cooperative education correspondence courses, plus their supplementary radio cooperative education broadcasts, are among the most popular adult education programmes in Tanzania. They aim at improving efficiency and productivity in the management and administration of the cooperative movement, mostly in

the rural villages, in Tanzania. Of course, the rural primary producer cooperative societies form the backbone of the Tanzanian economy which is 85% agricultural-oriented.

D. IMPACT OF COOPERATIVE EDUCATION

On the economic front of waging war against "POVERTY" cooperative education has been in the forefront from the 1950s, in colonial Tanganyika, when the cooperative movement became one of the invisible hands of TANU. Political agitation was conducted by peasant farmers in rejecting colonial agricultural policies in Morogoro and in the Lake Province (Mwanza). The cooperative societies and unions mushroomed in the 1950s as a reaction against "WALANGUZI" and "WATU-WA-KATI" i.e. the Asian (Indians and Pakistanis) and Arab racketeers and middlemen who bought both food and cash crops at very low prices and sold them at very exorbitant prices, normally at auctions or markets outside Tanganyika like Kampala, Nairobi, Mombasa and in London. The author recalls how both Indian and Arab traders bought his grandmother's coffee at (3/=) three shillings per 36 kilos and sold it outside Tanganyika for (150/=) one hundred and fifty shillings in the 1940s. Thus, the author persuaded his grandmother to join BNCU when it was formed in 1950 - through Ibuga Farmers Cooperative Society. Farmers were given both cooperative and agricultural education. It helped them to raise their economic and political consciousness. Unfortunately, the TANU Government abolished the cooperative societies and unions in May 1976. This was a regrettably wrong decision but was reversed in 1982 by CCM and reinstated by an Act of Parliament in April 1982 due to peasant public outcry.

Cooperative education, in Tanzania today, especially after the reinstating of the cooperative movement in 1982, has raised the morale, coupled with higher agricultural prices, of the peasant farmer in increased agricultural production both in food and cash crops. Thus, C.U.T. through the CCT and the CEC is playing a crucial role in the economic development of Tanzania.

3. WORKERS EDUCATION

A. PRESIDENTIAL CIRCULAR NO. 1 of 1970

1970 was also an eventful year for workers education too. President Nyerere issued Presidential Circular No. 1 of 1970 that directed all Government Ministries, Independent Government Departments, Parastatal Organizations, factories and the defunct East African Community institutions within Tanzania to form WORKERS COMMITTEES and WORKERS COUNCILS or MASTER WORKERS COUNCILS at all places of work. The objective was simple but implementation met resistance from employers and Government and Parastatal bureaucrats who were unwilling to share some management powers with their "employees" or their "juniors". The "master-servant" colonial mentality was still too strong three years after State nationalization. In fact, this mentality of the "boss" or the "owner" or the "employer" persisted on for a very long time and even today, it has not disappeared altogether. It came to the boil in 1971 after the 1971 TANU GUIDELINES were published. The workers, under paragraphs 13 and 15 decided to end that mentality by force, e.g. locking out stubborn managers, etc. Thus, President Nyerere's aim was to give ordinary workers a say in the management of the institutions where they worked. The Presidential Circular directed for workers' participation in the management of business in their workplaces through their participation - elected by their fellow workers - in the Workers Committees and Workers Councils. In a sense, these were a sort of workers education classes whereby their voices and advice could, officially, be heard and accepted by management.

The Workers Councils were to be established at all workplaces "so as to give practical workers' representation and participation in planning, productivity, quality and marketing matters". Definitely, this had an implied educational function. The functions of the Workers Councils are outlined below as per Presidential Circular No. 1.

- "1. to advise on the requirements of the existing wages and income policy as announced by Government from time to time;
2. to advise on the marketing aspects of the commodity produced;
3. to advise on all matters relating to the quality and quantity of the commodity produced;
4. to advise on other aspects of productivity, such as workers' and enterprise organizations, technical knowledge, workers' education, etc.;
5. to receive and to discuss the Balance Sheet" (5)
(Presidential Circular No. 5 of 1970)

B. PRIME MINISTER'S DIRECTIVE OF JULY 1973

The Prime Minister, R.M. Kawawa, in strengthening the Presidential Circular No. 1 of 1970 issued a directive in July 1973 introducing WORKERS EDUCATION at all workplaces - in factories, offices, parastatal organizations and on plantations. Workers education was made compulsory in all work places. The Prime Minister's directive instituted measures mentioned below to make sure workers education became really operational:

- "1. All parastatals, city councils, development corporations, government offices, TANU and affiliated organizations, cooperatives, East African Community and private companies must establish plans for the education of all employees beginning with reading and writing through to other skills;
2. There must be a workers' education officer for each organization;
3. Each organization must establish financial provision for the purposes of workers' education;
4. Reports of the plans and development in this area must be sent to the Regional Adult Education Co-ordinator for presentation to the Regional Adult Education Committee and to the Ministries of Labour and Adult Education;
5. Each organization must allow one hour of work time per day for educational purposes;

6. Non-attendance in classes will be taken the same as non-attendance at work;
7. Officials from the Ministry of Labour and Social Welfare have the right to inspect any organization to see that the plans are being implemented." (6)

The directive as translated above from the Kiswahili text and the Presidential Circular No. 1 of 1970 quoted earlier on, became the blueprints both for the workers' education and workers' participation in management. In no effective way can an ignorant workers participate fruitfully in workers' councils and workers' committee. Workers' education provides the worker with the necessary skills and knowledge to perform his duties and defend his rights. Workers' education is power to the worker, e.g. the ability to read and understand properly a Balance Sheet through learning some accountancy and book-keeping. This he can learn in a workers' education class or in an evening class. Realizing the importance of workers' education, several institutions came up with various workers' education programmes. They included:

The Directorate of Adult Education (MNE).

The National Union of Tanzania Workers (NUTA) (now JUWATA).

The National Institute of Productivity (NIP).

The Institute of Adult Education (IAE).

The Department of Workers' Education and Workers' Participation - Ministry of Labour and Social Welfare.

C. ORGANIZATION AND ADMINISTRATION OF WORKERS' EDUCATION

As far as the Tanzanian Government is concerned, workers' education is the responsibility of two Government ministries: (a) the Ministry of Manpower Development, and (b) the Ministry of Education. The Ministry of Manpower Development is charged with the following duties:-

6. B.L. Hall, *ibid.*, p.86.

- "1. To give advice to the government in all matters concerning Workers' Education and participation of workers.
2. To organize courses and give advice to Workers' Education officers and committee members of Workers' Education.
3. To implement government policies on all matters concerning Workers' Education and participation of workers.
4. To be a link between Workers' Education activities, officials, industries and other educational institutions.
5. To make inspection on the implementation of Workers' Education and participation of workers and to give technical advice.
6. To receive reports on education and participation, scrutinize them and give technical advice.
7. To be secretary of National Committee of Workers' Education.
8. To be a Government centre for collecting information on activities concerning education and participation and use that information for the benefit of all.
9. And any other responsibilities according to directives given." (7)

The Ministry of Manpower Development in turn discharges the above duties through its two bodies: (a) the Department of Workers' Education and Workers Participation, a fully fledged Government Department under a Director and a qualified staff in this field. It organises seminars and courses for workers committees and workers councils. These seminars and courses train members of the workers committees, workers councils and workers education officers their duties as well as the overall CCM and Government policies. According to a monograph entitled, "GUIDE TO WORKERS' EDUCATION", topics taught include the Party Ideology; labour relations and workers participation in management; wage and income policies; labour legislation; elementary economics and simple accountancy related to how to read and interpret a balance sheet; Presidential Circular No. 1 of 1970; duties and functions of workers' committees, workers councils and workers education officers in general and in

7. R.Y. Mtwango, "Workers' Education" in Josef Muller, (ed.) LEARNING STRATEGIES FOR POST-LITERACY: THE TANZANIAN APPROACH, [DOK 1389 c/a] Bonn: DSE, 1986, pp.306-307.

relation to each structure of the organization concerned; and finally, the role of the trade unions (NUTA/JUWATA). All this began as early as 1968 and still continues to date.

The National Institute of Productivity (NIP) as its name implies, is a parastatal agency of the Ministry of Manpower Development specifically charged with labour productivity, labour efficiency, wages, prices and income policies; production and marketing; labour safety; management and administration of parastatal organizations, factories and industries. In most cases, NIP organizes seminars and courses for top and middle management workers. NIP is now given guidance from both the Ministry of Manpower Development and the National Productivity Council, another body under the Ministry of Finance, Planning and Economic Affairs.

The Ministry of Education duties on Workers' Education, administered by the Directorate of Adult Education - Workers' Education Section, are as follows:

1. Administering and keeping Workers' Education as a continuous entity in workplaces.
2. Issuing syllabi of subjects taught in literacy and adult education classes.
3. Issuing primers.
4. Cooperating with the Department of Workers' Education and Workers' Participation in all academic and occupational subjects.
5. Giving technical advice on the establishing of libraries in workplaces.
6. Training of adult literacy teachers.

7. Dealing with career development for the Ministry of Education employees.
8. Providing functional literacy and post-literacy classes for the Ministry of Education employees.
9. Providing Workers' Education Officers, professional (diploma) training in its Adult Education Diploma Course run by the IAE.

On the other hand, Workers Education is organized and administered by "JUMAA YA WAFANYAKAZI TANZANIA (JUWATA - formerly NUTA) as a matter of course. JUWATA headquarters in Dar es Salaam has a fully fledged WORKERS' EDUCATION AND WORKERS' PARTICIPATION DEPARTMENT with a Director and qualified trade union staff. It organizes and runs seminars and courses on all sorts of trade union education plus what is done by the NIP and the Department of Workers' Education and Workers' Participation of the Ministry of Manpower Development. JUWATA trains its leaders both at Kivukoni College and in most of the Eastern European countries through bilateral arrangements.

Finally, worker's education is administered by Workers' Education Committees on similar lines as Adult Education in general described in various chapters of this study.

D. WORKERS' EDUCATION PROGRAMMES

The objectives of the Workers' Education programmes are as follows:

- "1. To eradicate illiteracy among the workers.
2. To enable workers to produce more products and to give better services.
3. To prepare and educate workers by giving them better education with the aim of making them more successful.
4. To provide workers with skills and increase their experience and technique so that they can have better performance in their activities.

5. To enable workers to understand the workers' procedures and regulations in the government, parastatal organisations, industries and any other working place.
6. To enable them to understand our ideology of socialism and self-reliance and its role in building the nation." (8)

Briefly, workers' education programmes in Tanzania include the following:

- (a) Functional literacy - relevant functional primers.
- (b) Post-literacy - stages V, VI and VII adult education programmes.
- (c) Proficiency - typing, shorthand, book-keeping and store-keeping.
- (d) On the job training for newly employed workers.
- (e) In-service training courses and seminars for those already employed workers to increase their efficiency and productivity.
- (f) Correspondence education
- (g) General education academic and professional programmes offered by various institutes, colleges and specialized training centres within and outside Tanzania. Under these programmes, workers can pursue both academic and professional qualifications up to the university level.

E. IMPACT OF WORKERS' EDUCATION AND WORKERS' PARTICIPATION IN MANAGEMENT

The author contends that workers' education provision in Tanzania has three chief objectives. Firstly, workers like peasants, have every right as Tanzanians to adult education access from functional literacy to post-literacy. Secondly, as workers, they need specific and specialized professional and academic education as a basic and necessary tool for higher industrial production, productivity and efficiency. Unfortunately, the Tanzanian workers have not achieved this in the last ten years (from

1979 to the present) due to the various problems stated in Chapter 2. However, these problems have not been caused by workers alone. These problems should neither be singled out against Tanzanian workers alone nor should ill-founded allegations be laid against workers' education providers. As stated earlier on, workers' education in Tanzania is part and parcel of the adult education programmes. Neither the Party nor the Government, parastatal corporations and industries or private organizations have relaxed workers' education provision. Tanzania recognizes the importance of education not only in adult literacy but more importantly in the world of work, in particular, the urgency for the acquisition of modern science and technology. Every industry or organization in Tanzania is required by law to include workers training programmes in its recurrent and development budgets for on-the-job training, in-service training at all levels of training under what is termed "manpower development schemes". These provisions are given as a right to workers and whenever the workers go on such training courses, are given full pay, regardless of the length of the course and regardless of whether they are given inside or outside Tanzania.

Thirdly, workers' education is a necessary ingredient for the achievement of Party and Government objectives in giving workers power in the management of their workplaces (offices, industries, parastatal corporations and private companies/organizations). As stated in sections A, B and C above, both the Party directives and Government directives insist on this. The 1971 TANU GUIDELINES provide the reasoning behind this move.

"The truth is that we have not only inherited a colonial governmental structure but have also adopted colonial working habits and leadership methods. For example, we have inherited in the government, industries and other institutions the habit in which one man gives orders and the rest simply obey them. If you do not involve people the result is to make them feel a national institution is not theirs, and consequently workers adopt the habits of hired employees. The Party has a duty to emphasize its leadership on this issue. ... There must be a deliberate effort to build equality between the leaders and those they lead. For a Tanzanian leader it must be forbidden to be arrogant, extravagant, contemptuous and oppressive. The

Tanzanian leader has to be a person who respects people, scorns ostentation and who is not a tyrant. He should epitomise heroism, bravery, and be a champion of justice and equality."
(9)

Unfortunately, while workers have continued to re-assert and consolidate their industrial power base, some managers and senior government officials have, progressively, abdicated and relaxed their responsibility and accountability in implementing accepted work ethics at workplaces in both public and private enterprises. This is an issue that President Ali Hassan Mwinyi as well as the Party, are trying to rectify through public speeches, Party and Government directives and circulars. The concept of "kuwajibika" i.e. accountability and responsibility is now the current political and administrative debate throughout Tanzania (both workers and peasants alike). While it is the intention of the Party and the Government to remove the inherited colonial attitudes of "boss" and "servant" relationships in all workplaces so as to create equality, justice and humanity; they are also insisting on work discipline, efficiency, productivity and accountability on every worker and every manager or Government official in charge of workers. JUWATA, the national workers' organization in Tanzania, in collaboration with SCOPO and the Ministry of Manpower Development, are re-examining all labour laws, regulations, circulars and standing orders so as to strengthen the workers' rights and duties and the managers/officials powers for accountability and responsibility within the socialist system Tanzania is building-up. Obviously, workers' education has a crucial role in the changing of attitudes of the ordinary workers and their managers/officials. The success of this exercise is important for the performance of the economy and industrial relations.

4. CORRESPONDENCE EDUCATION

A. DEFINITIONS AND JUSTIFICATIONS

One indication of human development is revealed in language

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9. 1971 TANU GUIDELINES [MWONGOZO WA TANU], Dar es Salaam: Development Studies, University of Dar es Salaam, 1971, p.5.

development. In Tanzania, traditionally, people are used to the term "correspondence education" rather than to a more recent term "distance education" which is gaining ground steadily nationally and internationally. In essence, "correspondence education" relies on a two-way communication system between the student and the tutor by means of printed or duplicated text sent by post. On the other hand, "distance education denotes a multi-media system of education in which the printed work, radio, TV, videotapes, cassettes and even short residential face-to-face teaching are all used in various combinations to facilitate learning". (10)

To some extent, for the last fifteen years, Tanzania has moved from the traditional correspondence education closer to distance education. However, it would be unrealistic to assume that Tanzania is using distance education, as defined above, in its bid to reach the masses of Tanzanians scattered all over the country from Dar es Salaam, the hub of education in Tanzania. In this sense, the author contends that "correspondence education" is synonymous to "distance education" in the Tanzanian context. Hence, the arguments for "correspondence education" are identical to those for "distance education". Harris and Williams pose an interesting question, "Why Correspondence Study?" and provide its justification. They provide three justifications or "major trends" that have favoured the growth of correspondence education/distance education. They make these assertions.

"The three trends, noted by many writers, have been political, economic and social. The first has been the move towards greater educational opportunity (however this is defined) for every individual, and away from educational elitism. Secondly, economic, the move towards a highly cost-conscious provision of education, towards an ideal of the most "effective" education for the largest number of people at the lowest possible cost to the community. This has come to mean not merely a more careful costing of education, but also to further education and part-time re-education or re-training of adults in employment. The third, social in a community sense, is the encouragement of

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10. E.N. Ntirukigwa "Distance Education in Tanzania" in Josef Muller, DOK 1389 c/a, *ibid.*, p.317.

constructive learning and of changing attitudes amongst the great majority of people who are not able or not prepared to become registered students in any formal sense, but who can yet be persuaded to adjust and to learn, without any disciplined study for qualifications. All three trends would probably be encouraged by most politicians and administrators today, even if many would have their own ideas as to how the trends ought to be interpreted. Distance education being an "open" system of communication (in many different ways) seems to favour all three in a manner which cannot really be rivalled by any further expansion of institutions. It is extensive, economical, flexible and informal". (11)

Tony Dodds further argues in favour of correspondence/distance education:

- "1. Distance teaching makes it possible for a few teachers to reach large numbers of students.
2. It does not require new schools to be built, it can only rely on the spare-time of existing buildings and equipment.
3. It makes it possible for students to learn while they continue to earn; they do not need to be removed from their productive activity while they study.
4. Finally, and most important, distance teaching is economical, once the teaching materials have been produced and the system is established, additional students can be enrolled with only marginal cost; the more students there are, the lower the cost per student". (12)

B. THE ROLE OF THE NATIONAL CORRESPONDENCE INSTITUTION (NCI)

All these facts have long been recognized and accepted by Tanzanians. Even long before, the Tanzanian Government formally introduced correspondence education in its educational system, there were British Correspondence Schools operating in colonial Tanganyika. These were the following:

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11. W.J.A. Harris and J.D.S. Williams, A HANDBOOK ON DISTANCE EDUCATION, Manchester Monographs No.7, 1977, p.1-2.
 12. Tony Dodds, ADMINISTRATION OF DISTANCE TEACHING INSTITUTIONS, Cambridge: International Extension College, 1983, p.6-7.

The International Correspondence Schools.

The Wosley College.

The British Tutorial College.

The Rapid Results College.

The Tanzanian Government formally established its National Correspondence Institution (NCI) in 1972 with the following objectives:-

- "1. To equip Tanzanians to fill jobs which meet manpower needs of the country.
 2. To help Tanzanians understand the national policies so as to equip them to participate more fully in carrying out national policies and programmes.
 3. To supplement efforts being made by the leaders and adult educators in various departments of Government to bring about economic and social development in the rural areas."
- (13)

From 1976 to date, the NCI was incorporated in the departments of the IAE though this was not the original objective. However, since 1972, it has written, produced and offered correspondence education in four categories of courses as follows:

(a) Adult Mass Correspondence Courses:

These courses are elementary and intended for functional literacy graduates (stages III and IV) or primary school leavers who need to brush up their education. The courses include:

Political Education.

Introductory English.

Cultivation of Beans.

Elementary Book-keeping.

(b) Secondary Education Courses:

These courses are divided into three stages in accordance with the requirements of secondary education syllabuses as follows:

- STAGE I: For Forms I and II of the Secondary School Syllabuses
- STAGE II: For Forms III and IV of the Secondary School Syllabuses
- STAGE III: For Forms V and VI of the Secondary School Syllabuses.

Courses offered are in these subjects: Kiswahili, English, History, Geography, Mathematics and Political Education.

Besides, NCI offers Political Education, Kiswahili and English in Braille to blind students.

(c) Adult Professional Courses:

The courses so far offered are as follows:

Man in Organization
Production Management
Accountancy

(d) Teacher-Training Programmes/Courses:

These were geared to pre-serviced student-teachers, in-service and up-grading teachers, mostly from Grade C to A. This programme was prompted by the Party decision in 1974 to introduce Universal Primary Education (UPE) in November 1977, just twelve years earlier than it was planned for in 1989. A teacher training crash programme for the training of 40,000 primary school teachers was introduced on a three-year cycle. Under this programme student-teachers had to (a) study by correspondence for one year, (b) do practical teaching while taking correspondence courses for one and a half years under the charge of the Ward Adult Education Coordinator, (c) attend a six week residential course at a given College of National Education and (d) a radio programme. The combination of all these plus the final Teacher Training National Examination resulted in additional primary school teachers to man the UPE programme. The programme

began with an enrolment of 45,534 in 1976. At the end of 1978 (see Table 18) a total of 35,028 student-teachers had successfully qualified as primary school teachers under this programme. Thus, this was a joint venture by the IAE(NCI) Directorate of Teacher Education, Directorate of Primary Education and Directorate of Adult Education in the MNE and Radio Tanzania, Dar es Salaam (RTD) between 1977 and 1982. Briefly, a student-teacher underwent: correspondence courses; radio programmes; face-to-face teaching and group discussions and a six week residential teacher-training.

TABLE 18

ACHIEVEMENTS OF DISTANCE TEACHER TRAINING

1976 - 1978

YEAR	STUDENTS REGISTERED	STUDENTS IN 3rd YEAR	STUDENTS WHO PASSED FINAL EXAMS	
			No.	% of 3rd YEAR
1976	13,570	12,846	12,470	97.1
1977	13,749	10,657	10,005	93.9
1978	18,277	13,822	12,553	90.8
TOTAL	45,534	37,325	35,028	93.8

SOURCE: Josef Muller, Learning Strategies for Post-Literacy: The Tanzanian Approach 1986, p.330

The second and third teacher-training correspondence courses have been for in-service and up-grading of teachers, mostly those from grade C to grade A. This is, of course, an ongoing exercise since the MNE has about 100,000 primary school teachers who need constant training and re-training both to up-lift their academic and their professional qualifications.

Since its inception, the NCI in the IAE has enrolled 57,482 adult students under programmes (a), (b) and (c) above of whom 31,294 have successfully completed the various courses in which they had enrolled. This is an achievement of a period of thirteen years i.e. from November 1, 1972 to May 31, 1985. It should be noted, with serious regret, that adult student enrolment in the general correspondence courses has been dropping year after year due to many reasons on the part of the learners and the NCI. While enrolment peaked up to 7,000 a year in the mid-1970s, now it stands at about 2,500 a year.

C. IMPACT OF CORRESPONDENCE EDUCATION

The importance of correspondence education in a country like Tanzania need not be over-emphasized. Tanzania is almost eight times the size of Britain yet its mass communication and transport facilities are very minimal indeed. Tanzania has no television. Even radio audibility in some parts of Tanzania is a very serious issue. Present efforts are to install zonal booster stations so that remote districts and regions of Dar es Salaam can hear properly Radio Tanzania Dar es Salaam. Besides, so far each Region (20) has one Regional Library. There are no district libraries although there are about 3,000 ward/village libraries in a country with over 10,000 villages. This information is an illustration of the problems of physical facilities. Yet there is a lot of educational and academic problems too. The written correspondence script becomes the best and the cheapest alternative for Tanzania.

Its impact and influence has been so greatly felt that the Government of Tanzania in September 1988, appointed a Commission, chaired by Nicholas Kuhanga, a former Vice-Chancellor of the University of Dar es Salaam, to examine the possibility of establishing a Tanzanian Open University education whose chief base will be correspondence distance education. Correspondence education is reaching more and more Tanzanians either from the IAE or from the CEC Moshi and its zonal wings to even the remotest parts of Tanzania although the delivery of scripts both ways is a very serious concern to the correspondence students and their tutors due to communication/transport problems in the postal system.

5. "SECOND CHANCE" EDUCATION

A. DEFINITION AND JUSTIFICATION

"Second chance" education is formal adult education provided to those interested in the acquisition of formal academic qualifications (certificates and diplomas). The author contends that it is "second chance" because the "first chance" is to acquire those qualifications directly from secondary schools or training institutions by direct entry. Under "second chance" education, as practised now in Tanzania, ex-primary education leavers or those adults who have climbed to a certain level in the post-literacy programmes, can enrol under the IAE or even private providers of "second chance" education to receive academic tuition in secondary school subjects. Over a period of four years, they sit for a national qualifying examination; and if they qualify, then, they can sit for the national form four examinations. Its justification is to give chance to those who "missed" direct entry to obtain the same qualifications as the secondary education direct entrants.

B. FUNCTIONS/DUTIES OF THE IAE AND "SECOND CHANCE" EDUCATION

The IAE was established by Act No. 12 of the Tanzanian Act of Parliament in 1975. It was legally empowered, inter alia, to carry out these functions:

- "(a) To formulate and execute programmes for the training of teachers and administrators of Adult Education.
- (b) To assume responsibility for Adult Education ... and to make provision for places and centres of learning, training and research in matters pertaining to Adult Education.
- (c) To provide education by correspondence.
- (d) To cooperate with the University of Dar es Salaam in the implementation of any scheme pertaining to the entry to the University by adults.
- (e) To conduct examinations for and to grant diplomas, certificates and other awards of the Institute.
- (f) To participate in, or to make arrangements for, conferences, seminars, and discussions on matters connected with the Institute". (14)

14. The Institute of Adult Education Act, No. 12, 1975, Dar es Salaam: Government Printer, 1975, p.1-2.

These are very broad objectives and duties. So far the IAE runs a two-year Adult Education Diploma Course, mostly to train Adult Education Coordinators and Workers' Education Officers for the effective execution of the various adult education programmes already discussed in this study. It provides for national correspondence as examined in this chapter.

Joseph Mutangira in his Ph.D. study on the IAE (1988) has skillfully analysed the issues and problems confronting the IAE. The author wishes to highlight that the IAE has since 1983 decided to diversify its programmes. It has introduced what the author is terming "second chance" formal secondary education. It is perhaps natural for the IAE to expand but the author feels that, in so doing, the IAE is overstretching and straining its manpower to the extent that some of its earlier programmes may suffer. This may be the reason for the drop in the national correspondence education enrolment.

The IAE, in 1979/80, embarked on offering face-to-face secondary school education mostly to Primary School leavers. These youngsters, who have not secured change in the normal secondary school entrance selection system, have enrolled in the "second chance" secondary education schooling offered by the IAE's Regional Centres (20) in Mainland Tanzania. Up to the end of 1985/86 academic year, this new programme had an enrolment of 10,993 students who are mostly youngsters who have recently completed Primary School Education. However, the programme is open to all interested adults too. It is an evening secondary education programme to prepare those interested in acquiring or rather sitting for the National Form Four Examination. The secondary school subject offered is based on the secondary school syllabuses and are in line with the NCI courses for secondary education stages I to IV stated above.

The author argues that this may be one major reason why national correspondence course enrolment has dropped drastically. Of course, there are other reasons too which need to be researched upon. If this is not done, there is a very serious danger of misusing resources.

As stated above, the IAE runs a two-year Adult Education Diploma Course. It also runs a one-year Certificate Course in Law with an annual intake of 40 students. The first course began in 1968/69 and by 1985/86 financial years a total of 430 adults had gone through the course. Besides, the IAE runs numerous evening classes in all its Regional Centres in various subject-courses although this service is no longer implemented as it was being done in the 1960s and 1970s. All these are various adult education venues for the provision of "second-chance" education.

C. IMPACT OF "SECOND CHANCE" EDUCATION

It is perhaps too early to visualize the impact of "second chance" education in Tanzania today. By observation and predictions, the author believes that, in the near future, "second chance" education will be an important private business domain in socialist Tanzania. Private individuals are now registering institutions for the provision of "second chance" education with caution but speedily. The author sees nothing wrong in the morality or legality of this direction as long as the Ministry of Education sets the right standards and guidelines so that those "education-hungry" citizens are not robbed by those "money-hungry" entrepreneurs.

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CHAPTER 8

ADULT EDUCATION AS A CRUCIAL FACTOR IN THE NATIONAL DEVELOPMENT OF TANZANIA

INTRODUCTION

This chapter attempts to illustrate the impact of adult education, on both individual persons and the nation as a whole, as a crucial factor in the national development of Tanzania. It is an assessment and evaluation chapter on the role adult education, in its widest meaning, has played in Tanzania in the last twenty years i.e. from 1970 to date. In reference to the formal educational system, one contemporary writer on the Tanzanian education system summarizes the scene by a phrase "revolution by education". The author contends that as far as the adult population is concerned, it is even more true to speak of "revolution by adult education". Nyerere realized the importance of adult education as early as 1964, as stated in a previous chapter in this study, when introducing the First Five Year Development Plan for Social and Economic Development of Tanzania. Both the Party and the Government have stated and emphasized its importance and crucial role in the development of Tanzania more clearly and emphatically in its various national policies since 1970. They have taken concrete and practical steps to implement those policy decisions. The impact of adult education as a factor of national development is more real now than it was thought to be in either 1964 or in 1970. This chapter, briefly, states a few qualitative and quantitative impacts of adult education in Tanzania. The author realizes that adult education is not the only factor in measuring national development. However, in Tanzania, it is a crucial factor as a few examples below try to indicate.

1. THE IMPORTANCE OF ADULT EDUCATION IN NATIONAL DEVELOPMENT

A. ADULT EDUCATION AND INDIVIDUAL DEVELOPMENT

The author believes that Professor Yusuf Kassam,* who carried

* See Notes.

out eight oral interviews - though few in number - on some of the newly-graduated adult learners in Moshi Tanzania in 1975 represents a good example of findings and real feelings of most of the individual adult learners in Tanzania either workers or peasants who have participated in various major adult education programmes in Tanzania since 1970 . To each of those individuals, adult education has been viewed as a liberating force in the Tanzanian society. Yusufu Seleviani represents those qualitative feelings of adult literacy achievements which could be expressed by any adult literacy graduate in Tanzania even today. According to Professor Yusuf Kassam, who conducted the dialogue with Yusufu Selemani, and documented his research findings in his book, ILLITERATE NO MORE: THE VOICES OF NEW LITERATES FROM TANZANIA, these people who have participated in the literacy process give their "own thinking, their own feelings, their own vision and their own perceptions about the changes that may have occurred in themselves and in their situation."

The author's experience and involvement in the adult education programmes in Tanzania since 1970 to date, makes him to agree with the views of Yusufu Selemani and the conclusions of Professor Yusuf Kassam. They represents the real situation among most adult literates in Tanzania. That interview reveals, vividly, how each individual adult feels the gains derived from the functional literacy programme.

B. ADULT EDUCATION AND NATIONAL DEVELOPMENT

The author contends that the role and importance of adult education in the national development of Tanzania has to be examined and analysed in its totality, i.e. in the provision and masses' involvement and participation in social services (education, health, water etc.), in economic development, in cultural development and in political development, because all these are important, in their totality, to effective functioning of a developing nation like Tanzania. In a sense, the national literacy tests conducted in Tanzania from 1975 to 1986 have evaluated the functionality of

literacy i.e. "Kisomo" (KCM and KCK) in which the above aspects of the national development are integrated in the primers and the readers.

Besides, the 1983 evaluation on the impact of adult education on the adult persons who followed literacy classes, and hence as a measure on the entire population, "aimed at assessing how adult education had influenced the ways of life of the people and whether their lives had changed from worse to better life by the use of knowledge and skills attained through the literacy classes" (1) is another indicator of development. A sample survey was conducted in fourteen regions and twenty seven districts. Those included in the evaluation survey were adult learners, relatives to the adult learners, adult teachers, adult coordinators, Party and Government leaders and heads of schools and institutions involved in adult literacy programmes. It should be noted that the Tanzanian adult education curriculum was based on the notion of "functional literacy" i.e. the teaching of reading, writing and simple arithmetic was tagged to the teaching of special skills in agriculture, crafts, health, domestic science and political education. An adult primer for each subject incorporating the skills was used. The objectives of the curriculum was to enable the adult learners to increase their production and productivity in cash and food crops and develop towards self-reliance. Besides, the curriculum aimed at instilling the political awareness and educate the people on their role as responsible citizens in the country pursuing the policy of Socialism and Self-Reliance. The aims and objectives of the 1983 adult education evaluation survey were stated as follows:-

"The aims of the evaluation on the impact of adult education were to assess whether the adult learners:-

- a) Utilize the knowledge and skills gained through the Literacy Programme in their life.
- b) Understand the policy of Socialism and Self Reliance.

1. TRANSLATED REPORT ON THE IMPACT OF ADULT EDUCATION IN TANZANIA, (A.S. Kamwela), Adult Education Department, Ministry of Education, Dar es Salaam: Adult Education Press, 1985, p.12.

- c) Participate fully in decision making, planning and the implementation of their development projects at different levels such as village/Street, ward division, district, regional and national level.
- d) Intergrate the knowledge gained in literacy classes for farming and industrial practices to the national development.
- e) Are interested to educate themselves in the fields of political education, economics, socially and in culture.
- f) Use Kiswahili as a tool of communication.

The objective of the evaluation on the Impact of Adult Education was to ascertain that:-

- a) The training on literacy has helped to develop the knowledge and various skills for adult learners and has enabled them to have a scientific outlook in their ways of life.
- b) Literacy has enabled the adult learners to change their environment and lead a better life.
- c) The adult learners have understood better the policy of socialism and self-reliance.
- d) The adult learners have improved their Kiswahili vocabulary.
- e) The families of the adult learners have changed their ways of life through the influence of the literacy programme.
- f) Adult education literacy has inculcated among the adults the interest for further education in the fields of political education, economics, social and culture." (2)

This chapter explores the adult education impact in Tanzania by examining four benchmarks: the political impact; the economic impact; the social impact; and the educational impact by drawing some evidence from the 1983 adult education evaluation report and other recent and relevant reports as an indication of adult education as a crucial factor in the Tanzanian national development strategy.

2. THE IMPACT OF ADULT EDUCATION ON NATIONAL DEVELOPMENT

A. THE POLITICAL IMPACT

At independence, Nyerere had three political options open to him for the choice of TANU's ideological direction: communalism, capitalism and communism. But he chose none of them. Why? He could not have chosen communalism - though African rooted - because it could have been a backward-looking move for a people just uniting

to form a new nation-state, from tribal cleavages, that could have meant a regressive choice; and most likely it could have been rejected both by the TANU leadership as well as the masses. After all, during the uhuru struggle campaigns, he and his fellow leaders had been preaching national unity, national culture and national identity. "UHURU" meant the climax of the seven and a half years peaceful political struggle against foreign domination and foreign rule. The over 120 tribes of Tanganyika, big and small, had solidly rallied behind Nyerere and TANU - whether TANU members or non-TANU members and whether Africans, Asians and even some Europeans - to achieve UHURU as a united, forward-looking nation-state among free African states and among the free nation-states of the world. Tanganyika was quite anxious to join the United Nations, the Commonwealth and became a founding-member of the Organization of African Unity (OAU). It was in this spirit of creating bigger and stronger national, regional, continental and world bodies that Nyerere strongly and vigorously advocated African unity. The union between the People's Republic of Zanzibar and Pemba, on one hand; and the Republic of Tanganyika, on the other hand, to form the United Republic of Tanzania, on April 26, 1964, was a manifestation of that drive for greater and stronger unity. Hence, the formation of the OAU in 1963; the creation of the East Africa Community (EAC) in 1967 (though regrettably had to be dismantled in 1977); and Tanganyikan's decision to join the Non-Aligned Movement were all forward-looking political decisions. Thus, option number one that of communalism cancelled itself out. So he rejected tribalism for clear and basic political reasons. In fact, Nyerere rejected tribalism and religion, as the basis of the political system when he founded TANU in 1954. This was his reasoning when he abolished the political role of tribal chiefs in 1962.

Nyerere could have opted for capitalism as his political ideology since both the German and the British colonial masters, over seventy years, had propagated it, in theory and in practice, through their economic and educational policies. Nyerere rejected capitalism and, in fact, took great pains to explain its shortcomings and its ills. His studies at Makerere College in Uganda; at

Edinburgh University in Scotland; and as the leader of TANU struggling for uhuru confirmed his firm belief that capitalism was not the best political option for Tanzania as it created classes - rich and poor - in the national society. In fact, the first six years of Tanganyika's independence, from 1961 to 1966, witnessed the emergence of class differentiation as revealed in elitism, wealth distribution, class privileges etc. For instance, those Africans who owned Benz saloon cars were termed "WABENZI" i.e. those Africans who were given senior bureaucratic posts in the Civil Service as a result of rapid Africanization policy. Due to that drive of Africanization or "localization" of the Civil Service, a lot of citizens, mostly Africans, got big positions in the Government ministries, department boards, corporations, commissions, etc. As a part of their privileges they were given official saloon cars and almost all of them moved into former European quarters in Osterbay, Msasani, Kurasini and Upper Kinondoni in Dar es Salaam City, and, of course, those who became D.Cs and P.Cs occupied former European quarters up-country plus their senior officers. The rest of the masses (farmers and workers) who gained on privileges as a result of uhuru called themselves "KABWELA" i.e. a poor man in the street. To these people, who were the majority of course, uhuru was viewed with scepticism and anger. These were clear manifestations of class differentiation, given the fact that before uhuru all the Africans lived in similar quarters and surroundings. As George Skorov reveals in his paper "INTEGRATION OF EDUCATIONAL AND ECONOMIC PLANNING IN TANZANIA", the policy of Africanization quickened class differentiation in Tanganyika since the numbers involved were large, in particular in a small area like Dar es Salaam city, as the statistics below on the progress made in Africanization from uhuru, in 1961 to 1964, indicate. Definitely, Nyerere could not stand aside or even keep quiet as the divisions among Africans were growing very rapidly and threatening the national unity he was struggling to build. He had to do something. This explains why he had to resign only 44 days after uhuru in order to re-build TANU and find a new direction for the young nation-state of Tanganyika in January 1962.

TABLE 19
PROGRESS IN LOCALIZATION SINCE INDEPENDENCE

	<u>Officers serving in senior- and middle- grade posts on permanent terms</u>			Percentage of citizens
	Citizens	Others	Total	
December 1961	1170	3282	4452	26.1
December 1962	1821	2902	4723	38.5
December 1963	2469	2580	5049	48.9
June 1964	2752	2239	4991	55.1
September 1964	2880	2235	5115	56.3
December 1964	3083	2306	5389	57.2

SOURCE: Establishment circular letter No. 3, 1965

SOURCE: UNESCO: IIEP, EDUCATIONAL DEVELOPMENT IN AFRICA 3:
INTEGRATION AND ADMINISTRATION, 1969, p.59

Jane King, in her paper, "PLANNING NON-FORMAL EDUCATION IN TANZANIA" indicates the speed of Africanization or "localization" through the in-service training programme in 1964, i.e. the output of civil service training courses from the Dar es Salaam Civil Service Training Centre, the Dar es Salaam Technical College, the Institute of Public Administration at the University College of Dar es Salaam and elsewhere. The output from in-service and pre-service training courses for 1964 were as follows:

TABLE 20
OUTPUT FROM CIVIL SERVICE TRAINING COURSES 1964:

President's Office (administrative officers' course)	10
Health	47
Communications and works	104
Lands, settlement and water development	2
Home affairs	145
Commerce and co-operatives	83
Education	193
Agriculture	121
Labour	20
Community development and national culture	56
Office of the Second Vice-President (judiciary)	12
General service courses (principally office skills)	1217
Total	<u>2010</u>

In addition, the Institute of Public Administration trained fourteen local-government officers and twelve district magistrates during the same period.

SOURCE: UNESCO: IIETP, EDUCATIONAL DEVELOPMENT IN AFRICA 3:
INTEGRATION AND ADMINISTRATION, 1969, p.149.

Nyerere realized this danger of class divisions in Tanganyika, as early as April 1962. He wrote a TANU pamphlet entitled, "UJAMAA - THE BASIS OF AFRICAN SOCIALISM". This was the first public statement on ujamaa as a political option for Tanganyika. It now becomes a bit clearer why Nyerere rejected the capitalist political option. It was divisive not unifying; and it created classes of rich and poor, unknown tendencies in African traditional societies.

The third political option open to Nyerere was to adopt communism. By rejecting capitalism, of which communism was a by-product in Western Europe, he had no reason to adopt communism. Communism, like capitalism, were foreign ideologies whose political, social, cultural and economic environment were alien and irrelevant to the society and people of Tanzania. Hence, communism was rejected. Even today, the ordinary Tanzanian peasant farmer or worker, apart from the elite, have no idea of either Karl Marx or Adam Smith, the proponents of communism and capitalism respectively.

Nyerere, progressively, from April 1962, in his pamphlet, "UJAMAA - THE BASIS OF AFRICAN SOCIALISM" developed his new political ideology to suit the new nation-state; and the kind of society he wanted to build. "UJAMAA" i.e. "family-hood" was a concept he visualized to be beyond a family, a community or a tribe to a nation-state. Nyerere's ideas on "UJAMAA" were concretized in the TANU's POLICY ON SOCIALISM AND SELF-RELIANCE" in the famous "ARUSHA DECLARATION" of February 5, 1967 which stated, inter alia, that "The policy of TANU is to build a socialist state" and that "the principles of socialism are laid down in the TANU constitution ...". The political ideology of "UJAMAA" or socialism is based on the following principles summarized below from the "ARUSHA DECLARATION":

- (i) Absence of exploitation: i.e. rejection of two opposing classes of people in the society but accepting two working classes of people - the workers and the peasants of Tanzania.

- (ii) Public ownership: i.e. the major means of production, distribution and exchange are under the control of the workers and the peasants by nationalisation of existing private capitalist property or by creation of new public enterprises and corporations.
- (iii) The existence of democracy: i.e. the workers and peasants control Government through elected bodies such as local and central levels of Government. Thus regular elections of Government and Party leadership, held periodically, at all levels is an integral party of socialism. For socialism and democracy go hand in hand in Tanzania. Every five years political leaders at all levels of Party and Government seek a new mandate from the adult masses of Tanzania through the secret ballot box.
- (iv) The acceptance of human equality and dignity: i.e. all the social economic development activities and the provision of the basic needs of humanity like clothing, shelter and food should aim at enhancing human equality, respect, dignity and justice. Socialism, as a political and economic belief, among other things, should stress the development of man, by man and for man. Thus income equatable distribution becomes a major criteria in accepting equality and justice for all the people regardless of their colour, race, sex or anything else. While incomes of these at the top bracket are slowed down, especially through taxation and salary ceilings, incomes of those at the bottom bracket are increased by reversing the mechanism. Of course, this is the practice in Tanzania.

If adult education has achieved any tangible results, through political education provision, then, it is the political dimension i.e. the raising of political consciousness of every Tanzanian - children, adolescents and adults alike which has definitely succeeded. Perhaps, political consciousness of the Tanzanians, more

than anything else has created a stable nation-states in spite of severe economic difficulties.

The 1983 DAE report entitled "REPORT ON THE IMPACT OF ADULT EDUCATION IN TANZANIA", as translated from Kiswahili into English by A.S. Kamwela in 1985, states that 70 per cent of the adult respondents said that they now understand the policy of socialism and self-reliance. It means, at least, they can effectively participate in political elections and they do indeed participate in the discussions and decision making process of their areas and their country. Previous chapters have discussed the political machinery available to Tanzanians in the exercise of their democratic political rights and duties.

B. THE ECONOMIC IMPACT

Nyerere did not end up in the clarification of the political ideology that the Tanzanian society was to follow but he also spelt out concrete steps that had to be taken immediately to effect the economic dimension. Nyerere realized that rural economy, as against urban economy in capitalist and industrialized nations, was of the greatest importance and priority due to the fact that over 95 per cent of Tanzanians either live or depend on African peasant agriculture in the rural areas. Nyerere, therefore, in September 1967, before the TANU National Conference that was held in Mwanza in October 1967, wrote a policy pamphlet entitled, "SOCIALISM AND RURAL DEVELOPMENT". The TANU National Conference, in Mwanza, approved the following policy documents and statements written by Nyerere.

- (a) THE ARUSHA DECLARATION, February 5, 1967.
- (b) PUBLIC OWNERSHIP IN TANZANIA, February 12, 1967.
- (c) SOCIALISM IS NOT RACIALISM, February 14, 1967.
- (d) EDUCATION FOR SELF-RELIANCE, March, 1967.
- (e) SOCIALISM AND RURAL DEVELOPMENT, September, 1967.

In his policy pamphlet on "SOCIALISM AND RURAL DEVELOPMENT", Nyerere spelt out three "basic assumptions or principles of life" in traditional African "ujamaa" living. They were love or respect for every person; common property like land, that provided "basic necessities" of life for everyone held in common- and the obligation to work by every member of the family including a family guest. Nyerere also rejected two factors of the African traditional practice of ujamaa or rather what he termed "the inadequacies of the traditional system. The first inequality was the degrading of women. In his own words he states:

"... subservience could be their lot. "This is certainly inconsistent with our socialist conception of the equality of all human beings and the right of all to live in such security and freedom as is consistent with equal security and freedom of all others. If we want our country to make full and quick progress now, it is essential that our women live on terms of full equality with their fellow citizens who are men". (3)

The second inequality Nyerere rejected was poverty. He provides his reasons for his rejection as he shows what can be done to defeat poverty. He states:-

"The other aspect of traditional life which we have to break away from is its poverty. Certainly there was an attractive degree of economic equality, but it was equality at a low level. The equality is good, but the level can be raised. For there was nothing inherent in the traditional system which caused this poverty; it was the result of two things only. The first was ignorance, and the second was the scale of operations. Both of these can be corrected without affecting the validity and applicability of the three principles of mutual respect, sharing of joint production, and work by all. These principles were, and are, the foundation of human security, of real practical human equality, and of peace between members of a society. They can be a basis of economic development if modern knowledge and modern techniques of production are used." (4)

Goran Hyden in his book, "BEYOND UJAMAA IN TANZANIA" tries to summarize the gist of the economic dimension of "ujamaa" ideology. He asserts:-

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3. J.K. Nyerere, UJAMAA - ESSAYS ON SOCIALISM, Dar es Salaam; Oxford University press, 1968, p.109
 4. Ibid, pp. 109-110

"Nyerere tries with his ujamaa ideology to develop the philosophical underpinnings of the economy of affection and formalize them into a nationwide strategy of development. He is trying to universalize the unwritten rules of living within rural households and apply them to larger social and economic forms of organization with modern objectives. Nobody has more aptly described this than Samuel Mushi, who calls it 'modernization by traditionalization'. Nyerere turns away from the concepts associated with modern capitalist and socialist development and tries to find a formula which has its roots in peasant society - a strategy that is intelligible to the local peasantry." (5)

Goran Hyden, however, strongly argues against the methods and techniques used in the implementation of ujamaa ideology, and by implication, ujamaa ideology itself, as follows:-

"It also required the formalization of these customary principles into laws and regulations. A national strategy of ujamaa would only be possible with rules that could serve as implementation guides and criteria for the measurement of performance. Both party and government officials were quick to respond by devising rules that anticipated a three-stage, unilinear transformation of rural Tanzania from traditional village communities, via co-operative units to communal production villages. This created a contradiction that has been at the bottom of Tanzania's rural development efforts every since. On the one hand, it is clear that such laws and regulations are necessary in order to make systematic party and government involvement possible. On the other hand, that move steals the principles of action from the peasantry. There is no longer much room for spontaneous application of values shared by people in the same community. The parameters of action are no longer local but imposed on the rural communities by the authorities.

The challenges of ujamaa were essentially confined to the peasant mode of production. First, they implied a transformation from individual to communal peasant production; secondly, the redirection of political and administrative efforts towards the peasant economy. Nyerere tried to avoid pitfalls of previous approaches by politicizing the state machinery, and thereby placing ideological commitment before technical expertise. There was a belief that TANU could achieve what the colonial administration and the foreign-aid agencies had failed to do, because its leaders were local men with the ability to understand the peasant mind." (6)

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5. Goran Hyden, BEYOND UJAMAA IN UNDER DEVELOPMENT AND AN UNCAPTURED PEASANTRY, London: Heinmann, 1980, pp.98-99.
 6. Ibid. pp.99-100.

For a non-Tanzanian, and in particular from a capitalist state where production and productivity are measured in production statistics as the only tangible method, and the fact that Goran Hyden as a Social Science Research Adviser to the Ford Foundation in Nairobi, must have been looking for concrete measurable (statistics) results. But what about the psychological, sociological, cultural and the ideological transformation in which Tanzanians have achieved immensely, especially between 1967 and 1976 when the policy of villagization - both ujamaa villages and traditional villages - was implemented. Definitely, TANU carried out massive political education, as a part of adult education to politicize the rural masses of the rural Tanzania on the merits and demerits of rural transformation. This exercise was vital as a strategy for factor of developments. The causes of the village settlement schemes failure, a strategy advised by the 1961 World Bank Survey Mission Report that had intended to move only about 70,000 families into 69 village settlement schemes, must have left a permanent scar on both TANU leaders and the TANU Government officials between 1962 and 1965. The fact that rural peasants, numbering over thirteen million, moved freely and willingly, without a bullet being shot to anybody, must be considered a great credit to the charismatic leadership of Mwalimu Nyerere, TANU leaders, TANU Government officials and the rural masses themselves.

The author recalls, with great relief and satisfaction, the small role he played at the initial stage of "Operation Kigoma" in the early part of 1972. He conducted a ten-cell leaders' political education seminar, in Kigoma region as a part of the villagization policy while stationed there as the Regional Adult Education Coordinator. Later on, he constantly visited various "Operation Vijiji" operations in various regions and districts of Tanzania as a TANU Headquarters Assistant Secretary in the Department of Political Education and Ujamaa Villages and witnessed how the exercise was carried out smoothly with minor incidents. He contends that the political dimension of success outweighs the shortcomings and the few mistakes that were made during the villagization policy exercise. The whole exercise of re-settling Tanzanians in new,

easily identifiable and easily reachable ujamaa villages and villages was a smooth transition that took ten years to complete. It was carried out in two phases: (a) the preparatory phase, 1967 to 1970, and (b) the implementation phase from 1971 to 1976. In order to concretize both the political and economic dimensions so that the social dimension and the educational dimension could be achieved, TANU and its Government initiated and implemented the following major policies:-

- (1) Education for Self-Reliance of 1967, "ELIMU YA KUJITEGEMEA".
- (2) Socialism and Rural Development of 1967, "UJAMAA VIJIJINI".
- (3) Party Directive on 1970 Adult Education Year of 1966, "ELIMU HAINA MWISHO/EDUCATION HAS NO END".
- (4) Presidential Directive No. 1 of 1970 on Workers in Management in Parastatal Organizations.
- (5) TANU Guidelines of 1971, "MWONGOZO WA TANU".
- (6) Party Directive on Politics is Agriculture of 1972, "SIASA NI KILIMO".
- (7) Decentralization of Government Act of 1972, "MADARAKA MIKOANI".
- (8) Party Directive on Small Scale Industries Organization of 1973, the creation of SIDO as the base of rural technology, "SIASA YA VIWANDA VIDOGO VIDOGO".
- (9) Party Directive on Rural Irrigation of 1973, "UMWAGILIAJI MAJI MASHAMBA".
- (10) Prime Minister's Directive on Workers Education of 1973, "ELIMU YA WAFANYAKAZI".
- (11) Villages and Ujamaa Villages Act of 1975, "MADARAKA VIJIJINI".

If Goran Hyden and similar researchers like him, in his book, "BEYOND UJAMAA IN TANZANIA" and sub-titled "UNDERDEVELOPMENT AND AN UNCAPTURED PEASANTRY" is to be taken seriously by any one interested in the Tanzanian "Ujamaa" revolution, he has first to study the above policy documents very carefully and interpret the spirit of every document in the Tanzanian context. Besides, if a researcher had been to Kigoma Region, for instance, before 1972, and was to fly there today he would definitely be impressed by the village lay-out and the social services provision in each village such as a primary school, a dispensary, water supply, an adult education library, and of course, a democratic village government. All these steps, definitely, did not create wealth and prosperity to each Tanzanian - in the rural and urban areas overnight and even now no miracles have taken place in those two fields, yet firm democratic principles and foundations for economic and social advancement have been laid down. It is now easier for Tanzania, given other factors such as capital investment, level of technology etc. to formulate development plans since one knows where Tanzanians live and work as well as their real problems. With the re-introduction of the cooperatives and Local Government machinery, in 1982, and the economic trade "liberalization policy" in 1984, there is no reason why "ujamaa" revolution cannot succeed. The best way to emphasize the importance of the above policies is Nyerere's own review during a CCM rally in Dodoma, the new headquarters of both the Party and the Government.

On February 5, 1987, CHAMA CHA MAPINDUZI (CCM) celebrated 20 years of "THE ARUSHA DECLARATION". Nyerere, as CCM Chairman re-stated:-

"The Arusha Declaration defines the ideology of the Party. It is our basic Statement of Purposes and Principles; it is the foundation for all Party and Government policy decisions". (7)

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7. J.K. Nyerere, SELF-GOVERNMENT IS SELF-RELIANCE, speech by Mwalimu Julius K. Nyerere, Chairman of Chama Cha Mapinduzi, 5th February, 1987, Dodoma: CCM, 1987, p.4.

Mwalimu Julius K. Nyerere, re-declared that in a speech entitled "SELF-GOVERNMENT IS SELF-RELIANCE". He used that occasion, the dual anniversary, for renewing Tanzanian commitment and pledges to the following basic principles of Tanzania:-

- (1) To strengthen Chama Cha Mapinduzi.
- (2) To implement the Arusha Declaration.
- (3) To build Socialism on the basis of Self-Reliance.
- (4) To uphold national unity under the leadership of the President of Tanzania.
- (5) To uphold democracy under the leadership of Chama Cha Mapinduzi.

However, most importantly, the gist of his speech was on the arguments of some Tanzanians and some foreigners too, of some people who were advocating a complete revision of the ARUSHA DECLARATION, in particular, the following parts:-

- (a) The CCM Creed of Ujamaa ideology - the basic philosophy.
- (b) The CCM Policy of Self-Reliance - an implementation strategy of the "Ujamaa" ideology.
- (c) The Arusha Resolution - a set of CCM leadership codes for those in leadership posts and CCM members alike.

In the course of his speech, he gave the following explanation to those critics of the Arusha Declaration who were arguing, and even now are still holding the same views, that the Arusha Declaration is the cause of all Tanzanian economic difficulties. He categorically refuted those allegations and his statement is as follows:-

"Part 2 of the Arusha Declaration defines what socialism is. It is important to understand this Part very thoroughly, for all sorts of things get called socialism these days:

This Part 2 has four sections. The first explains exploitation, and says that exploitation of man by man is incompatible with socialism. And it concludes: "Tanzania is a nation of peasants and workers, but it is not yet a socialist society. It contains elements of feudalism and capitalism - with their temptations. These feudalistic and capitalistic features of our society could spread and entrench themselves".

That was said 20 years ago, but it is still true. It is not easy to root out the foundations of capitalism and feudalism from any society. And when a country is in serious economic difficulties - as we are - the capitalists use the problems as a means of trying to get it to abandon its socialist ambition. They try to persuade the people as a whole, and the chicken hearted socialists, to abandon the path which has brought them to where they now are. They tell them that if they would choose a different, and non-socialist, path they would be more prosperous, and they would not experience any difficulties.

Converting our people away from socialism is the objective of the capitalists and exploiters all over the world, as well as of their followers in Tanzania. Yet I do not believe the capitalists will succeed. Tanzanians have benefited from our progress towards equality and justice for all, even although the progress has been slower than we had hoped for. And we know that some powerful foreign elements are hostile to our socialist ambitions only because they want to perpetuate their exploitation of our country." (8)

Then he added:

"I do not believe that the unity of our Party would survive if CCM abandoned these basic principles. What is more, I do not believe that CCM would deserve to survive if it ceased to be a Party committed to protecting those principles in its words and its actions." (9)

In fact, the re-introduction of the cooperatives in 1982; the farmers' increased prices and the favourable weather conditions of the last five years have witnessed increased yields of both cash and food crops. Of course, the knowledge and skills gained by the adult population from adult education classes, have been fully utilized in farming and animal husbandry. Note that the 1983 Adult Education Department Report referred to previously above showed that "67 per cent of the adult learners who were interviewed had benefited through acquiring skills of reading, writing and arithmetic to improve their ways of life economically by 35 per cent through use of improved methods of farming". (10)

8. J.K. Nyerere, Ibid., p.6.

9. J.K. Nyerere, Ibid., p.5

10. DAE 1983 (A.S. Kamwela), op.cit., p.23.

C. THE SOCIAL IMPACT

The social dimension, in a given society, is of course, determined by its ideological, philosophical, economic beliefs, values and attitudes. Above all, the educational dimension, by both being influenced by the above dimensions and itself shaping them either by evolution or revolution, strengthens the social dimension in various ways. During British Mandate Rule, the Trusteeship Council of the United Nations required Britain to compile an annual report based on its approved questionnaire. In that questionnaire, under the major heading "SOCIAL ADVANCEMENT", the sub-headings included were:-

- (a) Human rights and fundamental freedoms
- (b) Status of women
- (c) Labour and trade unions
- (d) Social security and welfare services
- (e) Public health: medical facilities, prevalence of disease, nutrition, child and maternity care
- (f) Housing and sanitation
- (g) Standard of living - family budget survey

And if, we have to measure the social dimension by the conventional indicators, then we may add these:

- (h) Health indicators
- (i) Nutrition indicators
- (j) Demographic indicators
- (k) Education indicators
- (l) Economic indicators

The author wishes to illustrate, the social dimension by utilizing some of the above mentioned indicators, in particular, health indicators. According to 1986 UNICEF Annual Report: "Since independence, and especially since 1972, the number of trained health staff has increased dramatically. The number of staff posted

in rural health institutions has increased fastest." (11)

TABLE 21
MEDICAL AND HEALTH STAFF TRAINED 1961-1984

	1961	1971	1978	1981	1982	1983	1984
Medical Doctors	415	579	769	950	1,015	1,065	1,065
Asst. Medical							
Officers	32	115	223	291	391	436	482
Medical Assistants	200	289	1,100	1,589	1,808	2,131	2,383
Rural Medical Aides	380	544	1,690	2,691	3,091	4,191	4,601
Nurses Grade A	388	838	1,340	1,717	1,852	2,197	2,356
Nurses Grade B	984	2,110	4,750	6,070	6,439	6,857	7,355
Health Assistants	150	230	545	789	918	1,108	1,247
MCH-Aides	400	650	1,190	2,455	2,887	3,328	3,432

Sources: 1961-1971 Health Evaluation Report, 1980

1978-1984 Ministry of Planning and Economic Affairs,
"Economic Survey"

SOURCE: UNICEF TANZANIA 1986 Report, p.198.

TABLE 22
THE HEALTH INSTITUTIONS IN TANZANIA 1976 - 1984

	1976	1978	1980	1981	1982	1983	1984
Hospitals a/	147	148	149	149	149	149	152
Hospital beds b/	19,680	20,847	21,291	21,352	22,350	22,350	22,800
Health Centres	161	202	239	239	239	239	239
HC Beds	3,788	4,230	4,676	4,676	4,689	4,689	4,689
Dispensaries c/	1,847	2,205	2,600	2,644	2,644	2,644	2,644
Beds in Disp.	8,900	8,900	9,329	9,386	9,395	9,395	9,395

Sources: Ministry of Health, Ministry of Planning and Economic Affairs, "Economic Survey".

Notes: a/ including special hospitals

b/ excluding special hospitals

c/ excluding parastatal and private dispensaries.

SOURCE: UNICEF TANZANIA 1986 REPORT, p.199

11. UNICEF TANZANIA ANNUAL REPORT 1986, Dar es Salaam: UNICEF, 1986, p.198.

Whereas the health service ratios, i.e. the number of persons served in relation to the number of medical personnel and the medical institutions between 1961 and 1984 was reported as shown in Table 23.

TABLE 23
POPULATION SERVED BY HEALTH/MEDICAL PERSONNEL
AND INSTITUTIONS 1961-1984

	1961	1971	1981	1984
Population (000's)	10,300	10,500	18,100	20,500
Medical Doctors	415	579	889	1,065
Population/MD	24,700	23,300	20,300	19,250
MA + RMA's	580	833	3,710	6,984
Population/MA + RMA	17,700	16,200	4,900	2,940
Rural Health Centres	22	89	239	239
Pop./RHC	466,700	151,700	75,700	85,800
Dispensaries	875	1,452	2,600	2,644
Population/Disp.	11,700	9,300	7,000	7,750

Source: Ministry of Health, Ministry of Planning and Economic Affairs, 'Economic Survey'

SOURCE: UNICEF TANZANIA 1986 REPORT, p.200.

A study conducted by I. Thomas, entitled "Population and Health Facilities in Tanzania 1978" and published in June 1983 by the Overseas Development Group, (U.K.) provides another evidence. The UNICEF 1986 Annual Report states:-

"The study showed that the combined strategy of villagization and careful selection of the under-served and large villages which should get a new dispensary or rural health centre has resulted in increased coverage and greater intra-regional equity. Although only 37 per cent of villages had a health facility, 72 per cent of the rural population was within 5 km and 93 per cent within 10 km of any health institution." (12)

Other health indicators from the same report show that 185 children under the age of 5 years die by 1,000 annually. But life expectancy has risen from 35 years in 1964 to 54 in 1986.

Tables 21, 22 and 23 illustrate this fast trend in terms of health provision in Tanzania. The adult education mass campaigns such as "MAN IS HEALTH", "FOOD IS LIFE" and the post literacy "SPECIAL CENTRES" in health and nutrition subjects have contributed greatly in changing social and cultural taboos, habits, customs and attitudes which prevailed for centuries in many Tanzanian tribes. For instance, about twenty years ago it was a taboo to eat eggs and chickens among the Wahaya tribe of Kagera Region (the author's tribe). However, this taboo is now a history of the past. All over Tanzania, the demand for MCH services has increased dramatically and the infant mortality rate is falling quite fast due to child immunization. There is no doubt in the author's mind that this social attitude change towards modern living practices has been caused by both the villagization policy and adult education policy over the last twenty years.

Z.M. Ngoitiamma makes a very important observation on the "social contribution" of adult education and villagization policies carried out intensively, by the Party and the Government between 1970 and 1980. He observes:-

"Socially, there is a better understanding between people of different ethnic groups who now consider and identify themselves more as Tanzanians than as Chaggas, the Sukumas, the Nyakyusa, the Matengos or the Zaramos. In the opinions of many practising adult educators, adult education has enabled the majority of Tanzanians to learn and appreciate the meaning and importance of group effort and decision-making on matters that affect their lives.

People's involvement in decision-making has also been demonstrated by a numerous number of mutual and self-help community activities. Participation in the villagization scheme which for the most part now, than before 1970 Adult Education Year, has enabled the government to provide better education, health, piped water supply and other social services." (13)

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13. Z.M. Ngoitiamma, ADULT EDUCATORS AND ADULT EDUCATION TRAINING IN TANZANIA: A STUDY OF THE DEVELOPMENT OF POLICY AND PROVISION AND ITS IMPACT ON THE POSITION AND WORK OF ADULT EDUCATORS. Unpublished Ph.D. Thesis (1985), University of Southampton, p.479-480.

The record of Tanzania on such issues as labour and trade unions; the status of women; and human rights and fundamental freedoms of religion, speech, press, information etc. is quite impressive. Its clean record is known worldwide and needs no further explanation here. The above stated achievements in the health sector, are, in fact, a combined Government investment on staff development and medical facilities on one hand; and adult health education mass campaigns conducted since 1969 to date in Tanzania by the IAE, DAE and the Ministry of Health and Social Services. The standard of living is definitely still low compared to Western European standards. But no one can underrate the qualitative and quantitative social changes which have taken place in Tanzania since it achieved uhuru from Britain nearly thirty years ago.

D. THE EDUCATIONAL IMPACT

The educational dimension, in the Tanzanian context and in many revolutionary nation-states of the world, is the most important single factor that has proved to create an effective and immediate impact on the masses of the adults as indicated by some of these countries. The October Russian Revolution of 1917 indicated the way forward in the planning and implementation of national literacy campaigns. The Bolshevik Revolution was immediately followed by the civil war, 1917-1921. It was under these conditions that a decree on illiteracy was made on December 26, 1919, and immediately followed by the creation in June 1920, of All-Russian Extraordinary Commission for the Eradication of Illiteracy. This made it possible for "all illiterates aged eight to fifty to study, empowering local organs ... to draft literate citizens to teach, and making it a criminal offence to refuse to teach or study." (14) This meant massive national adult literacy campaigns and involvement by workers, peasant farmers, soldiers and party functionaries. After the civil war, the Russian Communist Party in 1930, directed for

14. Ben Eklof, "Russian Literacy Campaigns" in R.F. Arnove and H.J. Graff, NATIONAL LITERACY CAMPAIGNS", New York: Plenum Press, 1987, p.131.

complete eradication of illiteracy and the provision of universal primary education. The adult literacy programme was integrated in the Russian Five-Year Development Plans. Thus between 1917 and 1939 over 81 per cent of the adult population could read, write and do simple arithmetic. "There is good reason to conclude that in twenty-two years (1917-39), the Soviet Union had accomplished what it took Britain, France and Germany at least a hundred years to do". (15) The Chinese Revolution that came to its climax in 1949, witnessed the upsurge of adult education with the founding of the Chinese Red Army in the 1920s. Hence, H.S. Bhola in his book *CAMPAIGNING FOR LITERACY*, was able to report, in 1982, that "China's efforts in anti-illiteracy are clearly the greatest experiment in mass education in the history of the world" and that China has "become a nearly literate society". (16) Cuba eradicated illiteracy in less than one year, 1961, when it carried out its national literacy campaign soon after the Cuban Revolution of 1959. This was possible due to Cuban total mobilization for the eradication of illiteracy in which 250,000 adult literacy teachers, including 100,000 young people, who were involved in full mobilization, organization and commitment in their "battle" against adult illiteracy. In eight months, over one million Cubans became literate by reducing the illiteracy rate from 25 per cent to 3.9 per cent. Nicaragua carried out its national literacy crusade in 1980, again as a result of the Sandinistan Revolution of 1979. The Nicaraguan adult literacy crude was "education for socialism" - that is, schooling, media, and mass campaigns to prepare people for new roles and behaviours and outlooks - but education within socialism". (17) Hence, within one year, the Sandinistan Government reduced the illiteracy rate from 51 per cent to 12.9 per cent in a revolutionary and civil war environment.

Tanzania, has however, achieved a literacy rate of 90.4 per cent, in a non-blood and non-civil war environment, in nearly twenty

15. Ben Eklof, *ibid.*, p.141.

16. *Ibid.*, p.167.

17. R.F., "The 1980 Nicaraguan National Literacy Crusade" ... *ibid.*, p.271.

years from 1967 to 1986, under the revolutionary ideology of "ujamaa" and its doctrine of "self-reliance". The massive "war" against illiteracy in Tanzania was a protracted people's "war" led by the Tanzanian adult educator and philosopher, Julius Kambarage Nyerere. Given the fact that Tanzania is a poor country, in terms of capital resources and trained manpower as well as physical facilities, the reduction of illiteracy rate from 69 per cent in 1967 to 9.6 per cent in 1986 represents a massive achievement for anyone to emulate. Table 24, by Suleman Sumra and Yosiah Bwatwa, gives a summary of the tremendous achievement Tanzania has made in the last twenty years of massive drive towards elimination of illiteracy.

TABLE 24

LITERACY RATES IN TANZANIA 1967-1986

Year	Percentage of illiterates		
	Male	Female	Total
1967	56	80	69
1975	34	44	39
1977	21	33	27
1981	15	27	21
1983	10	21	15
1986	7.1	12	9.6

SOURCE: The Alberta Journal of Educational Research, Vol. XXXIV, No.3, September, 1988, p.264.

The Tanzanian adult education massive programme, from 1967 to 1986, is both a brainchild of the Arusha Declaration as it is of its charismatic leader and philosopher Nyerere. In Augst 1967, the Dar es Salaam University College TANU Youth League Branch organised a seminar, "The ARUSHA DECLARATION TEACH-IN" for bringing more understanding to the meaning of the Arusha Declaration and promoting a continuing debate on certain of the more controversial aspects". Several speakers from the Party cadres gave their views on certain aspects of the Arusha Declaration. The TANU President, J.K. Nyerere, made the opening speech in which, inter alia, he stated:

"The Arusha Declaration is a declaration of intent; no more than that. It states the goals towards which TANU will be leading the people of Tanzania, and it indicates the direction of development ... The Declaration is the beginning, not the end, of a very long and probably extremely hard struggle ... The Declaration is first of all a reaffirmation of the fact that we are Tanzanians and wish to remain Tanzanians as we develop." (18).

He further on stated:

"The Arusha Declaration is also a commitment to a particular quality of life. It is based on the assumption of human equality, on the belief that it is wrong for one man to dominate or to exploit another, and on the knowledge that every individual hopes to live in society as a free man able to lead a decent life in conditions of peace with his neighbours. The document is, in other words, man-centred.

Inherent in the Arusha Declaration, therefore, is a rejection of the concept of national grandeur as distinct from the well being of its citizens, and a rejection too of material wealth for its own sake. It is a commitment to the belief that there are more important things in life than the amassing of riches, and that if the pursuit of wealth clashes with things like human dignity and social equality, then the latter will be given priority.

For in a Tanzania which is implementing the Arusha Declaration, the purpose of all social, economic and political activity must be man - the citizens, and all the citizens, of this country. The creation of wealth is a good thing and something which we shall have to increase. But it will cease to be good the moment wealth ceases to serve man and begins to be served by man." (19)

Briefly, Nyerere, explained and insisted that the Arusha Declaration (socialism and self-reliance) is:

- (a) "A declaration of intent, that is, "a general outline" in the building of "a socialist state, a self-reliant state, [and] a developed state"
- (b) "A reaffirmation of the fact Tanzanians wish to remain Tanzanians we start from a full acceptance of our African-ness and a belief that in our past there is very much which is useful for our future".

18. Nyerere, UJAMAA - ESSAYS ON SOCIALISM, op.cit., p.91.

19. Nyerere, ibid., p.92.

- (c) "A commitment to a particular quality of life".
- (d) An integrated programme of action based on linked principles".
- (e) "Socialism is an application to economic and social life of the doctrine of human equality" ... that is, "the essence of socialism is the practical acceptance of human equality".
- (f) "The doctrine of self-reliance does not imply isolationism either politically or economically".
- (g) "The Arusha Declaration lays down a policy of revolution by evolution"
- (h) "The future lies in the development of our agriculture, and in the development of our rural areas", that is, the development of Tanzania has to depend on its people and on its land - the basis of an agrarian revolution. (20)

The policy paper, "EDUCATION FOR SELF-RELIANCE " in March 1967, was an interpretation of the Arusha Declaration in terms of the formal school educational system; while the policy paper in September 1967, "SOCIALISM AND RURAL DEVELOPMENT" was its interpretation in terms of socio-economic agricultural development i.e. in the need for re-organizing the rural life by improved agricultural production and productivity in a social and viable environment and the provision of education, health and water facilities. The policy directive "ELIMU HAINA MWISHO/EDUCATION HAS NO END" in December 1970 was the interpretation of the Arusha Declaration in terms of adult education provision for urban and rural areas. Adult education, then was used as the most practical and powerful vehicle to bring about "revolution by adult education". According to the 1983 DAE evaluation report of the adult education impact, 67 per cent of the adult respondents agreed that adult education had helped them to gain skills of reading, writing and arithmetic; and that by using those skills, they could read books

and various newspapers. Another 64 per cent of the adult respondents stated that they wished to continue to educate themselves "to higher stages of adult education" in various ways including "through reading books and newspapers." (21) Similarly, 97 per cent of the adult respondents stated that they now eat a balanced diet i.e. three varieties of food e.g. carbohydrates, fats and proteins in their families as a result of the various adult education programmes. The author, confirms this change of food habits and customs from the people of his tribe, the Wahaya, who now eat eggs and chicken meat which were almost taboos twenty-five or thirty years ago in Kagera Region of north-western Tanzania as he has earlier stated.

In conclusion, therefore, adult education in Tanzania, has been used as a vehicle for effective "ujamma" revolution in the 1970s and 1980s with a highly politicized and literate masses, though less economically prosperous yet highly motivated educationally, through the political will of Nyerere; TANU Party (now CCM) and the bureaucracy of the Tanzanian Government.

The author is fully in agreement with Z.M. Ngoitiam's conclusions and observations. He states:-

"The mobilization of people and institutions, both educational and non-education, in national mass adult education campaigns has strengthened social cohesion and mutual understanding between the partially educated and the highly educated; between the schooled and the unschooled; and between the farmer and the office worker. This, in turn, has unlocked people's motivation to wish to apply what they learn to practical realities of life and so fulfil their needs. However, this has not always been easy or possible. There have been some problems to which both the government and the party have not been able to provide answers. For instance, while adult education has enabled a peasant farmer to work harder using fertilizers and other modern agricultural techniques, it has not been easy or possible to provide good prices for his agricultural products. Likewise, while parents have been educated to understand the importance of sending their children to school they have not been happy to see those children go back to the villages after seven years of schooling. Every parent has wanted to see his children get higher and better education and employment." (22)

21. DAE 1983 (A.S. Kamwela), op.cit., p.22-23.

22. Z.M. Ngoitiam, op.cit., p.480.

CHAPTER 8 - REFERENCES

ADULT EDUCATION AS A CRUCIAL FACTOR IN THE
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CHAPTER 8 - APPENDIX 1NOTESYUSUFU SELEMANI SELF-PERCEPTION AFTER BECOMING
LITERATE IN TANZANIA IN 1975

It has become quite normal for education officers and researchers to evaluate the quantitative and - even more surprisingly - the qualitative impacts of achieving literacy for the individual. Often enough these studies result in a presentation of should- and if-sentences - reflecting the sociopolitical background of the "makers". Yusuf O. Kassam (1975), a Senior Lecturer for Adult Education at University of Dar es Salaam, avoided this trap in his study "Illiterate No More: The Voices of New Literates from Tanzania." He documents his dialogues with new literates (8) who according to Yusuf Kassam, after participating in the literacy process, give their "own thinking, their own feelings, their own vision and their own perceptions about the changes that may have occurred in themselves and in their situation". One of the participants in the dialogues was Yusufu Selemani. He had been a worker at the Tanganyika Coffee Curing Company Ltd. in Moshi since 1967. In 1975 he joined literacy classes. He was 38 years old, married and had five children who went to school in Moshi. Here below Yusufu Selemani states his own perception after attaining literacy from Yusuf Kassam's interview (1975).

Yusufu Selemani

"I was made to work like a plough

General self-perceptions about being literate

Ever since I was employed to work at this factory, I used to face burdensome problems. Because of my illiteracy, whenever I was asked to carry a bag of coffee, my supervisor had to accompany me to the store to make sure that I deposited a bag of coffee of a particular

grade in the appropriate storage places. The quality of coffee has many grades, as for example, AA, A, PB, etc., and each grade of coffee throughout its various stages of processing must be stored in the appropriate places which are all numbered - 12M, 24C, 15K, and so on. Now that I have become literate, I can do this job all by myself without being physically escorted by my supervisor. How can you as an adult and father of children tolerate being treated like a child - 'go there, take this, bring that' - all under close physical supervision? But now I can even detect mistakes made in the storage exercise and point them out to the supervisor.

I can now read all the letters I receive from my relatives and friends and I am able to reply them. I can without anyone's help send some money home. Previously I had to beg and implore someone to help me write letters for me to my wife and send her some money whenever she went home. In that process all my secrets were exposed. It is also possible that the person who writes letters for you to your wife can write a lot of rubbish and you don't know about it.

Literacy has opened our eyes and it has done us such a lot of good that I now believe that if anyone refuses to become literate he should be dismissed from his job. I now realize that when I was illiterate I was made to work like a plough being dragged by a cow and that was a humiliating experience. It was like a blind man being led by one who can see.

The benefits of literacy are innumerable. Now that I have become literate I feel that before I was carrying a small lantern but now a pressure lamp has been brought to me. I can now see much better. I can now hold a pen and sign my own name instead of using fingerprint. For all this I am very grateful. If a man is not grateful for such great changes as a result of literacy, I don't know for what else can one be more thankful. The nation has remembered that some of its citizens are backward and has consequently tried to help us to move forward. If someone responds by saying, 'Leave me alone, I will reach there myself', he is

mistaken. If a literacy teacher holds your hand and offers to help you to jump over the river you should really be thankful.

Before the literacy classes were started at our factory by the new Tanzanian management, the old foreign management did nothing to alleviate our oppressed state. They maintained our ignorance and it seems to be that they actually took delight in pushing us about like a plough. The truth is that if I start talking about my former oppression and wretchedness, I will not be able to finish talking about it even if I spend a whole day. In short, when I started to work in this factory one of my legs was inside the factory and the other was outside because your employment could be terminated in a most arbitrary fashion and there would be no law to protect or defend you. The manager was the Lord Justice himself: he decided and there was no one who could question him. You could not fight for your rights - if you are told to go, you go. But now I can fight for my rights, and before I take any personal initiative of which I am capable, there is the Party branch at the factory as well as the NUTA branch both of which are very alert and watchful and which can stand up on your behalf. This is one of the fruits of Independence. I am thankful to God. No one can now flout your rights and get away with it. It is not worth looking backwards anymore, life was very tough for us. Now you cannot be dismissed arbitrarily. If a worker makes a mistake, he is advised accordingly. Formerly, if I had felt tired of my job and had decided to quit, nobody would have cared. But now you are counselled by the various organs at the factory. You feel respected and appreciated. Unlike before, the Manager cannot just pass by you without greeting you and sometimes even talking with you. This country now is full of laws. I now feel a more complete human being. It is like being born again and all your rights are explained to you.

As a result of literacy, I now understand the whys and wherefores of things and because I understand I can maintain my own self-respect. If I see a signpost which says 'Don't Pass', I stop and thereby

preserve my self-respect. If I don't obey the instructions I will lose my self-respect. People realize that yesterday and the day before this man used to get his letters written but now he can write them himself. I go to the post office myself and ask for air mail postage stamps. Formerly when I sent some money home in a registered envelope, I used to ask the postal clerk to give me that 'big envelope'. I didn't understand what a registered envelope meant. When the clerk weighed my letter, I used to ask him why he was weighing my letter and not of other people who dropped their letters straight into the mailbox. But now I understand everything.

I know the difference between an ordinary letter and a registered one. People around you notice these changes and they consequently respect you. They say 'he knows'. I must add that now we have been told through our functional literacy programs that it is much safer to send your money by a money order instead of hard cash in a registered envelope. Before, we didn't know about these things.

We thank God for being this opportunity to read and write. Our knowledge and horizon have now expanded. We are now fascinated to learn so many things about which we didn't know anything about. Literacy has broadened my mind. For example, through literacy primers I have now learned the best methods of growing maize on my little plot of land. When I go to an agricultural station and buy orange seedlings, for example, I ask them to tell me the details of how to transplant them on my little shamba. The agricultural officer explains everything to me to my satisfaction. In the old days I felt that such information, instructions and techniques were professed and used by Europeans only. The European was never prepared to educate yhou - he would only order you about. This is the meaning of liberation. We feel liberated. The rope that had been twisted around you has been untied and so naturally you feel happy.

Relationship with family members, fellow workers, and neighbours

My other colleagues in the factory who have also become literate

have now become more helpful and cooperative. When I face any problems, whether at work or at home, they are always willing to help me, for they have been made to understand that Tanzanians should like each other and cooperate with each other. Such a relationship has been brought about through the light of education.

The relationship between me and my children is very different from the kind of relationship I used to have with my father when I was young.

In those days, if I told my father that I wanted to study we would start a quarrel, for he believed that those who got educated merely moved about from one place to another like tourists. He wanted me to build a house and live a settled life. He himself never had the opportunity to learn about better methods of farming. But I tell and encourage my children to be conscientious about learning and I warn them that if they didn't work hard there would be nothing that I would do to help them. I tell them, 'Don't blame me afterwards for your misfortunes and failures in life. Education nowadays is offered to you right at your doorstep and so you should take advantage of it.'

I help my children in their school work. For example, when my 8-year-old child returns from school I always ask him questions: 'What did the teacher teach you today? What did you write today? What did you write?' I don't want my children to suffer the way I suffered by missing schooling during my childhood.

Economic well-being

My economic condition has improved. For example, you are made to understand certain ways and means which you can use to improve yourself economically. You are told that in time to come you will become old and you have your children to take care of. Therefore it is important to save some money every month and put it in a savings account in the bank. I have realized the importance of saving not only for the sake of my children but also for solving my own special

problems as they arise from time to time. Before, there was no one to tell you 'Brother, there is a today and a tomorrow. Even if you have only two shillings to save, save it by keeping it in a savings account.'

My wages have increased as well as a result of becoming literate. I can now exercise my own initiative in my job. When I use my literacy skills in doing my job more efficiently and with greater productivity, my efforts become much more visible to my employers and I am rewarded accordingly.

Motivation for literacy

I had missed the opportunity for schooling during my childhood because the nearest school was 43 miles away. When I grew up, I felt very bitter about that. Those were hard times. But now educational facilities have been brought closer to the people right to the village and workplace. Whatever was far has been pushed nearer to you. And so I was only too happy to take advantage of this great opportunity for learning right here at my factory.

Views about education and knowledge

Before, the word 'education' used to terrify me. When you hear that someone has an education you were led to believe that it was something very difficult and inaccessible. You begin to wonder where did he go and what did he do to get his education. Previously, it never occurred to me that the so-called educated man must have started from scratch too, that is, by acquiring the basic literacy skills first. Instead, you thought that this man was born with education. It was a baffling phenomenon. Education has the aura of some kind of magic.

But now I know that anyone can learn and anyone can get education. I realize that education is a thing that is taught to you and education is development. An educated man is simply one who is made to understand and to know, and that is how we are involved in our

literacy programme. And it is not at all difficult. Education, we thought, was something that was 'there', somewhere far away, We didn't know where that 'there' was but now you are told that it is right there near the river and so you realize that it is quite near.

Practical uses of literacy skills in daily life

Literacy first and foremost enlightens your whole life and all your daily activities whatever they may be. I read all sorts of books and learn many things. And as I have said before, literacy helps me directly in doing my job more competently and intelligently. I read newspapers, especially Uhuru. I buy a copy almost everyday unless I am short of cash. And when that happens I borrow a copy of a newspaper from a friend who has bought it. Sometimes I buy books and read them at home and I also borrow some books from my friends. I thank God.

Further and continuing education

Looking back from where I started and where I find myself now, it is a matter of great achievement and I hope to learn a great deal more. A man of my age who had now learned how to read and write letters is a matter of being thankful to God. Our teachers are hard working and have liberated us from ignorance. I thank God for that and I also thank the teachers for their whole-hearted efforts in teaching us."

SOURCE: ADULT EDUCATION AND DEVELOPMENT, DVV: No.11, September, 1978.

PART THREE: THE CONSOLIDATIONARY PERIOD: 1987-2002

CHAPTER 9

**FUTURE NATIONAL POLICIES AND PLANS RELATED
TO ADULT EDUCATION TOWARDS THE YEAR 2002**

INTRODUCTION

This chapter looks at the future trends and perspectives in the development of adult education in Tanzania in the next fifteen years i.e. from 1987 to 2002. It examines the proposed future national policies and plans related to adult education for the 1990s and the twenty-first century in terms of the following already declared national policies and plans:-

- (a) The future CCM Policies and Directives on Adult Education.
- (b) The future Tanzania Government Plans on Adult Education.
- (c) The future DAE Long Term Perspective Plan: 1982-2000.
- (d) The future of NGOs in the development of adult education in Tanzania: 1985-2002.

The author asserts that by examining past performance and future forecasts, in terms of objectives and plans, one can make inferences, deductions and predictions on the development of adult education in Tanzania in the next two decades. Obviously, these are mere future trends and perspectives. Their realization will depend on many other factors, in particular, the performance of the national economy. However objectives and plans charted now may help us to predict success or failure in the implementation process.

1. FUTURE CCM POLICIES AND DIRECTIVES ON ADULT EDUCATION: 1987-2002

A. THE NEC FIVE-YEAR REPORT TO THE THIRD CCM NATIONAL CONFERENCE, NOVEMBER 1982 TO JUNE 1987.

In its 1982-87 five year report, the NEC made two statements on the development of education and adult education. NEC reported to the Third National Conference of CCM, in October, 1987 as follows:

- "(a) The Party deliberated the education policy in line with the 1980 Presidential Commission on Education recommendations; and insisted that basic education is the right of every Tanzanian. Besides, the Party insisted that technical education should be spread fast so as to quicken national development. The Party also decided to relax the Musoma Directive conditions in its bid to implement the 1981 CCM Guidelines and quicken higher education expansion. Militia training in the teacher training colleges and secondary schools were re-enforced.
- (b) And on adult education its development in the country was analysed. The Party gave new directives to the two Governments (United Republic and Zanzibar) to intensify the eradication of illiteracy from Mainland Tanzania and Zanzibar. Besides, the Party directed the post-literacy curriculum to be changed in such a way that rural technology and work skills in various vocations are taught according to various people's environments." (1)
[Translated from Kiswahili by the author]

On the part of the United Republic of Tanzania Government, its implementation during this period (1982-1987) was previously reported to the Party each year. Four documents, in particular, contain the official Government performance reports:-

- (a) TAARIFA YA TUME YA RAIS YA ELIMU, 1982 i.e. Presidential Commission on Education Report (1982).
- (b) EDUCATIONAL SYSTEM IN TANZANIA TOWARDS THE YEAR 2000 i.e. Recommendations of the 1982 Presidential Commission on Education as approved by the Party and Government in 1984.
- (c) TAARIFA YA SERIKALI JUU YA UTEKELEZAJI WA MAAGIZO YA MKUTANO MKUU WA PILI WA OKTOBA, 1982 UWA KIPINDI CHA MIAKA MITANO ILIYOPITA (1982-1987) i.e. Government Report on the implementation of the Second CCM National Conference directives for the period, 1982-1987.

1. TAARIFA YA HALMASHAURI KUU YA TAIFA, NOVEMBA, 1982 HADI JUNI, 1987, Dodoma, CCM, 1987, pp.27-28.

- (d) HOTUBA YA RAIS ALI HASSANI MWINYI, KWENYE MUNTANO MKUU WA TATU WA KAWAIDA WA CCM, 22 OKTOBA, 1987, DODOMA i.e. President Mwinyi's speech to the Third CCM National Conference held in Dodoma from October 22, 1987.

It should be stressed that the above mentioned documents provided both clearly defined objectives, specific plans, implementation procedures and evaluation on the performance results, as evidenced in the national literacy and post literacy tests analysed in previous chapters. Briefly, illiteracy has been reduced from 69 per cent in 1967 to 9.6 per cent in 1986. Definitely, this is a great achievement for a young and poor nation-state of Tanzania. These results reveal CCM political will on one hand and Government complete commitment in the planning and execution of adult education programmes. This tremendous success is attributable to CCM mobilization capacity of the masses in the participation of both the functional literacy and post-literacy programmes. CCM deserves the credit of mobilizing 4,645,566 adult illiterates into adult classes. Of course, the DAE in the Ministry of Education deserves the credit of planning and implementation. It should be noted that there was laxity on the part of CCM in its mobilizing role for adult education in the first half of the 1980s. As a result, attendance dropped and new enrolments of the illiterate population was not forthcoming. It became necessary for the DAE to urge CCM to renew its call on adult education. The DAE requested the Party to mobilize the masses once more for the intensification of the national literacy campaign in 1983.

Accordingly, in 1985, the NEC of CCM gave a new directive to both the United Republic of Tanzania Government and to the Zanzibar Government. Thus, President Ali Hassan Mwinyi made a fresh call in his nationwide speech to the Nation over Radio Tanzania in May 1986. This period has witnessed a new political will, a fresh Government commitment and a fresh masses mobilization and participation drive.

Both CCM and its Government are faced with two crucial questions. Will the remaining 1,666,722 adult illiterates be literate soon and what fresh strategies ought to be employed to get

them to adult classes? Will those 4,645,566 literates enrol into post-literacy classes so as to help them avoid relapse into illiteracy? Judging by the 1983 national post-literacy test only 1,435,690 registered themselves for the test out of 3,122,982 entitled functionally literate adults and only 1,089,505 were expected to be tested. But only 541,859 were tested in November 1986 and 352,025 graduated to stage V. The 1983 and 1986 post literacy test results indicate that a total figure of 633,567 adult learners who have graduated at Stage V and are ready for Stage VI. This then leaves an accumulated figure of 4,011,999 functionally literates who ought to be mobilized to join post literacy classes if relapse into illiteracy is to be avoided. In other words, the 1990s and beyond must aggressively be devoted more and more to post-literacy campaigns. At the same time, there should be no relaxation in the functional literacy drive for complete eradication of illiteracy from the 1,666,722 presently illiterate adult Tanzanians. Although the illiteracy rate has dropped dramatically, it should be remembered that the illiterate population is most likely to increase due to the primary education drop-outs or due to the fact that some of those functional graduates who do not enrol into post-literacy classes, may relapse into illiteracy. It is self-evident to insist that both CCM and its Government have no reason for complacency and relaxation in the next fifteen years beyond 1987. They should pull their socks up and make a fresh national functional and post functional literacy campaign if Tanzania has to remain with its hard worn pride in to the field of adult education in the world.

In fact, the Government, in its third document mentioned above, lists down the following problems facing adult education in Tanzania:

- "(a) Lack of sufficient funds to cope with the ever-expanding requirements of adult education programmes.
- (b) Transport and communication problems, in particular, at the ward, district and regional levels.
- (c) Complacency among the masses and some Party and Government leaders in the adult functional literacy achievements and therefore not putting in fresh and enough effort in both the functional literacy and in the post-literacy campaigns.

- (d) Lack of permanent adult literacy teachers [there are none at all at the present].
 - (e) A small amount of honoraria paid to voluntary adult teachers.
 - (f) Insufficient teaching and learning adult class materials and equipment such as primers, readers, blackboards, exercise books, pencils and chalk." (2)
- [Translated by the author from Kiswahili]

B. THE PARTY DIRECTIVES ON SOCIAL AND ECONOMIC DEVELOPMENT, 1987-1992

This is the first phase, in a three-five year CCM development phase i.e. between 1987 and 2002. One education, the CCM directives from 1987 to 1992 are stated as follows:

"Realizing that education is the foundation of life of a Nation, the Party insists that basic education is the right of every Tanzanian. During this period, therefore, the two Governments should concentrate on the following educational issues:-

- (i) The two Governments [Union and Zanzibar] to ensure that the Party directive on the provision of basic education to every Tanzanian is implemented. In implementing this directive and in the strengthening of Primary Education, the Governments should make sure the inadequacies that have become apparent are rectified e.g. lack of teaching materials, desks and all other furniture; classrooms, teachers houses and even school uniforms.
- (ii) The Governments to carry out the expansion of higher education in accordance with the Party relaxation of the Musoma Directive conditions for entry to University education.
- (iii) The Governments should take steps to establish a third University for Tanzania.
- (iv) The Governments intensify the eradication of illiteracy completely and that post-literacy curriculum should be geared to the provision of rural technology and skills according to the national needs and development.
- (v) The Governments should endeavour to encourage the masses to build, both through self-reliance private secondary schools and day public secondary schools.

2. Taarifa ya Serikali juu ya Utekelezaji wa Maagizo ya Mkutano Mkuu wa Pili wa CCM, Oktoba, 1982, wa ipindi cha Miaka Mitano iliyofuata (1982-1987), Dar es Salaam: Mpigachapa wa Serikali, 1987, uk.66.

- (vi) The Governments should implement the Party National Policy on Child and Youth Education, and in particular, the establishing of pre-school education (ages 3-6).
- (vii) The Government should start special factories/industries for the manufacturing of school equipment and materials to reduce the fast increasing demand.
- (viii) The Governments should strengthen the system of involving masses contributions and participation, both physically and materially, in the improvement of primary education and secondary education as spelt out in the Party policy of Socialism and Self-Reliance." (3)

[Translated from Kiswahili by the author]

Adult education in Tanzania uses all the educational facilities such as classrooms; school furniture, school buildings; school equipment; and of course, school teachers. The strengthening of the school educational system is, in fact, the strengthening of adult education in its totality.

The above directives refer to the CCM medium plan that covers a period of five years (1987-1992). The CCM Party Programme, to be discussed below, covers the long term perspective plan that includes the medium Party Plan described above. Obviously, the long term Party Plan will be examined every five years and modified as national circumstances, experience and actual performance capacity demand.

C. THE CCM PARTY PROGRAMME, 1987-2002

The CCM Party Programme for the period, from 1987 to 2002, i.e. a period of fifteen years ahead, makes two important Party statements. Firstly, it makes a thorough assessment and analysis of the Party and Government national policies and directives and their implementation since independence in 1961 in every sector of the Tanzanian society. On education and national culture the Party Programme makes the following assertions:-

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3. Maelekezo ya Chama Kuhusu Maendeleo ya Uchumi na Jamii Katika Kipindi cha 1987-1992, Dodoma: CCM, 1987, uk. 37-38.

- "(a) Education has always been given top priority in the development of the Nation since independence. This has been so because the goal of education in any society, and especially so, in a society that is building socialism where the goal of education is to build an individual person by providing him with knowledge that increases his power of comprehension of affairs, is that of enabling an individual to build self-confidence in the control of his environment and so enabling him to be self-reliant.

In addition, education enables an individual person for it equips him with ideological and technical knowledge for the correct analysis of his society and the ability to discern the correct and the incorrect ideology. Education, therefore, should aim at teaching different skills to children and adults for imparting socialist ideas in the society.

- (b) In its totality, education has always been regarded and expected to be a vehicle for transmitting values and attitudes towards work, from one generation to the next, which is regarded in socialist societies to be the basis of a socialist society. Since the Arusha Declaration education in our country has been given priority for both mental and physical labour as the basis of human values in the minds of the youth - as the measure of humanity." (4)

[Translated from Kiswahili by the Author]

Of course, those two general principles of education were stated in Nyerere's education policy paper, "EDUCATION FOR SELF-RELIANCE" which appeared in March, 1967. Nyerere's paper, has since then, been the foundation on which all the Tanzanian educational system - for children and adults - has rested. Hence, the CCM Party Programme re-states the basic educational philosophy and principles already in practice in Tanzania.

The CCM Party Programme makes the following statement on the future of adult education in Tanzania (1987-2002):-

"Apart from the Party's new drive from primary education to higher education, the Party shall continue to mobilize the illiterate adults to become literate. The Party congratulates the Government and its various organs which have been involved in the planning and implementation of the national literacy campaign. Over 90 per cent of the adult population is now literate; and this is a major step in the national development strategies. But adult literacy does not end with the

4. Programm ya Chama cha Mapinduzi, 1987 hadr 2002, Dodoma: CCM, 1987, uk.49-50.

acquisition of literacy and numeracy skills. During the next period, evening classes and correspondence courses should be intensified among workers and peasant-corporators in villages, for it is this strategy that provides ample opportunities to the masses to increase and expand their knowledge and skills. The Party will investigate the possibility of opening Workers Colleges and direct the Government accordingly; and the curriculum shall incorporate both principles of production as well as general education." (5)

In summary, the CCM Party Programme states the following directives in the future development of adult education in Tanzania:-

- (1) Intensification of functional literacy and post-literacy campaigns.
- (2) Intensification of evening classes and correspondence courses.
- (3) Opening of Workers Colleges.
- (4) Introduction of child and family planning education in all training institutions and in the whole society as a vital component of the population planning policy.
- (5) Strengthening the teaching of political education in all colleges and institutes of learning through improved political education curricula, proper training of political education teachers; and the creation of political education Inspection Zones by the Party itself for closer supervision and inspection.
- (6) Rural technological skills through FDCs; post-literacy classes and special centres (work-oriented projects).

The above statements are CCM's national policies on adult education in particular and education in general. By the very definition of adult education, it begins at birth and ends at death. It may begin in a formal school and end up in an adult institution or it may begin in an adult functional class and continue through formal and informal education. It is with this broad definition of adult education that the Party has defined its perimeters for the

next fifteen years. CCM will definitely issue directives and guidelines from time to time. Now the Government must act.

2. FUTURE TANZANIA GOVERNMENT PLANS AND ADULT EDUCATION: 1982-2000

A. ADULT EDUCATION IN THE DEVELOPMENT PLANS

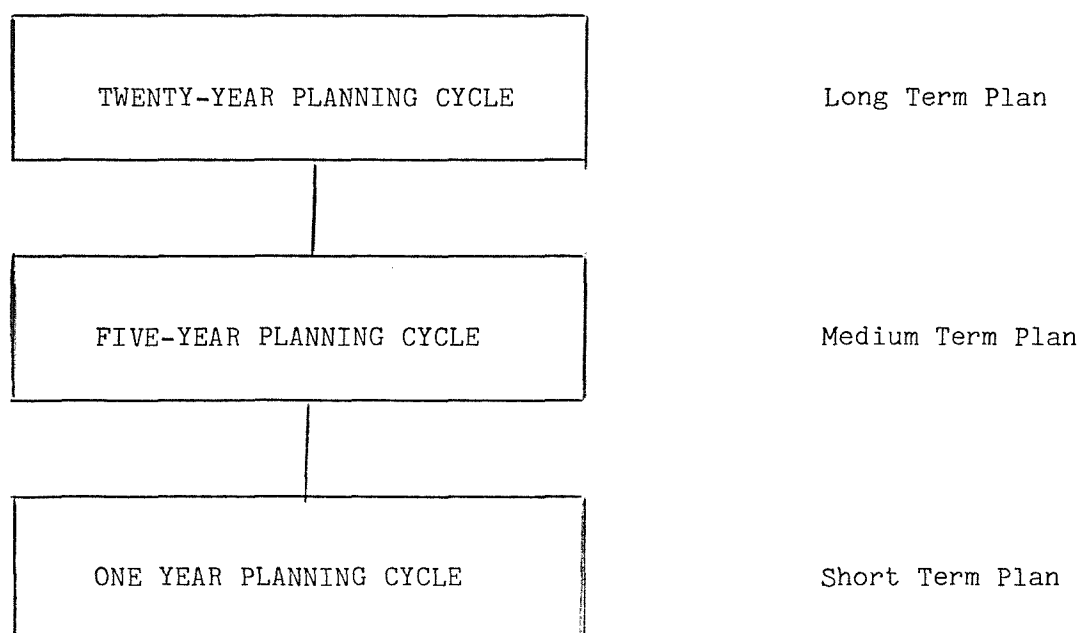
Tanzanian social and economic development is planned. Development planning began immediately after the achievement of complete independence in 1961 as discussed in Chapter 3. There are annual plans, five-year plans and twenty-year plans in a continuum.

It has always been felt in Tanzania that social and economic development ought to go hand in hand. Adult education, is of course, a social service provision but a crucial one for economic development. Though there was the Three Year Development Plan (1961/62 - 1963/64), Tanzanian systematic planning began in 1964.

Tanzania has a three-tier social and economic planning system represented graphically in Diagram 12.

DIAGRAM 12

TANZANIA THREE TIER SOCIAL AND ECONOMIC PLANNING SYSTEM



The first twenty-year planning cycle i.e. the Long Term Perspective Plan was for the period, 1964/65 - 1980/81. It was divided into three-five year Medium Term Plans, namely 1964/65 - 1968/69; 1969/70 - 1973/74 and the final one 1976/77 - 1980/81. Each year had an Annual Short Term Plan running parallel with the annual recurrent expenditure budget. The second twenty-year planning cycle is contained in a small document entitled "LONG TERM PERSPECTIVE PLAN, 1981-2000". The first CCM Party Programme described in the last section tries to fit into the social and economic planning cycles described above so that the Party may be able to perform its role better than ever before. Thus, the second twenty-year plan that was supposed to end in the year 2000 will have to end in 2002 as well so as to be in line with the Party long term programme. In this way, the Party will be able to make long term (20 years) and medium (5 years) plans which will direct Government plans. The long term perspective plan and the medium term plans of the Government, are in principle, required to be approved by the Party National Conference but, in practice, this exercise is carried out by the NEC on behalf of the National Conference. However, the Annual Short Plan is approved by the Union Parliament i.e. "BUNGE". According to paragraph 63(4) of the Union Constitution, "BUNGE" is a Special Committee of the Party National Conference which oversees Government plans and implementation performance on behalf of the Party. "BUNGE" turns Party national policies, as enumerated in the above section on adult education for example, into legislation, and supervises and controls Government execution of the various approved social economic development plans.

Since 1964, adult education has always been included in the social and economic development plans as a package under the political and ministerial responsibility of the Ministry of Education. For instance, in the Long Term Perspective Plan, 1987-2000 a statement on adult education runs as follows:-

"Directives on educational development issued in the past years will be given more practical interpretation than hitherto. The

adult education programme will be geared toward wiping out illiteracy, as well as imparting functional education to elicit people's participation in programmes aimed at improving their socio-economic conditions." (6)

On workers education the Plan states:-

"In view of the importance of worker's education in the country's socio-economic development, the following learning and training programmes will be initiated and consolidated:-

- (a) On-the-job training programmes.
- (b) Higher education outside the University or its organs. In social science subjects where learning is more dependent on books than on equipment, prospective candidates will be aided to pursue their chosen lines of study while continuing with day-to-day activities. The University of Dar es Salaam will arrange for teachers or inspectors, while regional libraries will be equipped with the required literature.
- (c) Technical institutes situated in some towns will give training to workers in the relevant fields after official working hours.

In addition to these programmes, there will be an expansion in the current arrangements, whereby workers are given opportunities to pursue full time advanced studies, both locally and abroad." (7)

The above Government policy statements, though made almost eight years ago are in congruent with those national policies on adult education directed in the CCM medium term plan (1987-1992) and long term perspective plan (1987-2002) because the Government long term perspective plan (1981-2000) was approved by CCM. Any additional national policies are as a result of either changed socio-economic environment or new Party policy direction as deemed necessary by CCM members through its various organs to the CCM National Conference. Thus, the Government Long Term Perspective Plan (1981-2000) reviews the policy of socialism and self-reliance as the basis of socio-economic development planning and implementation.

"The policy of socialism and self-reliance stresses the following:-

-
- 6. LONG TERM PERSPECTIVE PLAN, 1981-2000, Dar es Salaam, Government Printer, 1981, p.23.
 - 7. Long Term Plan, *ibid.*, p.24.

- (a) Participatory decision-making to give people effective voice in matters effecting their socio-economic development.
- (b) Public control over major means of production and exchange (land, financial institutions, industries, big estates, import-export trade, etc.).
- (c) Broad-based rural development, as most Tanzanians live in rural areas. The first step towards this objective has been villagisation, that is, grouping traditionally scattered peasant households into organized settlements. This strategy offered the only quick approach to the provision of basic economic and social services to the majority of our population.
- (d) Self-reliance in national and local development efforts - to the greatest extent possible. We have nonetheless obtained external assistance (finance, expertise, etc.) in the implementation of projects we deemed necessary for self reliant growth in later years.
- (e) Economic growth as essential for improving people's lives.
- (f) Equitable income distribution between workers and peasants as well as between other socio-economic groups." (8)

The general goals and objectives in the 1981-2000 period are stated as follows:

"By the year 2000, the nation intends to achieve the following goals:-

- (a) Increasing the Gross Domestic Product from Shs. 42,334 million (1980 prices) in 1980/81 to Shs. 136,032 million;
- (b) Transformation of the Gross Domestic Product to achieve the structure shown in Part Two (of this booklet);
- (c) Increasing the per capital income from 2,423/- in 1981 to 3,845/- (1980 prices);
- (d) Increasing the life expectancy from the present 47 years to 55 years;
- (e) Attaining greater self-sufficiency in high level manpower requirements in various fields.

The 1981-2000 period will be the consolidation period of the policy of socialism and self reliance with a view to attaining a higher level social equality than is presently the case. The following targets have been set to achieve that end:-

- (a) We shall have made significant progress towards the realization of the objective if, by the year 2000, public sector activities (Ujamaa villages, co-operatives, government institutions and parastatal organizations) will be accounting for over 60 per cent of the Gross Domestic Product. Beginning from the first year of the Long Term Perspective Plan, we shall give adequate emphasis to the compilation of accurate statistics in respect of public and private sector activities. This will enable us to have a clear picture of private vis-a-vis public sector

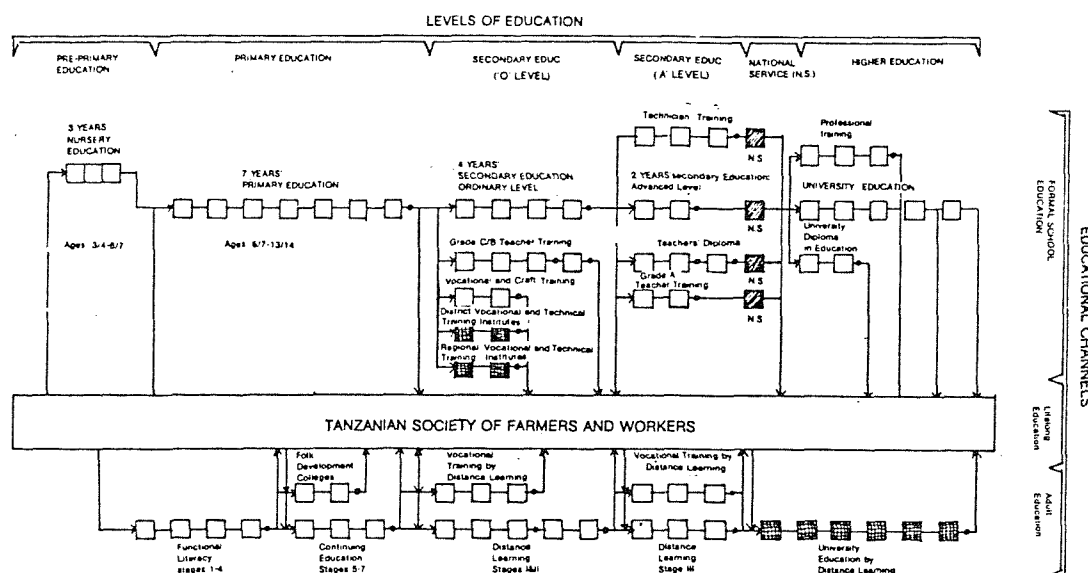
activities and thus develop ways of increasing the latter's contribution to the nation's economy.

- (b) Another indicator of our progress towards socialism and self reliance will be the extent to which the public sector engages in direct production. We shall have made commendable progress towards the socialisation of the economy if the public sector will account for at least 70 per cent of direct production by the year 2000. The attainment of this goal will call for a thorough look at the current state of direct production by the public sector and the evolvement of enhancement strategies. Consequently, before the start of the First Five-Year Plan of the Long Term - Perspective Plan, the Party will give a policy on the role of the Private Sector in a socialist-oriented economy.
- (c) Socialist progress will also depend on increased efficiency in the public sector, as well as the consolidation of the villagisation programme. It is envisaged that by the year 2000 at least 50 per cent of all villages will be fully fledged ujamaa (socialist) villagers. We have at the moment to determine the number of village which can be said to be fully socialist. The criterion for this will be the degree to which a village compares to the standards set by the Party.
- (d) The major thrust for socialist transformation in Zanzibar's rural areas will begin in the First Five Year Plan of the Long Term Perspective Plan." (9)

B. EDUCATIONAL SYSTEM IN TANZANIA TOWARDS THE YEAR 2000

(i) THE EDUCATIONAL STRUCTURE OF TANZANIA

DIAGRAM 13



SOURCE: Educational System in Tanzania Towards the Year 2000, Dar es Salaam: Ministry of Education, 1984, p.18

The above structure of educational system in Tanzania towards the year 2000 is both in line with the Long Term Perspective Plan, 1981-2000; and the recommendations of the 1982 Presidential Commission on Education as approved by the Party and Government in the first half of 1984. Jackson Makwetta, the then Minister of Education and the ex-Chairman of the Presidential Commission on Education in his "preface" to the Ministry of Education document entitled, "EDUCATIONAL SYSTEM IN TANZANIA TOWARDS THE YEAR 2000" states:

"The Commission's report was submitted to the President in February 1982. The government has analysed the implications of each one of the recommendations in the report and consequently resolved to approve or set them aside. Some of the recommendations had to be sent to the National Executive Committee of Chama cha Mapinduzi for analysis and final resolution.

All these decisions have made it possible for the Ministry of Education to prepare for the improved provision of education as we approach the twenty first century. The essential issues considered in these guidelines concern the aims and objectives of education; structure and mode of educational expansion; curriculum development and supply of educational materials; teacher training, employment and remunerations and educational management and administration in the country." (10)

(ii) EDUCATIONAL AIMS AND OBJECTIVES IN TANZANIA

"1.1 Basically, the aims and objectives of education in Tanzania remain the same as outlined by Mwalimu Julius K. Nyerere in his booklet "Education for Self-Reliance", published in 1967. For the purpose of assisting students, teachers and the general public, the government has, in this Chapter, elaborated these aims and objectives of education. These elaborated educational aims and objectives shall form the cornerstones of our educational plans and practices as we approach the twenty first century.

General aims and objectives:

1.2 The general aims and objectives of education in Tanzania are:

- (a) To provide Tanzanians with a proper education, that is, knowledge and understanding, important skills and attitudes appropriate and relevant to the national policies of socialism and self-reliance; science, technology and vocational training in order to make it possible for them:

- (i) to analyse and understand the fundamentals of life and social progress, possible threats and setbacks to survival and designs of strategies for removing those setbacks;
 - (ii) to understand and make the best use of the environment and the country's natural resources, without destroying them, in the struggle for survival and development for the benefit of all;
 - (iii) to Conserve and protect the country's natural heritage for the benefit of future generations.
- (b) To develop, in our people, self confidence and an enquiring mind in order to enable every citizen to make material and moral contribution to the development of society; to search for, accept and respect truth; to carry out scientific investigations, research and make discoveries and inventions; to try out new things, and learn, adopt or adapt acceptable theories and practices from others without prejudice.
- (c) To enable the student to understand a variety of world social systems, especially that of Tanzania with particular regard to:
- (i) wisdom, knowledge, values and attitudes inherited from passing generations;
 - (ii) the importance of preparing Tanzanian Youth to take their places in national service and development in accordance with the principles of socialism and self-reliance;
 - (iii) the importance of participating in, and taking full responsibility either as an individual or as a member of a group, to make fundamental decisions; take part in development work and activities and sharing equitably the products of joint effort;
 - (iv) the ability to make rational judgement on contemporary issues and accept democratically made decisions;
 - (v) the importance of an ability to analyse, propose and effect solutions to problems of development and the overall development of the spirit of being socially responsible;
 - (vi) the importance and values of being a free people, developing and perpetuating positive attitudes to work and social responsibility; human understanding, equality, justice and respect for all persons and

- (vii) the importance, for Tanzanians, to understand each other and cooperate as a people and of their cooperation with other nations in the effort to contribute to development and promote peace among all the people of the world.
- (d) To enable Tanzanians to understand, accept, respect and value their customs and traditions, practices and ethics and to apply these principles in:
 - (i) developing and sustaining the full and free personality, personal integrity and decency, good citizenship and respect for the country's laws in a society which is itself rapidly developing and changing.
 - (ii) developing oneself educationally while taking full part in development activities, manifest in respect for hard work performed to the highest level of proficiency;
 - (iii) enabling every Tanzanian to free himself from all impediments that retard his development mentally, attitudinally, physically, morally and spiritually;
 - (iv) respecting, encouraging and supporting all citizens endowed with special gifts and talents which can be called upon to speed up the process of national development, and maintaining its fame and respectability;
 - (v) giving due recognition and respect to individual differences with regard to their cultural practices, beliefs and daily engagements in society;
 - (vi) recognising and giving due respect to parents, elders and seniors in places of work and elsewhere;
 - (vii) developing the capability for proper use of language, for distinguishing between good and evil and appreciating that which is good or beautiful (aesthetics).
- (e) To prepare young people for work, with emphasis on cooperative work through the provision of professional and technological skills needed in a society like Tanzania, which is heavily dependent on agriculture and industry for its accelerated development." (11)

(iii) AIMS AND OBJECTIVES OF ADULT EDUCATION IN TANZANIA

After stating the general aims of and objectives of education in Tanzania, the education policy document goes on to spell out departmental objectives. Aims and objectives for adult education in Tanzania towards the year 2000, as defined by the Ministry of Education in 1984, are stated as follows:

- "1.8 (a) To help the people to do away with old lifestyles which hindered the development process.
- (b) To provide the people with the basic principles and abilities for self advancement to the best of their abilities.
- (c) To enable the people in every family and village
- (i) to adapt to better ways of life by applying acquired knowledge, skills, scientific and technological methods in making the best use of their environment and increasing productivity;
- (ii) to understand and accept the practical implications of moral and ethical principles, policy of socialism and self-reliance and the benefits of cooperation endeavours.
- (d) To cultivate an awareness in the elite, that they have the important role and responsibility to develop the nation in consonance with their academic and professional abilities." (12)

3. FUTURE DAE LONG TERM PERSPECTIVE PLAN 1982-2000

A. THE PROPOSED PLAN OF ACTION

"2.20 The Universal Primary Education Programme has shown significant results. This has been coupled by successes in the eradication of adult literacy. These successes have led to increased demands for opportunities in further and higher education. These demands are not easily met, because of the inadequate numbers of places in secondary schools and centres for further education. On this basis, therefore:

- (c) The Department of Correspondence Education, under the Institute of Adult Education, will be developed into an autonomous institution;

- (b) The government will establish, in one of the Universities; an Institute of Higher Studies by Distance Learning. This institute will coordinate programmes of higher education by correspondence, radio, television, etc. The other Universities in the country may also establish departments of University studies through teaching at a distance."
(13)

In pursuant of the national Long Term Perspective Plan (1981-2000) objectives on adult education mentioned in section two above, the DAE was obliged to work out a detailed and comprehensive adult education long term perspective plan for the whole country jointly with adult education administrators from the Zanzibar Revolutionary Government. It convened a one week long workshop on adult education from November 4-12, 1981, in Zanzibar to examine, analyse and make recommendations on the future development of adult education in Tanzania for the next twenty years i.e. from 1982 - 2000. The workshop brought together 28 participants from Mainland Tanzania, 13 participants from Tanzania Zanzibar i.e. a total of 41 adults education personnel - administrators, planners, evaluators, book production experts, rural press experts, librarians and so on. Twenty seven papers were presented and discussed. Seventeen papers were prepared and presented by various Government ministries and national institutions. Seven papers were presented by individuals. Three papers presented the administration and management of adult education in other countries - Cuba, Sweden, Canada and Mozambique. As a result of the workshop deliberations, a comprehensive, national long term adult education plan (1982-2000) was drawn up and put together in a thirty-five mimeograph. The Proposal Plan contains major recommendations on the following:

1. Aims and Objectives of Adult Education:-
2. Strategies for achieving aims and objectives:-
3. Adult Education curricula for various major adult education programmes:-

Functional Literacy (Kisomo Chenye Manufaa).

Post-literacy (Kisomo Cha Kujiendeleza).

Folk Development Colleges (Vyuo yva Maendeleo ya Wananchi).

Workers Education (Elimu ya Wafanyakazi).

4. Adult education institutions:-

Institute of Adult Education (IAE).

National Correspondence Institute (NCI).

National Institute for Literacy Research and Evaluation.

5. National Resource Centres for Post-Literacy:-

National Resource Centre for Rural Libraries.

National Resource Centre for Crafts and Rural Technology Development.

National Resource Centre for Agriculture and Home Economics.

National Resource Centre for Literacy Audio-Visual Aids.

National Resource Centre for Disabled Persons.

6. Other major national institutions that cater for adult education:-

The University of Dar es Salaam and all other Universities to be established in the country.

The Tanzania Library Service (TLS).

The Audio-Visual Institute (AVI).

Any other Institutes.

The National Adult Education Association of Tanzania (NAEAT/CHEWATA).

7. Adult Education Committees:-

National Adult Education Committee.

Regional Adult Education Committee.

District Adult Education Committee.

Divisional Adult Education Committee.

Ward Adult Education Committee.

Centre Adult Education Committee.

Class Adult Education Committee.

8. Folk Development Colleges and Special Adult Education Centres:-
 Folk Development Colleges.
 Special Adult Education Centres i.e. for Agriculture, Home Economics and Crafts (carpentry, masonry, metalwork).
9. Workers Education:-
 Academic and Training under the Ministry of Education.
 Workers Participation in Management under the Ministry of Manpower Development.
10. Research and evaluation in adult education:-
 Documentation and Information Centre on adult education.
11. The administrative structure of adult education:-
 - (a) National Level to deal with curriculum development; planning, finance; coordination and design; printing and publishing; Folk Development Colleges and Special Centres; mass media education.
 - (b) Zonal Level to deal with curriculum development and writers workshops; rural press; printing and publishing; seminars and training; film education.
 - (c) Regional Level to deal with special centres; mass media education; logistics and supplies; functional literacy and post-literacy.
 - (d) District Level to deal with logistics and supplies; mass media education; health and home economics; functional literacy and post-literacy; crafts; and agriculture.
 - (e) Divisional, Ward, Centre and Class Levels to deal with all the grassroots adult education activities.

Strong recommendations were made on various crucial aspects of adult education administration, management and coordination. Briefly, some of these recommendations are as follows:

- (i) To run seminars and workshops for leaders and implementation of adult education on how to implement the twenty-year plan.

- (ii) To research thoroughly on the various aspects of the Plan with the view for its effective implementation.
- (iii) Full mobilization and participation of Party, Government, Public and private institutions, religious and individual leaders.
- (iv) To reinstate the post of "Divisional and Ward Adult Education Coordinators" as originally established in 1972 and 1973 whose duties should be to coordinate, manage and administer adult education programmes and operations.
- (v) To raise the status of the present "District and Regional Adult Education Coordinators" to the level of "FUNCTIONAL MANAGERS"
- (vi) The Party itself to be geared to do the following:
 - (a) To create a special organ/section/department that will supervise and monitor the implementation of adult education programmes.
 - (b) To direct each Party mass organization (UWT, JUWATA, VIJANA, WAZAZI, WASHIRIKA) to establish a special adult education department for planning, implementation and evaluation of its adult education programmes.
 - (c) To co-opted adult education coordinators in Party sittings at all levels.
- (vii) To strengthen Workers Education under the Ministry of Education by combining the academic and training roles while the Ministry of Labour and Manpower Development is left with workers participation role only.
- (viii) Parliament to enact a law on the administration, management and coordination of adult education programmes and operations in the country. The law has to state national macro level

and local micro level supporting programmes and responsibilities. The enacted legislation should establish a Board of Adult Education that should be legally empowered to plan, to implement and to evaluate adult education programmes.

- (ix) The Ministry of Education to be re-organized and restructured in such a way as to establish a post posit of a Deputy Minister responsible for adult education; and an academic post for a Commissioner for Adult Education in charge of non-formal education responsible for six adult education departments.

B. THE AIMS AND OBJECTIVES OF ADULT EDUCATION UNDER THE PROPOSED PLAN

(i) AIMS OF ADULT EDUCATION

Under the proposed plan the general aims and objectives of adult education are stated as follows:

- "(1) To enable the masses understand, implement and protect the policy of socialism and self-reliance
- (2) To provide to the masses education, which is their right, at all times and in all places
- (3) To enable the masses shake off outmoded and poor lifestyles by providing them with knowledge, skills and techniques that should prepare them to effectively participate in various political, economic and social activities in the society.

(ii) OBJECTIVES OF ADULT EDUCATION

The proposed plan states the specific aims and objectives of adult education as follows:

- (1) To eradicate illiteracy completely.
- (2) To create permanent literacy and numeracy among the literates and raise their levels of education to the level where they are eager to seek knowledge on their own.
- (3) To build and strengthen a literate environment through rural libraries; rural newspapers; discussion/study groups; film education; radio education; and special centres for home economics, agriculture and crafts.
- (4) To raise the masses ability in oral and written Kiswahili as a communication tool.
- (5) To intensify workers education in order to raise efficiency, productivity, service and inventive spirit for improving work performance.

- (6) To raise the masses ability in science, technical education and technology.
- (7) To educate the youth on the importance and relevance of living in villages by providing them with technical skills, science and rural technology so as to enable them to be self-reliant.
- (8) To run national mass education campaigns on national issues and national calamities and how to alleviate them, e.g. famine, diseases, desertification, aforestation, national census, general election, development plans etc.
- (9) To provide education to women on child care and family education and to provide them with knowledge, technical education, science and technology so as to help enable them to participate more effectively in all development sectors of the society - political, economy and social.
- (10) To provide adult education to disabled persons so as to give them confidence and ability for their full participation in national development." (14)

[Translated from Kiswahili by the author]

Another very important element, and in fact quite a new one, is the Proposed Plan's recommendations on adult education research and evaluation. It makes the following recommendations:-

- "(1) To research, evaluate and assess the impact of adult education economically, socially, culturally and politically.
- (2) To assess methods, techniques, materials, equipment, audio visual aids involved in adult education programmes.
- (3) To research and evaluate costs involved in adult education programmes and compare them with the outcomes or results in educating adults.
- (4) To carry out continuous assessment of adult education programmes.
- (5) To train personnel involved in adult education research and evaluation.
- (6) To produce and to use adult education reports based upon research, evaluation and assessment findings." (15)

[Translated from Kiswahili by the author]

The above mentioned adult education long term proposed plan recommendations are probably in the process of being scrutinized by the Ministry of Education, the Government and the Party. If they could be accepted and implemented within the life-span of the proposed plan, surely, adult education in Tanzania could be quite

14. MPANGO WA ELIMU YA WATU WAZIMA MUDA MREFU 1982-2000 (Mswada wa Awali), Dar Es Salaam: Idara ya Elimu ya Watu Wazima, 1982, uk.

1-2

15. Ibid., uk. 27

different from what it is today. In fact, by inference, the proposed plan falls short of recommending a new ministry of adult education. Given Government budgetary constraints, the existing Ministry of Education may perhaps find it impossible to mobilize the necessary resources - personnel, financial, materials and equipment, and even physical facilities like buildings - for the effective implementation of this quite ambitious plan. The author, however, accepts the proposed plan as an ideal plan for effective planning, mobilization, implementation and evaluation of adult education programmes in Tanzania if the Tanzanian leadership (Party and Government) is quite convinced of the crucial role adult education can play in national development. The importance of adult education has long been accepted so. "The importance of adult education, both for our country and for every individual, cannot be over-emphasized. We are poor and backward ... " (16) so Nyerere stated on December 31, 1969 when declaring 1970 Adult Education Year.

It is the very poverty Nyerere is talking about that casts a shadow over this impressive but mammoth adult education plan for the nineteen nineties and the twenty first century. Its complete implementation would really be even more truer on adult education in Tanzania than now because this could mean creating unique adult education institutions unknown anywhere else in the world. Both political will and bureaucratic responsibility towards adult education in Tanzania is self-evident. Even the CCM national policies and Government plans to effect them point to the positive direction. Yet it is the financial constraints that may hamper this beautiful proposed plan.

C. PROPOSED NEW POST LITERACY CURRICULUM

One major step towards the right direction is being undertaken. A new post-literacy curriculum was designed in 1983 to replace the present curriculum. The present curriculum was designed in 1976 and

16. J.K. Myerere, FREEDOM AND DEVELOPMENT/UHURU NA MAENDELEO, Dar es Salaam: O.U.P. 1973, p.137.

became operational in 1978 when the relevant literature for Stage V became available. The present curriculum is divided into three stages: V, VI and VII. It has eleven subjects and each subject is supposed to have a learner textbook and a teacher's guide. These eleven subjects are divided into three categories. The first category contains four compulsory subjects, i.e., Kiswahili, Mathematics, Political Education and Agriculture. The second category contains subjects for special centres i.e. Crafts, Home Economics and Agriculture. The third and final category contains five optional subjects i.e. Political Economy, History, Geography, Health Education and English. A post-literacy learner is required to enrol in Stage V and work his way up to Stages VI and VII. The DAE has decided to phase out this old curriculum in favour of a new curriculum because an evaluation conducted about the impact of the old curriculum, detected these adult learning difficulties:

- "(a) The curriculum is not work-oriented and thus does not meet the national, community and individual needs.
- (b) The curriculum content is too academic-oriented and subject-centred, it is not learner-centred.
- (c) The curriculum is above the level of understanding of the learners.
- (d) The books used for post-literacy do not show the difference in progress between adult learners in level five and those in level six or seven.
- (e) There is a big gap in level of content between the functional literacy curriculum and the post-literacy curriculum.
- (f) The levels V - VII are confusing and make adults compare their levels with standard V - VII used in the formal educational system." (17)

Briefly, the old curriculum is too difficult for the new graduates in the functional literacy programme. It was hurriedly put up to fill the gap so that those who had graduated in 1975 could not relapse into illiteracy. Ten years of its use have been researched and evaluated. The need to preserve adult literacy "functionality" has been reasserted and adult learning principles re-considered in the designing of the new post-literacy curriculum. One serious issue that beset the old curriculum and may prove a problem to the

17. J.M. Mayoka, "The Revised Post-Literacy Curriculum" in Josef Muller, LEARNING STRATEGIES FOR POST-LITERACY : THE TANZANIAN APPROACH, Bonn: DSE, 1986, p.210 - Document Dok 1389 c/a.

new curriculum is lack of trained post-literacy teachers. Most of the functional voluntary teachers cannot teach the post-literacy because their academic and professional qualifications are too low.

The new curriculum is subject bias-centred; learner-centred and work-oriented-centred. It grades post-literacy learners into three levels of competency i.e. lower levels; intermediate levels; and higher levels. It is divided into three subject biases:

- (a) Crafts i.e. carpentry; masonry; elementary mechanics; electrical installation; leather work; plumbing and painting.
- (b) Agriculture and Animal Husbandry i.e. food and cash crops; forest production; cattle-keeping; goats and sheep rearing; bee-keeping and poultry keeping and so on.
- (c) Home Economics and Health i.e. health education; food and nutrition; mother and childcare; tailoring; pottery; weaving; knitting; gardening; small animals rearing; and poultry keeping.

As the author mentioned earlier on, the issue of a competent and academically qualified post-literacy teachers is quite a big problem threatening the new post-literacy curriculum. Some of the qualities a post-literacy teacher must have are stated as follows:

- "(i) He/she must be a person who is socially accepted by the community in which he/she teaches.
- (ii) Must have enough knowledge of what he/she teaches.
- (iii) Must have self-discipline and must respect adults.
- (iv) Must be smart and hard-working.
- (v) Must be interested in helping adults to learn.
- (vi) Must be a good example to the community in searching for more knowledge and using the newly learned knowledge for self-development.

- (vii) Must praise adults who do better and should not criticise publically adults who do not get right answers. He/she must be able to find a better way of helping them.
- (viii) Must make adults know how they are progressing." (18)

The author makes two recommendations in this area of post-literacy. The DAE will have to press for the strengthening of the Permanent Trainers Teams System that began during the WOALPP but has weakened more recently. Permanent Trainers Teams (see Chapter 6 for formation and composition) have the following responsibilities:-

- "(i) To plan and prepare all the technical and training needs of adult education within their area of responsibility.
- (ii) To establish centres, classes and special centres according to the kind of training offered and to supervise the registration of adult learners.
- (iii) To cooperate with adult education coordinators and various leaders in interviewing and selecting voluntary teachers so that they know suitable teachers to be trained and registered.
- (iv) To train voluntary teachers and to organize refresher-courses for various groups of teachers engaged in teaching adults in different levels of the curriculum.
- (v) To ensure that textbooks and other materials needed are available in every centre. To give advice on the production of books, teaching aids and the application of other Post-Literacy supporting materials, like radio, newspapers, film etc.
- (vi) To organize all kinds of seminars and mass campaigns aimed at educating adults. For instance, seminars, ass campaigns, home economics, crafts, agriculture, political education etc. according to needs of their community.
- (vii) To participate in workers education, in evening classes in cooperation with institutions within their regions and to mobilize and help correspondence education learners.
- (viii) To attend political meetings addressed by leaders elaborating and guiding the masses in the implementation of various economic, political, social and cultural development activities." (19).

18. J.M. Mayoka, *ibid.*, p.217.

19. J.M. Mayoka, *ibid.*, p.219

The training of post-literacy teachers ought to be carried out for a period of at least one month rather than the usual two weeks the DAE provides for their training of these teachers. The success or failure of the future post-literacy programmes depends very much on the competence of post-literacy teachers, both academic and professional qualifications/experience. Secondly, the DAE should press the Government to either employ its own permanent post-literacy teachers or pay them a higher rate of honoraria than the present rates as an inducement or rather incentive.

The author contends that the objective of the new post-literacy curriculum cannot be met if the DAE relies on part-time voluntary teachers. It is both academically and professionally necessary to have a well-trained permanent cadre of post literacy teachers. Too much dependency on primary and secondary school teachers will make the new post literacy programme fail to create the desired permanent impact on the over 4 million new functional literates for whom it is intended to serve and to create a permanent literacy environment in Tanzania. The author recommends that post-literacy teachers ought to be recruited among secondary school leavers who should be given, at least one month's training in a Teacher's College or under the Permanent Trainers' Teams System in FDCs. The training should include adult psychology and the academic content contained in the new post-literacy curriculum core and optional subjects as stated in other chapters earlier.

4. FUTURE ROLE OF NON-GOVERNMENTAL ORGANIZATIONS (NGOS) IN THE DEVELOPMENT OF ADULT EDUCATION IN TANZANIA : 1985-2000

A. THE GENESIS OF NGOS IN TANZANIA

The growth of NGOs that has been witnessed and even exerted their influence and exercised their roles in the developed nations of Western Europe and North America are new development in Tanzania. In fact, to be fair, they are at an embryonic stage of formation and development. The first workshop of Tanzanian NGOs on Literacy and Post-Literacy was held in Morogoro from October 1-12, 1985. The participants represented the following institutions:

1. Directorate of Adult Education - Ministry of Education
2. Department of Education - University of Dar es Salaam
3. Christian Council of Tanzania (CCT)
4. Tanzania Boy Scouts Association (TBSA)
5. Tanzania Girl Guides Association (TGGA)
6. Tanzania National Union of Workers (JUWATA)
7. Community Development Trust Fund of Tanzania (CDTF)
8. Moslem Council of Tanzania (BAKWATA)
9. Family Planning Association of Tanzania (UMATI)
10. National Union of Tanzanian Women (U.W.T.)
11. The Salvation Army
12. Tanzania Red Cross
13. The Institute of Adult Education (IAE)
14. The National Adult Education Association of Tanzania (NAEAT/
CHEWATA)

It should be noted that the DAE, the IAE and the Department of Education are of the University of Dar es Salaam,, in fact, Government departments/organs. It should be noted again that out of 21 participants 11 came from Government departments/organs. The workshop was convened by the DAE. It made five modest recommendations to the Government (the DAE in the ME) as follows:

"The representatives of twelve Tanzanian HGOs who participated in the First Workshop of Non-Government Organization on Literacy which was held at the Norogoro Regional Library from 1-12 October, 1985 made the following recommendations.

- (a) The Workshop commends the government for its decision to bring together NGOs to discuss the crucial issue of literacy and recommends that closer cooperation between the government and NGOs should be maintained in order to establish a common front in the war against illiteracy.
- (b) The Workshop appreciates the efforts made by various NGOs towards literacy work in urban areas and to some extent in rural areas and appeals to all NGOs to intensify their activities in the field of literacy and post-literacy and particularly in the rural areas.
- (c) The Workshop recommends that a permanent secretariat should be set up to foster cooperation in literacy work among Non-Governmental Organization and act as coordination link between the NGOs and the government.

- (d) The Workshop appreciates contributions by NGOs which have education departments within their organization towards literacy and adult education as a whole and appeals to other NGOs to take appropriate measures in establishing education departments within their structures in order to facilitate the coordination of their efforts on literacy.
 - (e) The Workshop recommends that both the government and NGOs, should make special efforts in conducting research and evaluation programmes in order to frequently check and assess the level of development of literacy and post-literacy programmes and determine areas of improvement."
- (20)

A second workshop of Tanzanian NGOs was held in Arusha from March 23-28, 1987 under the auspices of the Tanzania UNESCO National Commission and the DAE of the ME under UNESCO and ICAE financial support. In sponsoring and organizing this NGOs workshop, UNESCO acted in response to a recommendation unanimously adopted by the UNESCO Second Collective Consultation of NGOs on Literacy and on the basis of a feasibility study conducted by ICAE. The Arusha Workshop was an "International Workshop on Non-Governmental Organizations for Post-Literacy in Tanzania." Its Final Report and Recommendations state the aims and objectives as follows:-

"The overriding goal of the Workshop was to link international NGO's potential for co-operation in the field of post-literacy with Tanzania's many and pressing needs in this area and specifically with the objectives of:

enabling interested NGOs to gain firsthand experience of Tanzania's progress and problems in literacy and post literacy,

providing governmental, parastatal, mass and non-governmental bodies in Tanzania an opportunity to understand better the NGOs' role in literacy and post-literacy work, both generally and in the Tanzanian situation,

considering the possibility of evolving a joint Tanzania-NGO's agenda for co-operation on post-literacy in the country, and

developing a co-operation experience among NGOs that may be useful in future actions in this domain.

Thus, while not strictly speaking a kind of "pledging meeting" it was sincerely hoped that the Workshop would open up horizons for concrete co-operation between NGO's and Tanzania's post-literacy efforts." (21)

It was attended by 42 delegates from various NGOs including national, governmental and parastatal organizations. All the NGOs that were at the Morogoro Workshop attended the Arusha Workshop including the following new ones:-

1. Tanzania Episcopal Conference (TEC).
2. World Organization for Former Catholic Students (OMAAEC).
3. Co-operative Union of Tanzania (C.U.T.).
4. Young Womens Christian Association of Tanzania (YWCA).
5. International Federation of Library Association/TLS.

The recommendations of the Arusha International Workshop of the Tanzanian NGOs is attached to this chapter as an Appendix 2 because of the importance the author attaches to the future role of NGOs in Tanzania. In summary, the Arusha Workshop recommendations fall into seven major areas as follows:

1. To arouse world opinion.
2. To motivate Tanzanian NGOs.
3. To provide technical information to Tanzanian adult educators.
4. To improve and extend the maternal infrastructure of post-literacy activities.
5. To strengthen and spread income-generating post-literacy activities.
6. To promote reading.
7. To establish a functional liaison structure enabling inter-NGO co-operation for post-literacy in Tanzania.

The author, in particular, contends that recommendation number five, on the strengthening and spreading income-generating post-

21. FINAL REPORT AND RECOMMENDATIONS, International Workshop of NGOs for Post-Literacy in Tanzania, Arusha Tanzania, 23-28 March, 1987, Dar es Salaam: DAE, ME., 1987, p.1.

literacy activities should be the central point of operations of NGO's in Tanzania since these will strengthen the policy of self-reliance which is one of the greatest principles of the Tanzanian society.. Recommendation No. 5, inter alia, states:-

"NGOs' role should be to provide, on request, needed information (e.g. about credit and loan facilities and procedures), training (to raise the quality of production, and enable income-generated groups to manage themselves completely and know their legal rights), advice (e.g. in carrying out market surveys and evaluation to ensure that projected production meets a real demand) and certain services (e.g. in registering groups as probationary co-operatives). In no case should NGOs replace the initiatives of such groups, or undermine the sense and the reality of empowerment that derives from having taken such initiatives." (22)

B. THE NATIONAL ADULT EDUCATION ASSOCIATION OF TANZANIA (NAEAT): AN EXAMPLE OF A NGO IN TANZANIA*

(i) HISTORICAL BACKGROUND

The NAEAT or "Chama cha Elimu ya Watu Wazima Tanzania", popularly known by its shortened form, "CHEWATA" is the oldest NGO in Tanzania that deals with adult education. It was registered in January 1969 under the Societies Ordinance of the Tanzania Laws. It held its first Founding Conference in November 1969 at the Institute of Adult Education in Dar es Salaam. It is now almost twenty years old. From 1969 to 1981, NAEAT was, basically, an elite adult education association that drew its members from the IAE; Kivukoni College; Cooperative College Moshi, and its sister institution the Cooperative Education Centre; Government civil servants, in particular, from the Departments of Community Development and Cooperative Development; the Directorate of Adult Education staff (Headquarters adult education personnel and almost all Adult Education Coordinators at District and Regional levels). NAEAT has among its founder and later active and famous members individuals such as Nicholas Kuhanga its first National Chairman and later Vice-Chancellor of the University of Dar Es Salaam; Paul Mhaiki, first Director of Adult Education in Tanzania and subsequently Director of

* See Notes at end of Chapter.

IAE, Principal of Kivukoni College and Director of UNESCO's Directorate of Literacy, Adult Education and Education in Rural Areas; Emmanuel Kibira, second Director of Adult Education; Daudi Mwakawago, its second National Chairman who rose to become Principal of Kivukoni College, Minister and National Executive Secretary of TANU; Dr. Pius Ngwaandu, present National Chairman, Minister and formerly Director of IAE; Professor Yusuf Kassum, former Director of IAE and now Director of Programmes at IAC ICAE in Toronto, Canada; and Zakayo Mpogolo, the present Director of Adult Education. It was felt in 1981, therefore, by both its ordinary members, and those top-heavy adult educators-cum-politicians that NAEAT needed a broad-based and grassroots membership and support. At its Fourth Biennial Conference held at Tabora, in November, 1981 a new constitution came into being. Its broad-basedness and its grass-rootedness are reflected in its aims and objectives and its leadership and sittings as contained in the 1981 constitution.

(ii) GOALS AND OBJECTIVES

NAEAT's goals and objectives are stated in its 1981 constitution as follows:-

- "(1) To be a vehicle and a springboard of ideas for the development of adult education in Tanzania.
- (2) To coordinate all adult education tutors/teachers, leaders and all those engaged in adult education.
- (3) To ensure and to continue good cooperation among NAEAT members.
- (4) To be a forum and a place for the exchange of ideas, knowledge, and various strategies for the management and development of adult education.
- (5) To produce, to enhance, and to exchange literature and any other information and materials/documents for the development of adult education.
- (6) To coordinate and cooperate with individual persons, other associations/organizations, Parastatal Organizations and Private Organizations, inside and outside Tanzania in all activities that shall enable NAEAT to implement its goals and objectives.

- (7) To enhance and to intensify its relationship with Government Ministries, Associations/Corporations, and all those persons, inside and outside Tanzania, who are engaged in adult education.
 - (8) To study, to research, to evaluate, and to report on the successes, failures and problems in adult education in the country by using all appropriate methods including conferences, seminars, workshops, symposia, discussion/study groups, training courses, public displays and post-literacy classes." (23)
- [Translated from Kiswahili by the author]

(iii) MEMBERSHIP

NAEAT has four kinds of membership:-

(1) Individual membership:

Any person aged eighteen years and above.
Adult education teachers.
Adult education leaders.

(2) Cooperative membership:

Schools, Colleges, Universities and Institutes.
Government ministries/departments, Local Government and Village Governments.
Public and private/voluntary organizations.
Associations and cooperatives in urban and rural areas.

(3) Associate/Corporate membership:

Non-Tanzanian individual persons or associations including individuals, schools, colleges, universities, institutes; Governmental national, international and non-Government associations/organizations.

(4) Life membership:

Individual persons who have paid Tanzanian shillings 1,500
Institutions, schools, colleges and universities who have
paid T.shs. 5,000

Associate/corporate members who have paid T.shs. 7,000

Honorary life membership awarded free to individual
persons/corporations on the basis of their distinguished
contribution in the furtherance of adult education in
Tanzania that has been recognized by NAEAT. On the basis
of this, Mwalimu J.K. Nyerere, Emmanuel Kobira and Paul
Mhaiki have so far been awarded honorary life membership
by NAEAT.

(iv) LEADERSHIP STRUCTURE

NAEAT leadership structure is modelled on CCM constitution but
makes the area of a ward its lowest operational and leadership organ
in rural and in urban areas instead of the CCM Ten Cell base. Of
course, a ward is a Government administrative area whose boundaries
are known. This is then NAEATs lowest leadership structural organ
termed a branch. Besides, a NAEAT branch can be formed in a
corporation, in an industry, in a company or in an institution. In
a NAEAT branch there are two sittings (a) General Meeting and (b)
Committee. The leadership at the branch level is composed of the
following:

Chairman	Publicity Secretary
Vice-Chairman	Treasurer
Secretary	Six Committee Members

The NAEAT at leadership structure at the branch level is similar to
the district and leadership levels. The difference is at the
national level. While there are two sittings (a) the NAEAT National
Conference and (b) the NAEAT National Committee, similar to the
lower organs, national leadership is composed of the following:-

Patron of the Association

Board of Trustees

Secretary-General

Publicity Secretary General

National Chairman

National Vice-Chairman

Treasurer General

(v) PROGRAMMES AND ACTIVITIES

Since its formation, NAEAT, has been active in adult activities in Tanzania, in Africa and in the world.

- (1) It staged the Third Conference of the African Adult Education Association in 1971 (which has now changed its name to the African Association for Literacy and Adult Education - AALAE) from April 19-24, 1971 at the University of Dar es Salaam. The theme of the conference was a popular one: "ADULT EDUCATION AND NATIONAL DEVELOPMENT" whose key papers included:-

Adult Education and National Development.

Adult Education and Social Change.

Adult Education and Political Development.

Out-of-School Education for Rural Development.

Two Opening Speeches by D.N. Mwakawago - NAEAT National Chairman and R.M. Kawawa - Second Vice-President of the United Republic of Tanzania on the conference theme.

The importance of adult education in national development of Tanzania was vividly re-asserted by R.M. Kawawa as follows:

"But what does it mean to talk of people developing? One could talk for a long time about this, yet in essence what we mean is very simple. It means widening the mental horizons of the people so that they can exert greater control over their own future; it means enabling them to recognise and solve the problems of their daily living in the context of the modern world, with all its accumulated knowledge.

This is more a matter of education, and in particular of adult education, than anything else. This we in Tanzania have recognised. At the end of the Adult Education Year in a broadcast on 31st December, 1970 our President Mwalimu Nyerere

- remind us of this. He said: "Adult Education is something which never stops ... For education is like a big hill which climbs to the skies and gives a view over the surrounding countryside. And all of us can climb at least some of the way up, so that all of us can gradually extend our vision and learn more of the things which affect our lives, or which can be made to help our lives. In fact, we are like the people of olden times who used to climb the nearby hill - or a tree if there was no hill - to see what was passing, or what was approaching them, so as to be ready to welcome the guests, or to protect themselves against invaders. We who live in the twentieth century world in which the activities of all the countries affect all the others, need to go on climbing this hill so as to get away from the danger of floods, to get away from the disease and misery we used to live in, and to take advantage of all mankind's knowledge for our own welfare." (24)

- (2) NAEAT jointly with the IAE staged the First International Conference on Adult Education in 1976 sponsored by ICAE from 23-29 June, 1976, at the University of Dar es Salaam. Once again, the conference theme was the same as that of AAEA in 1971, i.e. "ADULT EDUCATION AND NATIONAL DEVELOPMENT". The 1976 first ICAE conference did two major things. Firstly, it adopted President J.K. Nyerere's opening speech as its "DECLARATION OF DAR ES SALAAM". Secondly, it concluded with a "PLAN OF ACTION ON ADULT EDUCATION".
- (3) NAEAT, in 1975, wrote and published its first publication, a Volume entitled "ADULT EDUCATION AND DEVELOPMENT IN TANZANIA". NAEAT's Volume Two is underway. It also published four other studies and cultural books on some tribes of Tanzania (Zanaki, Sukuma, Nyamwezi na Zaramo) during the same period of 1970 to 1980. It also publishes a "NAEAT NEWSLETTER/BARUA YA CHEWATA" both in Kiswahili and English; and two more books: (a) UZAZI WA MAJIRA NA MALEZI BORA, and (b) KUNGA ZA KISWAHILI.
- (4) It is now embarking on two major adult education programmes. The first one is organising and running its own first national mass education campaign entitled, "MAJI NI UHAI" i.e. "WATER IS LIFE". The second one is a research project on the development of adult education in Tanzania from 1970 to 1985.

- (5) NAEAT is a founder and active member of the African Association for Literacy and Adult Education (AALAE) founded in 1985 with its Headquarters in Nairobi Kenya. AALAE resulted from a merger of the African Adult Education Association founded in 1964 at Kivukoni College in Tanzania and the Afrolit Society founded in Mombasa, Kenya in 1959.
- (6) NAEAT is a founder member of the International Council for Adult Education (ICAE) 1973 which has its headquarters in Toronto, Canada. Both Budd Hall, the Secretary-General of ICAE and Professor Yusuf Kassam, ICAE's Director of Programmes, were among the first active members of NAEAT and they still maintain their strong connections.
- (7) NAEAT is a member of the International Community Education Association (ICEA) which has its headquarters in Britain.
- (8) NAEAT is also a member of the International Workers Education Association (IWEA) which has its headquarters in Geneva, Switzerland.
- (9) NAEAT is the Secretariat of a newly-formed NGO in Tanzania.

(vi) RELATIONSHIP WITH PARTY AND GOVERNMENT

Since its inception in 1969, NAEAT/CHEWATA has maintained a very close and excellent relationship with the top leadership of the Party and the Government. A few examples illustrate the author's assertion. Firstly, the Patron of the association is J.K. Nyerere. He first held that post in his capacity as President of Tanzania, and he is continuing with that post as CCM Chairman. As President of Tanzania, he made CHEWATA get an annual subvention from the DAE in the ME of about 500,000 Tanzania shillings. The Government has seconded several senior personnel from the DAE to CHEWATA on Government service terms of employment (including the author). The Government has provided a Government building and furniture to house

CHEWATA offices in Dar es Salaam. Besides, CHEWATA activities in the regions and districts are manned, mostly, by Adult Education Coordinators either as secretaries or advisers to the CHEWATA elected leadership. In fact, most of them are also elected leaders under CHEWATA constitution in various leadership positions. Presently, the offices of the DAE at the Regional and District levels are used as CHEWATA offices too. This Government relationship will, definitely, continue and grow as both the activities of CHEWATA and the DAE expand and consolidate in the 1990s towards the twenty first century.

Secondly, CHEWATA has excellent relationship with the Party (TANU-CCM) leadership. Daudi Mwakawago, a staunch Party national leader is among the founder members of CHEWATA and its first National Chairman. He is now one of the CHEWATA trustees. His roles in the Party, e.g. former National Executive Secretary of TANU and now Secretary for CCM Party Discipline and Control Commission, has helped CHEWATA in the Party circles. Besides, the CCM Secretary-General, R.M. Kawawa is a staunch active supporter of CHEWATA. In addition, some members of CCM National Executive Committee (NEC), a top Party policy-making body, are members and leaders in CHEWATA. The fact that neither TANU nor CCM has made specific national policies on NGOs LIKE CHEWATA does not, therefore, mean that the role of NGOs is not recognized. On the contrary, indirect influence of CHEWATA through its general conference recommendations to the Party and the Government, has helped the Party in its resolute to enhance adult education in Tanzania particularly in the 1980s. For instance, one Regional CCM Secretary and one Regional Commissioner have been Regional CHEWATA Chairman and Trustee in Arusha Region. As a result, CHEWATA activities, in that region, have attracted Government, Party and private institutions in terms of financial and materials support.

The author believes that this trend of Party, Government and private institutions involvement in NGOs in the field of adult education is most likely to be even much closer as NGOs like CHEWATA

put forward viable adult education programmes and activities in the next two decades. After all, the NGOs are in the formative stages and they promise a firm foundation for voluntarism in putting various programmes and activities forward especially in post literacy work. So far, NGOs in Tanzania have already formed a NGOs National Committee and established a national permanent secretariat, CHEWATA being the national secretariat. All these decisions and actions are a movement towards the right direction. What is now required for the immediate future is to translate ideas into operational activities. What is lacking now is the financial and materials backing; otherwise NGOs in Tanzania have a lot of experience and expertise in the field of adult education work if they really decide to coordinate their resources and cooperate in the implementation of their chief goal, that of filling the gap between what the Government can provide nationally and the various needs of the individual groups in the society.

NOTES

- (1) The author is among the seventeen founder-members of NAEAT in 1969. At that time he was a student at Kivukoni College. The founding Conference was held at the Institute of Adult Education in Dar es Salaam in November 1969. The author later on, from 1977 to 1985 was NAEAT's National Publicity Secretary - a political post within the association next to the Secretary-General after the National Chairman and National Vice-Chairman. The author is now a full time employee, on secondment from the DAE in the ME, as NAEAT's Chief Book Production Officer.
- (2) NAEAT is not a commonly used title in Tanzania. The Kiswahili shortened form of "CHEWATA" is the most popular name of this association, in particular, after the NAEAT 1981 Tabora General Conference which adopted the Kiswahili constitution.

CHAPTER 9 - REFERENCES

FUTURE NATIONAL POLICIES AND PLANS RELATED TO ADULT EDUCATION TOWARDS THE YEAR 2002

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APPENDIX 2

RECOMMENDATIONS OF AN INTERNATIONAL WORKSHOP OF NGOS FOR POST-LITERACY IN TANZANIA, 23-28 MARCH, 1987 : ARUSHA, TANZANIA

Having:

- met at Arusha from 23 through 28 March 1987 under the sponsorship of the Unesco National Commission of Tanzania and with the assistance of Unesco,;
- visited a variety of impressive governmental post-literacy activities in the Arusha and Kilimanjaro Regions, and
- shared information on the literacy-related activities of the Tanzanian Government, the national non-governmental and parastatal sector, and international non-governmental or organisations,

the International Workshop of Non-Governmental Organisations for Post-Literacy in Tanzania:

- a) thanks the Tanzanian authorities, Unesco and the Unesco Collective Consultation of NGOs on Literacy for having made possible this encounter, which has resulted in a genuine process of mutual discovery and joint rededication to the proposition that all Tanzanians must enjoy the human right of acquiring and applying basic education in their daily lives;
- b) notes with great satisfaction that illiteracy has nearly been eliminated in Tanzania;
- c) also notes, however, that despite widespread efforts by Tanzania and international partners, both bi- and multi-lateral, much remains to be done to ensure that each and every Tanzanian remain literate, have access to further education, reading opportunities and other means of building upon basic literacy skills, and be able to apply newly acquired literacy skills for individual and community purposes so as to play a full and enriching role in the economic, social, cultural and civic spheres;
- d) deems that a wide variety of NGOs, both national and international, working singly and particularly together have already contributed significantly to the task of post-literacy in Tanzania, and can and should make a still greater contribution to this important and challenging goal, with the cooperation where possible of Unesco;
- e) urges that highest priority, in post-literacy work, should be given to women and girls;
- f) makes the following unanimous recommendations on NGOs' contribution to post-literacy in Tanzania and inter-NGO cooperation for this purpose.

I. To arouse world opinion:

With the cooperation of the Tanzanian government and national NGOs as well as Unesco, international NGOs should, e.g. through their periodical publications, inform their memberships about the literacy achievements of Tanzania and its needs in the post-literacy phase with a view to stimulating both better knowledge and active solidarity in this regard.

II. To motivate Tanzanian NGOs:

An Annual Prize should be established honouring the most outstanding activity of the year undertaken by national or international NGOs in Tanzania to promote post-literacy. Unesco and its Collective Consultation of NGOs on Literacy should endeavour to obtain even a symbolic endowment, whose interest could finance such a prize, which might be awarded by a jury comprising representatives of the Tanzanian Government (Directorate of Adult Education and Unesco National Commission), the Tanzanian NGOs concerned by post-literacy, and the international NGO(s) having provided the endowment.

III. To provide technical information to Tanzanian adult educators:

Through Unesco, technically competent international NGOs in such fields as adult teaching methods, use of audio-visual techniques, preparation of reading materials for new literates, etc., should be enabled (e.g. by provision of address lists) to furnish Tanzanian adult educators working in governmental, para-statal and non-governmental post-literacy programmes with brochures, booklets, and other means of informing them about new developments in adult education.

IV. To improve and extend the material infrastructure of post-literacy activities:

1. All national and international NGOs are encouraged to provide such equipment as hand tools, cooking utensils and sewing machines both for teaching purposes during post-literacy training and as kits for learners completing their training to take away for cooperative post-literacy productive work. Tools for Self-Reliance, international trade union organizations, OXFAM, ILO and Unicef should be approached in this regard.
2. NGOs should also promote the training of post-literacy learners in the production and maintenance of tools, equipment and machines, in cooperation with the Small Industries Development Organization (SIDO).
3. A national survey should be carried out to determine:
 - the needs for tools and equipment in the NGOs' and governmental post-literacy programmes,
 - the NGOs' own potential for satisfying these needs.

4. The National Coordinating Committee of Tanzania NGOs for Post-Literacy proposed below could serve as a clearing house for matching supply of and demand for tools and equipment, also involving international NGOs.
5. National and international NGOs should cooperate in providing permanent housing for post-literacy workshops, home economics classes and the like, now sheltered in precarious circumstances. The Coordinating Committee for International Voluntary Service (CCIVS) should consider, with its African member bodies and the Organization for All-African Youth and Volunteer Development Service, organizing an international voluntary youth workcamp to (re)build a Tanzanian post-literacy centre of an appropriate kind in 1988.
6. International NGO cooperation should also enhance the material infrastructure of post-literacy activities by:
 - assisting the film education programme by offering to it projectors and films available from national and international NGOs;
 - contributing to radio education through procurement and distribution of radio sets and batteries, and training of listeners in radio repair.
7. Overseas NGOs, national and international, are strongly requested to begin or continue (as appropriate) providing paper, without which large-scale production and dissemination of post-literacy publications would be impossible.
- V. To strengthen and spread income-generating post-literacy activities:
 1. The present economic situation requires that, in cooperation with the Ministry of Education and other government bodies concerned, national and international NGOs should focus joint efforts on income-generating activities that enable new literates to apply their skills in a spirit of genuine self-discovery and self-reliance.
 2. NGOs' role should be to provide, on request, needed information (e.g. about credit and loan facilities and procedures), training (to raise the quality of production, and enable income-generating groups to manage themselves competently and know their legal rights), advice (e.g. in carrying out market surveys and evaluation to ensure that projected production meets a real demand) and certain services (e.g. in registering groups as probationary cooperatives). In no case should NGOs replace the initiatives of such groups, or undermine the sense and the reality of empowerment that derive from having taken such initiatives.
 3. When coordinating efforts and sharing resources into this area, NGOs should:

- attempt to make more rational use of resources already existing in Tanzania at the local, regional or national level, although they are not always known or recognised as resources;
 - keep in mind the general need to strike a balance, in line with the aspirations of income-generating groups, between production of items for sale and economic activities to satisfy basic needs (e.g. nutrition, health, clothing, shelter).
4. A survey of Tanzanian women's income-generating post-literacy projects could be undertaken. The survey would yield lessons for helping groups to increase income, improve marketing techniques, diversify production, increase access to credit and facilitate use of appropriate technology. The survey would be carried out with a participatory methodology. Financing for it could be requested from the Social and Human Sciences Sector (SHS) of Unesco.
 5. A project should be undertaken by national and international NGOs of - or otherwise concerned by - women to promote the post-literacy training of and social support for girl school drop-outs engaging in income-generating activities. A feasibility study on this project is being carried out with relevant national NGOs by the Standing Committee of NGOs in official relations with Unesco (Women's Group) and a request will be made to Unesco for extra-budgetary funding.
 6. National and international NGOs should also muster resources to:
 - assist with the continuing training of trainers involved in post-literacy vocationally oriented adult education designed to lead to self-sustaining income-generation;
 - provide ongoing support to at least some groups of people who, having completed their courses, are attempting to establish themselves as income-generating groups.

VI. To promote reading

- 1 In cooperation with the appropriate governmental agencies, national and international NGOs (including if possible the International Reading Association) should prepare and organize a National Reading Campaign. Of at least one year's duration, the campaign could take place on the U.N. International Literacy Year.
2. Under the National Coordinating Committee of Tanzania NGOs for post-literacy proposed below, periodical and other publications issued in Kiswahili by national NGOs and other bodies and suitable for a newly literate readership should be obtained and catalogued. Funding could be sought for extra printruns of certain of these, to be distributed to the newly literate.

3. In cooperation with the Directorate of Adult Education, national NGOs should regularly disseminate their periodical and other publications to Folk Development Colleges, rural libraries and other widespread post-literacy institutions liable to place such publications at the disposal of new literates.
4. Conversely, the Directorate of Adult Education should regularly distribute through appropriate national NGO networks, rural newspapers and other materials, so as to reach new readerships.
5. Tanzanian NGOs (e.g. service clubs, such as Lions, Rotary, Round Table, etc.) and their international structures should sponsor subscriptions for Folk Development Colleges, rural libraries and other outlets of Mjumbe Wa Unesco (Kiswahili edition of the Unesco Courier).
6. The International Federation of Library Associations and Institutions (IFLA) should consider the possibility of launching and developing "twinning" arrangements between interested libraries/librarians in industrialized countries and those - particularly rural libraries - in Tanzania. IFLA may wish to take up this proposal at its 1987 World Conference in Brighton, United Kingdom.
7. A special inter-NGO project should be undertaken to prepare, publish and ensure the effective distribution of lively reading matter of particular interest to newly literate women. This project could be submitted to Unesco for possible extrabudgetary funding.
8. As concerns specific institutions for promoting reading, national and international NGOs should cooperate with the Directorate of Adult Education as follows:
 - Rural libraries: encourage NGO membership to make them known to the public at large; assist with providing buildings, furniture, etc.; hold fund-raising events; offer librarians continuing training.
 - Rural press: raise funds to buy supplies and spare parts when needed; assist with active dissemination (perhaps on a commission basis); regularly furnish the editors with news of local and national NGO activities.
 - Correspondence education undertaken by the Institute of Adult Education: include relevant NGO publications among the study materials of certain courses; foster and facilitate the organization of correspondence study circles e.g. on NGO premises or in homes of NGO members.
9. Unesco should regularly send to the rural newspapers, and other information organs available to new literates, journalistic material on cultural, scientific and educational themes likely to be of interest and use.

VII. To establish a functional liaison structure enabling inter-NGO cooperation for post-literacy in Tanzania

1. When establishing such a structure, the existence or possible creation or revival of other inter-NGO structures - such as the National Council of Social Welfare Services, possible groups of national women's or youth NGOs, the Unesco Collective Consultation of NGOs on Literacy, the African Association for Literacy and Adult Education, the Women's Group of the Standing Committee of NGOs in official relations with Unesco - should be kept in mind, as of course should the Tanzanian National Unesco Commission.
2. As suggested in the former Minister of Education's opening address to the Workshop, the Ministry should establish a focal point in the Directorate of Adult Education to ensure liaison with NGOs on issues of post-literacy.
3. As an immediate step, a Directory of National NGOs Active in Literacy and Post-Literacy Work should be compiled, published and disseminated. Unesco will be approached to assist.
4. At an extraordinary meeting of Tanzanian NGOs present at the Workshop, the National Coordinating Committee of Tanzanian Non-Governmental Organisations for Post-Literacy was formed.

NGOs and other interested parties may write to:

The Secretary
National Coordinating Committee of
Tanzanian NGOs for Post-Literacy,
c/o National Adult Education Association of Tanzania
PO Box 7484
Dar es Salaam, Tanzania.

5. The pattern emerging in Tanzania - i.e. the holding of an international NGO Workshop for literacy and the creation of a coordinating and liaison structure among concerned NGOs - could be taken into account as a kind of helpful action that could be organized in the framework of:
 - the Unesco Regional Programme for the Eradication of illiteracy in Africa;
 - the upcoming U.N. International Literacy Year.

CHAPTER TEN

CONCLUDING THE STUDY: PAST AND FUTURE TRENDS AND PERSPECTIVES IN ADULT EDUCATION IN TANZANIA

INTRODUCTION

In this concluding chapter, the author attempts to make summaries, conclusions, suggestions and recommendations based on what he has written in the study and his own experiences of the adult provision in Tanzania in relation to the Party political will, Government commitment and the willingness of the people of Tanzania to learn.

1. LESSONS FROM THE TANZANIAN MASS ADULT LITERACY CAMPAIGNS

Basic assumptions and conclusions were made in Chapter 6, section 7 both by Z.J. Mpogolo and by the author on what are considered some of the major lessons Tanzania has learned from the planning and conducting mass adult literacy campaigns. Further assumptions and conclusions are offered here by E.P.R. Mbakile, H.S. Bholi and the author.

E.P.R. Mbakile, a former WOALPP national literacy evaluation specialist and a Deputy National Director of the Mwanza-based NLC, addressing the Sixth Conference of the African Adult Education Association (now AALAE) in Nairobi, in 1978 made the following important concluding remarks which the author believes are also valid today. He stated:-

- "1. The adult education philosophy and its mode of implementation are based upon the national political beliefs concerning human dignity, equality and respect, as well as the recognition of the importance of the quality of the human factor as a crucial force in the socio-economic and political development processes.
2. It is also a philosophy which evolved from the national felt needs to change the pre-independence situations and the determination to eliminate poverty, disease, and ignorance through Socialist reconstruction and self-reliance.

3. It was also the realisation that in order to achieve human dignity and equality it was necessary to counter educational social stratification and in order to safeguard human rights there was need to avoid exploitation of the uneducated by the educated few; hence the efforts to distribute educational services evenly to all citizens.
4. And since national objectives and goals could not be achieved through the formal education system, adult education was seen as a suitable possible alternative, but not complementary or supplementary to the formal education system.
5. The methods and approaches to adult education have been determined by the national political imperative and developmental goals, the country's geographical features and climatic conditions, the composition and occupations of the populations, as well as cultural considerations.

Thus, for example, since the emphasis is on rural development, adult education efforts are directed mainly towards the rural sector. In consideration of national integration and for the purpose of reducing costs, adult education instructional materials and contents are devised, designed and produced in the Swahili language rather than in the over 126 vernaculars. Since agriculture is the mainstay of the country's economy, since issues of environmental health and hygiene including nutrition are related to the quality of the population, and since political education is seen as one of the essential components in the development process, adult education treats all these issues with great concern.

6. The importance of adult education in national development is reflected by the steps taken by the government to streamline and reorganise the administrative structure for its implementation as well as by the massive financial commitments to date.
7. The success of the adult education programmes in Tanzania has also depended, among other things, on public commitment, psychological will and involvement. It is felt that the more the values of adult literacy and adult education get appreciated the more will implementation problems be easily managed." (1)

[Emphasis is by the author]

H.S. Bhola, a former UNESCO literacy evaluation expert at the WOALPP in Mwanza in the late 1960s, makes similar conclusions on the lessons of the Tanzanian mass adult literacy campaigns. He concludes:-

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1. E.P.R. Mbakile in IMPLEMENTATION OF UNESCO RECOMMENDATIONS ON THE DEVELOPMENT OF ADULT EDUCATION, AAEA, Nairobi: Knight and Forster, 1978, p.50-51.

- "1. The very first lesson from the campaign is that even the poorest of countries must eradicate illiteracy in order to achieve development and that they are capable of doing so. The United Republic of Tanzania was seeking socialism and self-reliance and it needed literacy. It did not wait for the economy to take off and for a literate environment to emerge; it used literacy as an instrument to bring this about.
2. The United Republic of Tanzania could declare and implement a mass campaign because it had the political will to do so to produce the needed structures and allocated the needed resources.
3. The Tanzanian mass campaign once again points to the important role of effective leadership in such large-scale transformational actions.
4. The role of the mobilizational agent - in this case TANU [now CCM] - is once again brought home. While the government had established an extensive structure for adult education, it still made use of the party cadres' literacy committees and volunteers to make the campaign a people's campaign." (2)

[Emphasis is by the author]

In summary, the lessons learned from the Tanzanian mass adult literacy campaigns are based on six basic principles:-

- (1) The political and ideological political will of the Party (TANU-CCM) in pronouncing clear adult education national objectives and its willingness and ability in mobilizing the adult masses of Tanzania to enrol and attend various adult education provisions in Tanzania.
- (2) The full commitment of the Government of Tanzania for the provision of resources - personnel, financial, materials and equipments.
- (3) The operative administrative and organizational Government structures i.e. of the DAE and the decentralization of Central Government authority at the regional, district and village levels that enabled the masses have a say in the adult education programmes as a component of the national and regional development plans.

- (4) The pedagogical and methodological combination made by the DAE from the CDD, the Party and some of the findings of the WOALPP Mwanza-based UNDP/UNESCO/Tanzania experimental pilot project.
- (5) The social and cultural cohesion of Tanzania i.e. national unity, the phonetic Kiswahili national language and the eagerness and willingness of the adult population to acquire literacy and numeracy both for their individual and their national development.
- (6) The national literacy support programmes i.e. to both the functional literacy and the post literacy programmes. Table 24, drawn by Z.J. Mpogolo, the Director of Adult Education in Tanzania, illustrates this point quite well.

TABLE 24
LINKAGES BETWEEN LEARNING STRATEGIES IN TANZANIA

Strategy Support by others					
	Rural Newspaper	Rural Library	Radio	Correspondence courses	F.D.C.
Rural Newspaper		Keeps the papers	Repeats articles		Keeps the papers
Rural Library	Writes about library		Programme about libraries	Uses them for reference	Houses libraries
	Rural Newspaper	Rural Library	Radio	Correspondence courses	F.D.C.
Radio	Publishes time-table	Radio discussion groups		Uses radio for publicity of the courses	Uses radio for discussion group
Correspondence Courses	Writes about correspondence courses	Uses library for reference books	Uses radio for reference		Uses correspondence courses for adult learners
F.D.C.	Uses newspaper	Uses library	Uses radio	Learners use correspondence courses	

SOURCE: Z.J. Mpogolo in Josef Muller, Learning Strategies for Post Literacy: The Tanzanian Approach, Bonn: DSE, 1986, p. 165.

- (7) The international resources support factor the Tanzanian Government has positively received over all these years i.e. from 1970 to date in terms of expertise, personnel, financial, equipment and materials to supplement and complement its own massive resources commitment to adult education programmes, in particular, functional literacy, post literacy, radio study campaigns and national correspondence programmes.

2. STEPS TO BE TAKEN FOR IMMEDIATE DEVELOPMENT OF ADULT EDUCATION IN TANZANIA

The author believes that the following steps must be taken now, by the Party, the Government, the Ministry of Education and the DAE if the present level of adult education provision in functional literacy and post literacy is to be sustained and continued.

A. PROPER UTILIZATION OF EXISTING FACILITIES AND INSTITUTIONS

Both the IAE and the NLC have enormous resources, in particular manpower and physical facilities which the author knows are not now properly, effectively and economically utilized. The author is aware that several highly-trained Tanzanian experts in adult education research, evaluation, training and correspondence education have left and even more are leaving both the IAE and the NCL because they are under-utilized or have been mislocated or simply are not given the necessary incentives to motivate them to stay in these institutions. This is also true with the adult education diplomats from the diploma course of the IAE or from the B.A. (Education) course with an adult education component of the University of Dar es Salaam. Most of these adult education diplomats or B.A. (Education) with adult education component are supposed to be posted by the DAE as District and Regional Coordinators of Adult Education or as experts in various adult education programmes. Although the author cannot support his claim statistically, he is quite convinced these adult educators end up in non-adult education jobs, e.g. as District Education Officers and Administrative or Training Officers in other Government ministries,

parastatal corporations and even in private institutions. This in itself is neither wrong nor undesirable if the IAE and the NCL were working effectively and to their full capacity to deliver the goods, in adult education, they were created for. For instance, the author has pinpointed in this study the duplication of effort and the improper use of manpower between various sections of the DAE headquarters in Dar es Salaam and their counterparts in the NLC in Mwanza. This is also true between the IAE and the DAE in the Ministry of Education. Definitely, there is a lot of duplication of manpower and effort in the field of adult education curriculum development while little research is being carried out.

This is an area of grave concern indeed, given the critical stage adult education has now reached in Tanzania and the serious negative economic situation the nation-state is facing. One is, for example, bound to ask himself some basic questions. Why is the IAE embarking on the "second-chance" education for the youth at the expense of the evening class courses which were very popular for the adult masses in the 1960s and 1970s? Why is the IAE and the NLC not carrying out adult education research into such burning issues of adult learners lack of enthusiasm for the enrolment in the post literacy programmes or design and development of economic-generating projects at the grassroots - in villages and towns.

B. RE-EXAMINATION OF THE DAE ADMINISTRATIVE STRUCTURE AND FUNCTIONS:

The author's reflections of organizing and running adult education (literacy, post literacy and workers education) programmes in the 1970s and the 1980s, he discerns some differences. In the 1970s, (even with the decentralization of Government in 1972), the adult educator coordinator at the Centre, Ward, Division, District and Regional level was seriously committed to the implementation and success of adult education programmes at his/her level of operation. He made his weekly and monthly work plan and implemented it with little interference from his/her superiors or distracting him/her in other administrative, developmental or educational assignment apart

from his/her official duties. This was also possible because he/she had means of transport at his/her direct command such as a bicycle, a motor cycle, a landrover vehicle or a cinema van depending on his/her level of operation.

However, a few negative things to the smooth running of adult education programmes have happened, in particular, after 1980. These included:-

- (1) The "pooling" of all Government vehicles under the District/Town Development Director (now District/Town Executive Director) at the District or Town level; and under the Regional Development Director. This meant, in practice, the appointment of a Transport Officer who could assign a vehicle provided for adult education to any other Government activity considered of a more priority. This became a game of chance for the District/Regional Adult Education Coordinator to plan and implement his/her programmes properly and effectively.
- (2) The designation of some Government technical departmental heads as "Functional Managers" in charge of a group of technical units. Adult education lost its original independence in the early 1970s. It was grouped under one Functional Manager, designated as the District or Town or Regional Education Officer. The Adult Education Coordinator at that level became a mere "Desk Officer" who, in principle, had to receive orders from his/her immediate as well as high superiors. Of course, this has reduced the authority and initiative of the Adult Education Coordinator quite considerably; and hence affected effectively and negatively adult education programmes administration, supervision and assessment in the field.
- (3) In 1984, the post of the "Divisional Adult Education Coordinator" was abolished in order to minimize the Government payroll. The effect of this should be measured in terms of (1) and (2) above. The result is lack of close and constant supervision and management of adult education programmes and projects.

- (4) Besides, in 1984, the post of the "Ward Adult Education Coordinator" was also abolished and a new post entitled "Ward Education Coordinator" i.e. the post entailed a combined responsibility for PRIMARY EDUCATION and ADULT EDUCATION in one officer. Worse still, the Ward Education Coordinator is answerable both to the District Education Officer - in charge of administration, transfers and promotion; and the District Adult Education Coordinator with less authority [see (2) above]. The author's field experience, in his various capacities (including that of Assistant Chief Inspector of Education in charge of an Educational Zone) enables him to assert that primary education takes the upper hand over adult education in the daily activities of the Ward Education Coordinator. This trend goes down and affects the Headteacher of the Primary School who is also the Centre Adult Education Coordinator. The author contends that as a result, the Centre Adult Education Coordinator spends less and less time in the formation, organization, management and supervision of adult education classes and voluntary adult teachers apart from the primary school teachers under his/her daily direct control. The author, hence, feels that both functional literacy and post literacy programmes have, and are, suffering dramatically. He is, therefore, making a strong recommendation for the DAE in the Ministry of Education to initiate a dialogue, firstly within the ministry itself; and secondly, within the Union Government so as to rectify these abnormalities immediately. Both the present adult education structure and the duties at each level require an immediate thorough examination and rectification in the light of the above brief analysis and observation.

C. ESTABLISHMENT OF A CADRE OF PERMANENT POST LITERACY TEACHERS:

The importance of this recommendation was stated several times in the study, in particular, the fact that the new post literacy curriculum cannot be thoroughly implemented if there are no permanent, competent and trained teachers. Tanzania now has a lot of secondary school leavers, both at Form IV and Form VI levels, in

the villages and towns who can be selected on their academic competence and their maturity and then be trained in adult education methods and be permanently employed by the DAE probably at the minimum wage level in Tanzania. If this is not done, the author does not visualize how this programme can be implemented under the existing situation.

D. TIMELY PAYMENT OF HONORARIA TO FUNCTIONAL LITERACY VOLUNTARY ADULT TEACHERS:

In spite of the fact that the honoraria payment to functional literacy voluntary teachers (T.60 shillings) who have been doing a fine job for the last twenty years, that money has been irregularly paid to them, in particular, since the re-introduction of Local Government [Serikali za Mitaa] in 1982. Due to either financial mismanagement or simply bureaucratic and administrative delays, this money has not been coming through in time to these adult voluntary teachers scattered all over the country in the villages and towns of Tanzania. They have to wait for their payment from three to six months and sometimes even much longer. As a result, most of them "loose heart" and "abandon" their classes which naturally "die" if a Good Samaritan does not turn up to revive them.

The author recommends that the DAE should revive the original system whereby the cheque was sent directly from the DAE to each District/Town Adult Education Coordinator who made direct payment to these teachers in his/her District or Town. This worked quite well in the early 1970s and it can still work even now.

E. ADULT EDUCATION IN CCM STRUCTURES

In the 1970s, TANU had accommodated adult education representation in its political structures as stated in Chapter 6 by co-opting the District Adult Education Coordinator as a full member of the TANU District Executive Committee which is now equivalent to the CCM Political Committee of the District Executive Committee. It meets at least once a month. It has five functions of which two are relevant to adult education. These are:

- "(1) To provide political leadership within the District.
- (2) To supervise the day to day conduct of the affairs of the Party in the District, subject to the guidance of the District Executive Committee" (3)

Besides, the District Executive Committee meets every three months. Among its major functions related to political leadership and development are the following:-

- "(1) To guide and supervise the building of Socialism and Self-Reliance in the District.
- (2) To supervise the execution in the District of the policy and the resolutions of the Party.
- (4) To provide guidance to all Branch Executive Committees in the District regarding appropriate action and programmes for the consolidation of the Party and the promotion of development in the District.
- (6) To provide guidance and supervision in relation to all development activities; and to deliberate on proposals for the development plans of the District.
- (10) To establish sub-committees as it may deem necessary for the purposes of the better execution of the business of the Party in the District.
- (11) To receive and discuss reports from sub-committee implementation committees of the Party and also the Committees of the District Conference". (4)

The author recommends that the District Adult Education Coordinator be co-opted to the District Executive Committee so that he/she can directly influence vigorous planning, implementation, supervision and evaluation of adult education programmes in the District. In fact, under the appropriate sub-section, there is room for the formation: of a District Party Sub-Committee on Adult Education that could, on behalf of the Party, handle issues such as mass mobilization, mass participation and involvement in the organization and management of adult education programmes and provide political guidance to the relevant Adult Education

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- 3. CCM Constitution, October 1987 (Edition), Dar es Salaam: NPC, p.52.
 - 4. CCM Constitution, *ibid.*, p.48-50.

Committees at the Class, Centre, Ward and District levels. The author contends that this could revolutionize adult education and revive its vigour and enthusiasm of the 1970s in the 1990s and the twenty-first century. Besides, there should be established a section in the relevant department of the CCM Secretariat at the District, Regional and National levels for the supervision, inspection, monitoring and guiding all forms of adult education provision.

F. RE-KINDLING PERMANENT TRAINERS TEAMS

In the Tanzanian situation, the success of adult education campaigns in the 1970s was, among other things, a function of National, Regional, District, Divisional and Ward full coordination of technical departmental officers (experts) of agriculture, health, livestock, forestry, community development, education, natural resources (bees, fisheries, forests), cooperative, culture, youth, women, etc., under the DAE conception of PERMANENT TRAINERS TEAMS by uniting their expertise and working together as a single team for the eradication of illiteracy. This team was also joined by personnel from the National Service Officers, Secondary School teachers and tutors from the Teachers' Colleges and FDCs. This was not a dream but a reality. If it was done in the 1970s with great success, why can it not be revived now? In fact, the author participated in both the Party and the DAE Permanent Trainers Teams. This was one of the best educational methods and developmental strategies by "pooling" together all the available resources (manpower, finance and materials) to achieve the maximum benefits in a shorter time and without unnecessary duplication of resources - for the target is the same and the clientele is the same - for the development of Tanzanians and the nation-state of Tanzania.

G. RE-KINDLING OF VOLUNTARISM IN ADULT EDUCATION WORK

The DAE has to revive the voluntary spirit established in pre-independence and immediate uhuru era by such private organizations, institutions and agencies as the Christian Missions and the Boy Scout and Girl Guide movements. These organizations still exist in

Tanzania. What is needed is professional guidance and involvement in adult education programmes. Besides, there are five CCM Mass Organizations:-

- (a) Umoja wa Wanawake wa Tanzania - UWT - (women).
- (b) Jumuiya ya Vijana Tanzania (Youth League).
- (c) Jumuiya ya Wazazi Tanzania - TAPA - (parents).
- (d) Jumuiya ya Wafanyakazi Tanzania - JUWATA - (workers).
- (e) Jumuiya ya Washirika Tanzania - C.U.T. - (cooperatives).

These CCM Mass Organizations, if they could be properly coordinated and guided, academically and educationally, the author believes the manpower for post literacy curriculum programmes is readily available in the country. What is required is the DAE to make the right move either directly or within the Party and Government structures.

H. THE CREATION OF A ZONAL ADULT EDUCATION STRUCTURE

This exercise should be carried out in line with 4(b) above. Presently, the DAE has a Zonal Press System. This could be a nucleus. After all, the Ministry of Education has already established a Zonal Inspectorate System and a Zonal Maintenance of Schools and Colleges System. Besides, the following programmes could be dealt with more easily and nearer to the masses:-

For Support Programmes - Radio, newspapers (RTD and SHIHATA).

For Permanent Trainers Teams.

For Writers and Editors Workshops - (District, Regional and Zonal).

For Planning and Coordination e.g.

DAE, IAE, Inspectorate, Maintenance - Garage Workshops

For Research and Development in Adult Education.

For better use of FDCs for Training of Adult Teachers.

For better use of Teachers' Colleges for Training Adult Teachers.

For monitoring of NCI correspondence education courses.

For monitoring cooperative education courses.

3. STEPS TO BE TAKEN FOR FUTURE DEVELOPMENT OF ADULT EDUCATION IN TANZANIA

A. VARIETIES OF ADULT EDUCATION PROGRAMMES:

Tanzania provides a large range of adult education programmes and by different providers. The following list, though not exhaustive, gives an indication of the variety of adult education provision:-

(1) Functional literacy	-	ELIMU (DAE).
(2) Post literacy	-	ELIMU (DAE).
(3) Correspondence Education	-	C.U.T., NCI (IAE).
(4) Workers' Education	-	UTUMISHI, JUWATA, ELIMU.
(5) Cooperative Education	-	C.U.T.
(6) Mass Health Education	-	AFYA.
(7) Community Development Education	-	MAENDELEO YA JAMII.
(8) Vocational Education	-	UTUMISHI, UJENZI, FDCs, SIDO.
(9) Agricultural Education	-	MATI.
(10) Political and Ideological Education	-	CCM and its Colleges.
(11) Religious Education	-	
(12) Child Spacing and Family Planning Education	-	UMATI.
(13) Youth Group Education	-	VIJANA; SIDO.
(14) Women Group Education	-	UWT; SIDO, MAENDELEO YA JAMII
(15) Technical Education	-	ELIMU
(16) Higher (Continuing) Education	-	UNIVERSITIES, INSTITUTES, COLLEGES.
(17) Journalism Education		WAZIRI MKUU.
(18) Teacher Education	-	ELIMU.
(19) Financial Banking and Insurance Education	-	IFM, IDM, University of Dar es Salaam.

B. CHOICE OF RATIONAL METHODS FOR ADULT EDUCATION

As the list of adult education programmes indicate (A) above, Tanzania has no single rational choice of both pedagogical and andragogical methods for adult education programmes in Tanzania. The author contends, that Tanzania does not need to do so, and in fact, no other country does so anywhere in the world. Choice of adult methods or strategy for adult teaching and learning depends on

so many factors including educational cultural, professional, economic, social, environmental, political, technological and scientific. For instance, Mainland Tanzania has used the written word through primers, readers and newspapers, and it has supplemented that by the spoken word through Radio Tanzania. However, Tanzania, Zanzibar has utilized, in addition to the above methods, television because it is available there. Both the Christian Missions and the CDD taught traditional literacy, during colonial Tanzania, by the following methods:

- (a) Laubach Method i.e. Each-One-Teach-One Method of Dr. Frank Laubach (1932).
- (b) Sadler Method i.e. the Linguistic-behaviouristic Method by Dr. Wesley (1956).
- (c) Halvorson Method i.e. a blend of psycho-social and linguistic-behaviouristic approaches by Dr. Marian Halvorson (1956).

The East African Literature Bureau prepared the first Tanganyika primer, "TWEENDE TUSOME" in 1949, by a combination of the above methods. On the other hand, the DAE, from 1970 to date, has made a combination of methods, strategies and structures to achieve its mass adult literacy campaigns. The author predicts that in the 1990s and the twenty-first century, Tanzania will have moved, step-by-step, from mass adult methods of the present type to other forms of adult learning-teaching-techniques either to suit the small individual group needs or mass adult needs but of a different kind and of a different stage. For instance, Tanzania is now seriously contemplating the idea of starting an Open University. Hence, the choices to be made will depend on a number of variables Tanzania is to attach to it and the capacity of the economy to provide the essential infrastructure, manpower requirements and the variety of programmes that are intended to be provided. What the author wishes to stress here is a simple fact that adult education in Tanzania has a long way to go in research, experimentation, evaluation and assessment of the methods, strategies and the structures on which future generations will have to build upon and

modify to suit their needs. Presently, Tanzania is employing a variety of methods in adult education such as face-to-face adult classes; residential courses and seminars; correspondence teaching, and radio study groups.

C. LEGISLATION FOR ADULT EDUCATION IN TANZANIA

Presently, there is no legislation on adult education in Tanzania with the exception of Act of Parliament No. 12 of 1975 which established the IAE. Interestingly, however, the Education Act No. 25 of 1978 of the Ministry of Education, does not even mention or deal with adult education at all. All along, the DAE in the Ministry of Education has planned and administered the massive functional literacy, post literacy and FDCs programmes on the Party political will, Government directives and structures from the national level to the class (village and town) level. Under the past and present circumstances, this has worked fairly well. The author argues that these arrangements may not work so well in the future. For example, the 1972 Decentralization of (Central) Government Act, the 1975 Villages and Ujamaa Villages Act and the 1982 Local Government Acts give legal powers and authority to various levels of people in the Tanzanian society. In addition, the 1984 Tanzania Government (Union) Constitution makes Local Government a permanent feature, with its rights and duties, and a level of authority and population it has to administer and serve. Hence, Tanzania has entered a phase where there is no longer a unitary of power, authority and influence flowing automatically from top to bottom. What is emerging now is a diffusion of power, authority and influence. For instance, since 1982, the DAE has no direct control over Ward Education Coordinators let alone Headteachers. These are now under the legal powers of the Ministry of Local Government and Marketing. Besides, the coordinating function of the DAE is accepted nationally, through tradition and practice, since adult education was assigned to it by the President in a ministerial re-organization in 1970. One wonders what legal powers the DAE has to direct such autonomous institutions as the IAE and the University

of Dar es Salaam. How will it operate as Local Government hold to its legal authority in towns, districts and villages? Even now, what real authority has the DAE over the District, Town and Regional Adult Education Coordinators both under the Decentralization of Government and Local Government? How can one department of Government in one ministry of Government coordinate the diversity of adult education programmes which cut across several ministries of Government; parastatal corporations and industries; CCM Mass Organizations; NGOs and other voluntary agencies?

These and many other questions and issues create an urgency, and a justification, for the Tanzania Government to legislate for adult education if all the proposals and recommendations on the future development of adult education - Chapter 9 - have to be planned for and implemented. This is the author's strong conviction. He therefore, recommends that the following points should be considered and included in the adult education legislation he is recommending:-

- (1) The establishment of a Board of Adult Education.
- (2) The division of powers among the various organs, agencies and institutions, both Governmental and NGOs in the organization and execution of a variety of adult education programmes to meet individual and national requirements. This should define roles, duties and functions and rights of the Central Government; Local Government; specialized institutes, colleges and centres in adult education; ministries/departments of the Governments; public and private corporations and industries; voluntary non-government organizations and associations; Universities and Party institutions.
- (3) The financing of adult education programmes.
- (4) International cooperation in adult education.
- (5) Assessment, evaluation, research and development.
- (6) Training and employment of adult education teachers and experts.
- (7) Role and duties of mass communications (radio, national press, television) in adult education.

- (8) Legal status of the present Adult Education Committee System from national to class levels.
- (9) Preparation and production of adult education materials, books and equipment, e.g. recognition of Writers and Editors Workshops; Permanent Trainers Teams.

D. TRAINING OF ADULT EDUCATION PERSONNEL

The fast expanding field of adult education provision in Tanzania, surely, demands a systematic plan of training adult education personnel for the DAE, NLC, IAE, NCI, TLS, AVI, FDCs and the proposed multitude of institutes and centres of adult education and Workers Colleges as stated in Chapter 9.

Those to be trained should include:-

- Book production specialists.
- Researchers and evaluators.
- Printers and book binders.
- Journalists and reporters.
- Adult educators (generalists).
- Visual Aids producers.
- Cinema (film) van operators.
- Documentation and information experts.
- Librarians.
- Computer operators.
- Radio and TV programme producers.
- Adult teachers.
- Curriculum designers and developers.

To start with, the present institutions like the Universities of Dar es Salaam and Morogoro, the IAE, NLC, TLS, AVI, FDCs and the Teachers Colleges, can design training programmes for the above training needs in order to produce generalists and specialists with certificates, diplomas and degrees in adult education. The author does not visualize how the various proposals and recommendations in

Chapter 9 can be implemented without Tanzania utilizing all its internal available institutions and facilities for massive adult education personnel training.

E. TANZANIA AND THE INTERNATIONAL LITERACY DECADE 1990-2000:
THE NEED FOR INTERNATIONAL COOPERATION

In December 1987, the United Nations General Assembly adopted a resolution proclaiming 1990 an INTERNATIONAL LITERACY YEAR (ILY) and invited the UNESCO to assume its international leading role, within the United Nations system, for its preparation and observation. Of course, this was in response to an appeal made by the General Conference of UNESCO in 1985 for the UNO to proclaim 1990 an international literacy year so that its observation by the international community could contribute to greater understanding and awareness of the various aspects of the problem of illiteracy, its gravity in the world (both developed and developing), and to intensify efforts to increase literacy and education for adults and children alike.

The objectives for the ILY approved by the 24th session of the UNESCO General Conference in the autumn of 1987 are as follows:-

- "(i) increasing action by the governments of member states afflicted by illiteracy or functional illiteracy to eliminate these problems, particularly through education in rural areas and urban slums, in favour of women and girls and among populations and groups having special educational problems or needs;
- (ii) increasing public awareness of the scope, nature and implications of illiteracy as well as of the means and conditions for combatting it. In particular, an effort should be made to alert public opinion to the high rate of illiteracy among adult women and its implication for the well-being of their children, the lower rate of school participation among girls than among boys and the association between illiteracy, on the one hand, and poverty, underdevelopment and economic, social and cultural exclusion on the other;
- (iii) increasing popular participation, within and among countries, in efforts to combat illiteracy, particularly through activities of governmental and non-governmental organisations, voluntary associations and community groups;

- (iv) increasing co-operation and solidarity among member states in the struggle against illiteracy;
- (v) increasing co-operation within the United Nations system and, more generally, among all the inter-governmental and non-governmental organisations in the struggle against illiteracy;
- (vi) using International Literacy Year for launching the plan of action for the eradication of illiteracy by the year 2000 and for addressing issues of critical importance to the progress of literacy such as reducing primary-school drop-out rates and establishing post-literacy programmes to prevent relapse into illiteracy." (5)

On September 8, 1988 the new Director-General of UNESCO, Federico Mayor, in his message on the occasion of the annual celebration of the INTERNATIONAL LITERACY DAY had this to say:-

"Ten years on from then we will reach the year 2000. What will be the state of education as the new millenium dawns? Will literacy be on the point of being vanquished or will adult illiterates still be numbered in hundreds of millions? Can we really look forward to that date when an estimated 890 million of our fellow human beings at present cannot even read or write? Will it be possible to talk of scientific literacy or of 'computer literacy' when basic literacy is still out of reach of so many? Over 100 million children of primary school age are not enrolled in school; hundreds of millions of young people are forced to abandon their education before attaining an enduring level of literacy. They will be the adult illiterates of the early twenty-first century unless urgent remedial steps are taken.

This is why International Literacy Year 1990 is absolutely decisive if the international community is to give renewed impetus to the drive to eradicate illiteracy before the end of this century. One of UNESCO's most important tasks is to promote the fundamental human right to education for all without distinction of race, sex, language or religion. It must therefore be at the forefront of the United Nation system's efforts to rid the world of the scourge of illiteracy.

What could International Literacy Year achieve?

This will depend very much upon what the international community and, more particularly, governments and national communities around the world make of this occasion, hence my

5. ADULT EDUCATION AND DEVELOPMENT, DVV, No. 31, September 1988, p.233-234.

message to you today. International Literacy Year represents an unique opportunity to increase public awareness of the scope and danger of the problem of illiteracy, renew commitments, reinvigorate ongoing programmes and launch fresh initiatives for combatting illiteracy. The creation of a literate world is a challenge which calls for urgent, wide ranging action in all walks of society, for each and every one of us has a stake in the outcome of this struggle and can and must contribute to it.

Literacy work does not take place in isolation; it is part and parcel of the overall quest for development and the battle against poverty. Literacy can be a precious component in many forms of training and productive activities. Taught in conjunction with agricultural skills, health and nutritional information, or numerous other subjects, literacy enables learners individually to pursue their education in different fields and constantly to renew and extend their knowledge. It is such individual self-fulfilment that UNESCO has a duty to promote." (6)

Of course, what the United Nations General Assembly, the General Conference of UNESCO and the new Director-General of UNESCO are re-stating are in line with Tanzanian past, present and future national policies as explored in Chapters 1 to 9 of this study, in the field of adult education. What Tanzania badly needs, particularly during its present economic difficulties, is a concerted and continued international support from the United Nations System, UNESCO, NGOs such as ICAE, DVV, AALAE; donor agencies like CIDA, SIDA, DANIDA, NORAD and friendly nations from Eastern and Western Europe and North America. What Tanzania requires most now is in the fields of research and development; printing equipment and materials for its expanding rural press programme; equipment and materials for effective training in FDCs; and transport such as motor vehicles, motor cycles and bicycles as well as simple mass media equipment for recording mass adult participation in the various programmes in the country, in particular, those of functional literacy and post literacy. The author believes that without this kind of international support and cooperation, Tanzania will find it very hard, on its own, to accomplish its ambitious targets as detailed in Chapter 9.

6. Ibid., p.227-229.

4. CONCLUDING REMARKS:

A. A FOCUS ON PRACTICE:

The author has carried out this study on adult education in Tanzania based on Tanzanian focus on practice rather than on theory. The author, like most of his peers and superiors in the field of adult education in Tanzania, has learnt more about adult education through personal involvement. A few examples illustrate this simple fact. The author's first appointment, in April 1970, as DEO(AE) was in Mbinga District of Ruvuma Region in Southern Tanzania. While he was there, his work was faced with a serious problem of legitimacy and acceptance of who had the real authority in mobilizing the masses for enrolment and attendance into adult education classes. In the course of his practice, he discovered that there were two groups of very powerful leaders in the district who had real authority and natural powers over the masses. Firstly, for adult education to succeed in that district, Christian religious leaders, particularly, the "padres" "wachungaji" and "wainjilisti", i.e. the Church Priests, Ministers and Evangelists had a spiritual power that also ultimately had latent power and authority over other community issues such as politics, culture and education. By focusing on practice, the author employed the free service of a network of church facilities and church leadership, both Roman Catholics and Anglicans, to enhance his work. In less than six months three-quarters of the adult illiterate population in the district had actually enrolled and were regularly attending adult education classes because their spiritual leaders encouraged and mobilized them for that purpose. In other words, church pulpits were successfully and effectively used to enhance the Party and Government for waging "war" against illiteracy. The author, again in the same district, for two months could not get adult education classes established in one ward. He decided to spend two weeks in that ward learning who was "the power-broker". He discovered that a cultural "ngoma" group leader in Litui Ward had real natural authority over most of the adult population in that ward. He approached him and requested him to mobilize the adult illiterate population. That cultural ngoma group leader organized a ngoma

traditional dancing tournament in which he instructed ngoma group leaders to sing songs in praise of the Party and Government decision to embark on the eradication of adult illiteracy in Tanzania and in their ward. That single competition, organized as a part of the International Literacy Day on September 8, 1970, did a miracle. A week later, every adult illiterate in that ward enrolled in adult literacy classes.

Another author's example of his focus on practice came to light when he was transferred to Kigoma Region in 1971 as a Regional Adult Education Coordinator. He discovered that there was a strong resistance for adult literacy class enrolment and attendance among illiterate Moslem women and girls in Ujiji area of the Kigoma Town District. By approaching Moslem sheikhs and maalums, the author was able to establish adult literacy classes. The Moslem leaders organized classes and selected women/girls adult teachers while the author trained them and provided the necessary learning-teaching materials such as primers, exercise books, pencils and millboards. In this practical way, the author learned that apart from official leaders in the Party and Government hierarchies and structures, he had to enlist help from other natural and community leaders who had "hidden" legitimacy and authority and power over the adult population in their areas.

However, theory is as crucial as practice. Professor H.S. Bhola axiom, in his book, CAMPAIGNING FOR LITERACY is worth noting, especially in relation to the Tanzanian practice. He states:

"Theory gives us an idea of what literacy has done to individuals identities and collective consciousness in literate societies and compels us to think what it might do in the Third World. Where theory also falters, ideology takes over. Literacy is human right. How dare we question? How dare we not campaign?" (7)

B. DEFINITIONS OF LITERACY AND ADULT EDUCATION

In Tanzania, the theoretical debate on the definition of

7. S.H. Bhola, op.cit., p.35.

literacy and adult education that has engulfed the developed world since the formation of UNESCO in 1946 has never existed among adult practitioners like the author. Tanzania carried out its massive adult literacy campaign out of its ideology and philosophy of ujamaa and self-reliance. Even the less rigorous exercise of defining an illiterate person and the establishment of levels of literacy achievement or competence carried out by the WOALPP Mwanza-based UNESCO/UNDP was necessitated by practitioners in the field who wanted to assess and measure their work. In a sense, at this juncture theory and practice met and played a crucial role in the development of adult education in Tanzania.

As part of his concluding remarks, the author contends that the concept of "literacy" is much deeper than the mere action of the acquisition of skills of writing, reading and computing. He also wants to contend that whatever definitions are attached to the concept of literacy, cannot be separated from the wider concept of "adult education". He believes that both terms are aspects of the same concept. He also insists that "illiteracy" like "ignorance" are relative terms that should always be defined in terms of the level or stage of development of each nation-state and in terms of "knowledge" available and being available among nation-states in the international community for international communication and understanding. However, the author believes that it is important for Tanzania to be aware of the on-going international debate on the definitions of the concept of literacy that sheds light on the wider concept of adult education.

In October 1987, ICAE organized an International Seminar on "Literacy in Industrialized Countries: A Focus on Practice". Its declaration and recommendations are worth noting for Tanzania. The author wants to share the anxieties and findings of three American Professors in two different papers entitled "LITERACY: IN QUEST OF A DEFINITION" by Sam V. Danzat and JoAnn Danzat; and in another paper entitled "LITERACY WHAT DO THE DEFINITIONS TELL US?" by Carman St. John Hunter.

Sam V. Danzat and JoAnn Danzat propose three routes of defining the concept of literacy as follows:

"Route Number One: Literacy defined by its opposite:

- (1) Can a literate person be defined as one who answers positively to the question "Can you read and write?"
- (2) Can literacy be defined as the number of years of school attendance?
- (3) Can literacy be defined in terms of some minimal level of reading achievement as measured by some standardized test?
- (4) Should age be considered in definition of literacy?

Route Number Two: Literacy defined by its properties:

- (1) Literacy has economic value, e.g. job promotions, i.e. it facilitates the economic independence of its possessor.
- (2) Literacy has person-social value, i.e. self-esteem and feelings of adequacy; for self-learning of satisfying skills; for discovering talent; for recreation and for active involvement in society.
- (3) Literacy has political value i.e. access to a variety of viewpoints and arguments related to political policies.

Route Number Three: Literacy: arriving at a definition

- (1) Literacy definitely has a language component, i.e. communicating ideas and influencing environments.
- (2) Literacy is not necessarily an all or none proposition i.e. a degree of competence necessary to deal with everyday situations.
- (3) One major objective of literacy is freedom from social, economic and political impotence." (8)

Carman St. John Hunter also examines options open in the definitions on the concept of literacy by stating that it can be defined by examining three premises:

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8. Sam V. Danzat and JoAnn Danzat [American Professors] "Literacy: in Quest of a Definition" in CONVERGENCE, Vol. X, No.1, 1977, p.38-40.

- (a) The functional skills and functional literacy which defines literacy in terms of acquisition of functional skills of literacy and numeracy. This definition is based "on grade completion" of the formal school system of grading competence but the learning is related to one's daily activities or job-related skills in agriculture or industry.
- (b) The humanistic definitions of literacy which has been in the UNESCO circles for a long time and state that the skills of reading, writing and counting are not an end in themselves but basic tools for that "should lead not only to elementary general knowledge but to training for work, increased productivity, a greater participation in civil life and a better understanding of the surrounding world and should ultimately open the way to basic human culture." (9)
- (c) Social context definitions of literacy where literacy is defined as "the exercised capacity to acquire and exchange information via the written word." (10)

However, his conclusions reveal and emphasize the gravity of arriving at a universal definition of literacy. He states:

"All the three definitions are important, but the third places the other two in a meaning context. The practitioner who defines literacy as a set of skills or as the ability to use skills within work, community or cultural settings is in danger of placing the entire burden of change on the individual adult learner. The people with limited skills become the focus of needed change. When literacy is seen in the context of social realities, on the other hand, then social, political and economic structures are identified as the focus for needed change. Access to knowledge and the power to create and to use social knowledge becomes the crucial issues.

Thus it is important for the practitioner ... to recognize that, in addition to helping adult learners to develop skills they see as necessary and in addition to nurturing the dreams of learners that their literacy will lead to a better life, must recognize the conquering illiteracy means combating the structures based on race, sex and class that keep people illiterate. Literacy will only become recognized as a universal right when it is defined within the complexity of other rights and pursued within a holistic social, political and economic context." (11)

9. CONVENIENCE, ICAE, Vol. XX, No.3-4, 1987, p.25

10. Ibid., p.25.

11. Ibid., p.26.

The author has included, in this chapter, Appendices 3 and 4 which re-assert the "RIGHT TO LEARN" not only in Third World developing nation-states but the issue of "ILLITERACY" in the First World and Second World developed nation-states. The above debate on definitions of the concept of literacy cannot be found by theorists or practitioners alone but by a combined effort, and in particular, through the actual work of waging "war" against illiteracy in all its forms and its widest meaning of the concept among the illiterates in villages and inner-cities and towns.

C. THE IMPORTANCE OF LITERACY AND ADULT EDUCATION

"For literacy is just a tool; it is a means by which we can learn more, more easily. It enables us to read the instructions that come with a bag of fertilizer; it enables us to read about new methods so that we do not have to rely on a teacher being near; it enables us to study our Party policy until we understand it ... education is something that all of us should continue to acquire from the time we are born until the time we die. This is important both for individuals and for our country as a whole. A country whose people do not learn and make use of their knowledge, will stay poor and very backward. The nation will always be in danger of losing its independence to stronger and more educated nations, and the people will always be in danger of being exploited and controlled by others." (12)

[Emphasis is by the author]

It is the author's assertion that this is the very reason why, a poor nation-state like Tanzania, has decided to invest heavily in adult education, because human development is national development. "KISOMO" is Tanzanian's single biggest investment that has attracted Tanzanians and non Tanzanians alike. R.M. Kawawa stresses the importance of adult education as follows:

"I have said that adult education is of paramount importance to national development; it would be more true to say that the two things are inseparable. For true development means the development of people, not of things and therefore national development means the development of the nation's citizens. For a nation is not really developing if dams, roads, factories, or modern farms are built or established while the people of the area are seen as passive receivers of these things, or simply as labourers in the productive enterprises.

12. J.K. Nyerere in ADULT EDUCATION AND DEVELOPMENT IN TANZANIA, Dar es Salaam: NAEAT, 1975, p.6.

This is why national development and colonialism are incompatible. For even in the rare case where a lot of investment is made in a colony, the objective is greater wealth for a few alien individuals and the people of the territory are only regarded as instruments in the creation of that wealth. Therefore, the people themselves do not develop very much; any growth they make is a by-product of the economic expansion instead of being its purpose.

But national independence by itself does not ensure development either: it depends how that independence is used, for a nation is its people. And if the effort of the new country is not directed at the development of its people, then nothing develops - least of all the nation. It is this conviction which lies at the back of Tanzania's policies of socialism and self-reliance. For the meaning of these policies is that the people of this country are the purpose of the nation's activity, as well as the controllers and executives of it. They are at the same time the developers of the nation, and the developing nation - they are creating the development of themselves." (13)

[Emphasis is by the author]

For Tanzania, adult education is a vehicle for a revolutionary change in the process of building a new socialist and democratic society. The following words, written by Nyerere more than twenty years ago, are as important today as when he said them in 1966; and they will still be true in the twenty-first century for Tanzania and for Africa which has the highest illiteracy rate in the world i.e. 56% according to the 1985 UNESCO adult illiteracy statistics. In 1966, Nyerere stated:

"For a revolution has begun in Africa. It is a revolution which we hope to control and channel so that our lives are transformed. It is a revolution with a purpose, and that purpose is the extension to all African citizens of the requirements of human dignity. The task before us is a big and complicated one. In the process we shall have many decisions to make which involve clashes of principle - where we have to choose, let us say, between rapid development and individual freedom, or between efficiency and equality. There is and will be no simple or universal answer to such problems; the choice will have to be made in the light of historical circumstances and the conflicting needs of present and future. The only certain thing is that if we forget any of our principles, even when we are ignoring or breaking them, then we shall have betrayed the purpose of our revolution and Africa will fail to make its proper contribution to the development of mankind.

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13. R.M. Kawawa in ADULT EDUCATION AND NATIONAL DEVELOPMENT AAEA Third Conference, Dar es Salaam: EALB, 1971, p.11-12.

But the opportunity is before us provided we have the courage to seize it. For the choice is not between change or no change; the choice is Africa is between changing or being changed - changing our lives under our own direction, or being changed by the impact of forces outside our control. In Africa there is no stability in stagnation in this twentieth century; stability can only be achieved through maintaining balance during rapid change.

Tanzania has chosen to ride and try to harness the whirlwind which is sweeping through this continent. We know that some human dislocation is inevitable in this process, but we believe that much more would ultimately be involved in doing nothing., For we recognize that to try to maintain the status quo is to try to ignore the world. We prefer to participate in the shaping of our own destiny, and we believe that we have the resolution and the ability to overcome difficulties and build the kind of society we want." (14)

[Emphasis is by the author]

In summary, the author asserts that independent Tanzania has achieved dramatic adult literacy results in a period of only twenty years which the combined colonial rule (German and British) of 76 years could not even attempt to do.

Adult literacy programmes have created firm foundations in the achievement of the following objectives:-

- (1) Literacy as enhancement of popular participation in the social economic and political life.
- (2) Literacy as a springboard for the preservation of oral and written language and culture.
- (3) Literacy for the assumption of socio-political responsibilities at the local and national levels.
- (4) Literacy as an instrument for the acquisition of personal life skills and for national development skills in indigenous and modern technology.

14. J.K. Nyerere, FREEDOM AND UNITY/UHURU NA UMOJA, Dar es Salaam: Oxford University Press, 1966, p.22.

- (5) Literacy as a prime mover and an aspect of national development.

Finally, in this concluding chapter, the author includes President Nyerere's opening speech, Appendix 5, he delivered during the first ICAE International Conference on ADULT EDUCATION AND DEVELOPMENT at the University of Dar es Salaam in June 1976 entitled, "LIBERATED MAN - THE PURPOSE OF DEVELOPMENT" which was unanimously adopted by the Conference as the Declaration of Dar es Salaam. The author believes that adult education is a vehicle for the Liberation of Man in the widest meaning of the concept; and that what Nyerere said thirteen years ago is still valid today. His wisdom will carry Tanzania, and all those nation-states which care for humanity, into the twenty-first century.

D. THE ACHIEVEMENT OF THE STUDY

The author believes he has put on record most of the major issues and activities that have been carried out or are in the process of being implemented in the field of adult education in Tanzania. If this study has raised, and the author hopes so, more questions and issues that it has clarified, then to the author, that is an achievement because both practitioners and theorists in the field of adult education, inside and outside Tanzania, will find this study a starting point for their work for there is more work to be searched, evaluated and written. This study, then, is a provocation to that end.

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APPENDIX 3
THE RIGHT TO LEARN: DECLARATION OF THE FOURTH UNESCO
INTERNATIONAL CONFERENCE ON ADULT EDUCATION
1985, PARIS

Recognition of the right to learn is now more than ever a major challenge for humanity.

The right to learn is:

- the right to read and write;
- the right to question and analyse;
- the right to imagine and create;
- the right to read one's own world and to write history;
- the right to have access to educational resources;
- the right to develop individual and collective skills.

The Paris Conference on Adult Education reaffirms the importance of this right.

The right to learn is not a cultural luxury to be saved for some future date.

It is not a right that will come only after the question of survival has been settled.

It is not the next step to be taken once basic needs have been satisfied.

The right to learn is an indispensable tool for the survival of humanity.

If we want the peoples of the world to be self-sufficient in food production and other essential human needs, they must have the right to learn.

If women and men are to enjoy better health, they must have the right to learn.

If we are to avoid war, we must learn to live in peace, and learn to understand one another.

'Learn' is the key word.

There can be no human development without the right to learn.

There will be no breakthroughs in agriculture and industry, no progress in community health, and, indeed, no change in learning conditions without the right to learn.

Without this right there will be no improvements in the standard of living for workers in our cities and villages.

In short, the right to learn is one of the best contributions we can make to solving the crucial problems of humanity today.

But the right to learn is not only an instrument of economic development; it must be recognized as one of the fundamental rights. The act of learning, lying as it does at the heart of all educational activity, changes human beings from objects at the mercy of events to subjects who create their own history.

It is a fundamental human right whose legitimacy is universal: the right to learn cannot be confined to one section of humanity: it must not be the exclusive privilege of men, or of the industrialized countries, or the wealthy classes, or those young people fortunate enough to receive schooling. The Paris conference calls on all countries to implement this right and to create the necessary conditions for its effective exercise by all, by making available all necessary human and material resources, rethinking education systems along more equitable lines, and, finally, drawing on the resources that have been successfully developed by various communities.

We urge all organizations, both governmental and non-governmental, to work with the United Nations, Unesco and other Specialized Agencies to promote this right on a world scale.

In spite of the great progress in adult education that has been recorded at consecutive Unesco conferences, in Elsinore, Montreal, Tokyo and Paris, the chasm has not narrowed between, on the one hand, the scale and complexity of the problems, and, on the other, the ability of individuals and groups to find appropriate solutions.

The Fourth International Conference on Adult Education, meeting at Unesco Headquarters in March 1985, repeats the appeal made at previous conferences, calling on all countries, despite or indeed because of the scale of contemporary problems, to make a determined and imaginative effort to bring about the intensive and specific development of adult education activities, so that women and men, both individually and collectively, can equip themselves with the educational, cultural, scientific and technological resources necessary for a type of development whose aims, requirements and practical procedures they themselves will have chosen.

This conference recognizes and acclaims the energy and the trends in human relations that women and their organizations have contributed. Their specific experiences and methods are central to the fundamental issues on which the future of humanity depends, such as peace and equality between women and men. This being the case, women's participation is essential in the development of adult education and in plans to bring about a more humane society.

Who will decide what humanity will become in the future? This is the question facing all governments, non-governmental organizations, individuals and groups. This, too, is the question facing the women and men who are working in adult education and who seek to enable all people, ranging from individuals to groups to humanity as a whole, to gain control of themselves and of their own destiny.

SOURCE: FINAL REPORT, Fourth International Conference on Adult Education, Paris, 19-29 March 1985: UNESCO [ED/MD/81], September 1985, p.67-68.

APPENDIX 4

LITERACY IN INDUSTRIALIZED COUNTRIES: DECLARATION AND RECOMMENDATIONS FROM THE ICAE 1987 TORONTO INTERNATIONAL SEMINAR ON LITERACY IN INDUSTRIALIZED COUNTRIES

A. DECLARATION:

1. Literacy is a basic human right for the advancement of all people around the world.
2. Illiteracy is a major problem, not only in developing countries, but in industrialized countries as well. It is a sign, and effect, of poverty, unemployment, alienation and oppressive social structures. It affects both individuals and communities.
3. Literacy is more than the ability to read, write and compute. The demands created by advancing technology require increased levels of knowledge, skills and understanding to achieve basic literacy. Literacy is a means of acquiring the understanding and ability necessary to improve living and working conditions.
4. Literacy is a way of building community. It promotes social and individual change, equality of opportunity and global understanding.
5. Justice demands that the problem of illiteracy must be attacked in a world that possesses all the means and resources to do so.

B. RECOMMENDATIONS

Universal Access

1. The development of a learning society depends on universal access to basic literacy at no cost to the learner. Every individual, regardless of age, sex, religion, race, ability, language, political association or geographic location, has the right to learn in his or her first spoken language.
2. In order to promote social justice and equality, the special needs of oppressed people must be recognized and met in literacy programs. This includes: women, indigenous peoples, minorities, the unemployed, and people who have been labelled and excluded.

Programs

1. Literacy programs must be developed with the community and emerge from the needs of that community.
2. Funding institutions must recognize and respect the autonomy of community-based literacy groups to determine the content, methodology and administration of their programs.

3. Literacy programs must be learner-centred. They must ensure the participation of each individual in every aspect of the learning process including:
 - program design and content,
 - learning materials,
 - evaluation, and
 - administration.
4. Literacy programs must promote self-esteem, confidence, critical thinking, and individuals' ability to participate in transforming their own lives and their communities. This is the process of empowerment.

Government and Funding

1. Governments must recognize literacy as a global problem that requires cooperation.
2. Government agencies must acknowledge their role as partners in promoting life-long learning. They must provide funding and support for a variety of programs that will allow universal access to education.
3. Funding of adult basic literacy must be a priority at this time in order to meet the obvious and urgent needs of illiterate adults.
4. There must be adequate funding for existing programs as well as additional funding to develop new programs.
5. Government must acknowledge the connection between illiteracy and poverty, and allocate resources to support adult learners in the following ways:
 - transportation allowances,
 - living allowances,
 - child care,
 - adequate housing,
 - health care.
6. The literacy community - workers and students - must take a leading role in developing policy at all levels of government; local, regional and national.
7. Government must respect the autonomy of non-governmental organizations as partners in promoting equality and social development.

Coalitions

1. Literacy coalitions should be established on local, regional, national, and international levels to:
 - extend the development of literacy work,
 - advocate the rights of illiterate adults,
 - eliminate structural barriers to learning.

2. Literacy coalitions should develop links with other groups and organizations that promote social justice.
3. Literacy coalitions should be democratic in structure and approach. They should involve learners in all aspects of decision-making.

Advocacy

1. Because illiteracy has far-reaching social and political implications, literacy coalitions must advocate that the whole of society recognize and take collective responsibility for eliminating illiteracy.

SOURCE: Convergence, ICAE, Vol. XX, No.3-4, 1987, p.11-12.

APPENDIX 5"LIBERATED MAN - THE PURPOSE OF DEVELOPMENT"DECLARATION OF DAR ES SALAAM

We in this country have no special qualifications to host a conference on Adult Education although we are very happy to do so! Many countries have had longer experience than ourselves in this work; many can point to greater success. There is only one thing we in Tanzania can claim, and that is that we are fully aware of the fundamental importance of education as a means of development, and as a part of development.

For development has a purpose; that purpose is the liberation of Man. It is true that in the Third World we talk a great deal about economic development - about expanding the number of goods and services, and the capacity to produce them. But the goods are needed to serve men; services are required to make the lives of men more easeful as well as more fruitful. Political, social, and economic organization is needed to enlarge the freedom and dignity of men. Always we come back to Man - to Liberated Man - as the purpose of activity, the purpose of development. But Man can only liberate himself or develop himself. He cannot be liberated or developed by another. For Man makes himself. It is his ability to act deliberately for a self-determined purpose, which distinguishes him from the other animals. The expansion of his own consciousness, and therefore of his power over himself, his environment, and his society, must therefore ultimately be what we mean by development.

So development is for Man, by Man and of Man. The same is true of education. Its purpose is the liberation of Man from the restraints and limitations of ignorance and dependency. Education has to increase men's physical and mental freedom - to increase their control over themselves, their own lives, and the environment in which they live. The ideas imparted by education, or released in

the mind through education, should therefore be liberating ideas; the skills acquired by education should be liberating skills. Nothing else can properly be called education. Teaching which induces a slave mentality or a sense of impotence is not education at all; it is attack on the minds of men. This means that adult education has to be directed at helping men to develop themselves. It has to contribute to an enlargement of Man's ability in every way. In particular it has to help men to decide for themselves - in cooperation - what development is. It must help men to think clearly; it must enable them to examine the possible alternative courses of action; to make a choice between those alternatives in keeping with their own purposes; and it must equip them with the ability to translate their decisions into reality.

The personal and physical aspects of development cannot be separated. It is in the process of deciding for himself what is development, and deciding in what direction it should take his society, and in implementing those decisions, that Man develops himself. For man does not develop himself in a vacuum, in isolation from his society and his environment; and he certainly cannot be developed by others. Man's consciousness is developed in the process of thinking, and deciding and of acting. His capacity is developed in the process of doing things.

But, doing things means cooperating with others, for in isolation Man is virtually helpless physically, and stultified mentally. Education for liberation is therefore also education for cooperation among men, because it is in cooperation with others that Man liberates himself from the constraints of nature, and also those imposed upon him by his fellow-men. Education is thus intensely personal in the sense that it has to be a personal experience; no one can have his consciousness developed by proxy. But it is also an activity of great social significance, because the man whom education liberates is a man in society, and his society will be affected by the change which education creates in him. There is another aspect to this. A Man learns because he wants to do something. And once he has started along this road of developing

his capacity he also learns because he wants to be; to be a more conscious and understanding person. Learning has not liberated a man if all he learns to want is a certificate on his wall, and the reputation of being a 'Learned person', a possessor of knowledge. For such a desire is merely another aspect of the disease of the acquisitive society - the accumulation of goods for the sake of accumulating them. The accumulation of knowledge, or worse still the accumulation of pieces of paper which represent a kind of legal tender for such knowledge, has nothing to do with development.

So if adult education is to contribute to development, it must be a part of life - integrated with life and inseparable from it. It is not something which can be put into a box and taken out for certain periods of the day or week - or certain periods of a life. And it cannot be imposed: every learner is ultimately a volunteer, because, however much teaching he is given, only he can learn. Further, adult education is not something which can deal with just 'agriculture' or 'health', or 'literacy', or 'mechanical skill', etc. All these separate branches of education are related to the total life a man is living, and to the man he is and will become. Learning how best to grow soy-beans is of little use to a man if it is not combined with learning about nutrition and/or the existence of a market for the beans. This means, therefore, that adult education will promote changes in men, and in society. And it means that adult education should promote change, at the same time as it assists men to control both the change which they induce, and that which is forced upon them by the decisions of other men or the cataclysms of nature. Further, it means that adult education encompasses the whole of life, and must build upon what already exists.

CHANGE AND ADULT EDUCATION

The first function of adult education is to inspire both a desire for change, and an understanding that change is possible. For a belief that poverty or suffering is 'the will of God' and that

man's only task is to endure, is the most fundamental of all the enemies of freedom. Yet dissatisfaction with what is must be combined with a conviction that it can be changed: otherwise it is simply destructive. Men living in poverty or sickness or under tyranny or exploitation must be enabled to recognize both that the life they lead is miserable, and that they can change it by their own action, either individually or in cooperation with others.

Work of this kind is not often called 'adult education' and it is not usually regarded as a function of Adult Education Associations or Departments. But neither is teaching a child to walk, or to speak, usually regarded as 'education'! It is only when a child does not learn these primary functions as it grows out of infancy that organised education takes over the task of teaching them in 'special schools' for the deaf or the otherwise handicapped. Similarly, whether or not institutions of adult education ought to be doing this fundamental work of arousing consciousness about the need for, and the possibility of, change will depend upon the circumstances in which they are operating. In Third World countries such work often has to be done by someone, or some organization. It will simply be a matter of organization and efficiency whether it is done by people called 'Community Development Workers', or 'Political Education Officers', or 'Adult Teachers'. What is important is that it is done, and that all should recognise it as a necessary basis for all other development and educational activities.

The same thing is true of what I would call the second stage of adult education. That is, helping people to work out what kind of change they want, and how to create it. For example: it is not enough that the people in a village should come to recognise that something can be done about their endemic malaria, that it is not an evil which has to be endured. They also have to learn that malaria can be treated with drugs, or prevented by controlling mosquitos, or that malaria can be dealt with by a combination of curative and preventative action. And all this must be followed up with action. Thus we have a whole series of educational activities all of which

involve a learning process - an expansion of consciousness. The combination of them all is required if the development - of men and the environment - is to be life-enhancing. And all of them can be assisted by the activities of an educator.

THE SCOPE OF ADULT EDUCATION

Adult education thus incorporates anything that enlarges men's understanding, activates them, helps them to make their own decisions, and to implement those decisions for themselves. It includes training, but is much more than training. It includes what is generally called 'agitation' but it is much more than that. It includes organization and mobilisation, but it goes beyond them to make them purposeful.

Thinking of adult education from the point of view of the educators, therefore, one can say that they are of two types, each of whom needs the other. The first are what one might call the 'generalists'. They are the political activists and educators - whether or not they are members of, and organised by, a political party or whether they are Community Development workers or religious teachers.

Such people are not politically neutral; by the nature of what they are doing they cannot be. For what they are doing will affect how men look at the society in which they live, and how they seek to use it or change it. Making the people of a village aware that their malaria can be avoided, for example, will cause them to make demands upon the larger community in which they live. At least they will demand drugs, or insect spray, or teachers; they will no longer be passive beings who simply accept the life they know. And if people who have been aroused cannot get the change they want, or a substitute for it which is acceptable to them, they will become discontented - if not hostile - towards whatever authority they regard as responsible for the failure. Adult Education is thus a highly political activity. Politicians are sometimes more aware of this fact than educators, and therefore they do not always welcome real adult education.

The work of these 'generalists' is fundamental to adult education. It is after their work has been done - that is after a demand has been generated and a problem identified - that what might be called the 'specialists' can become effective. If you go into a village and explain how to spray stagnant water and with what, you may be listened to with politeness; but your effort has been wasted and nothing will happen after you have left unless the villagers first understand what the spraying will do, and why it is important. Of course, it is possible for the 'health educator' to give this explanation himself; he should certainly be capable of doing so, and prepared to do so. But his specialised knowledge can be more effective - and can be spread among a larger number of villages - if the people have already discussed and absorbed the reasons for anti-mosquito spraying and developed a desire to learn how to do it for themselves.

It is at the level of this 'specialist' adult education that the division into health, agriculture, child care, management, literacy, and other kinds of education, can make sense. But none of these branches can be self-contained; their work must be coordinated and linked. The work of the agricultural specialist must be linked with that of the nutritionist and that of the people who train villagers to be more effective in selling or buying; and he may himself find the need to call upon - or lead the villagers forward - the person who can teach literacy. Adult Education in fact must be like a spider's web, the different strands of which knit together, each strengthening the other, and each connected to the others to make a coherent whole. In saying that I do not wish to imply that adult education has a beginning and an end, or that it is necessary for a particular community or individual to travel along all the various branches of learning at a fairly simple level. The point I am trying to make is that mass adult education - which is what most of us are concerned with in our working lives - must not be thought of as being in self-contained compartments, nor must it be organized into them. If the people's felt need is improved health, the health specialist must lead them into an awareness of the need for improved agricultural techniques as he teaches the

elements of preventive medicine, or helps them to lay the foundations of curative health service. And the health specialist must have organisational links with the agricultural teacher, so that this new interest can be met as it is aroused, and so on.

But certain individuals or communities will wish to pursue particular interest further. The mass education must be of a kind as to show that this can be done, and to provide the tools with which it can be done. For example, it must lead to literacy (if it does not start with that); and it must incorporate access to books of different levels, even if it cannot include provision for more formal teaching. The mass education should also show people how to learn from the use of resources which are locally available, like a nearby dispensary, a good farmer, local school teachers, and so on. For mass adult education must be seen as a beginning; a foundation course on which people can build their own structures according to their own interests and own desires. And the adult educator must demonstrate this function in his own activities; that is, by continuing to expand his personal knowledge through reading, listening to the radio, informal discussions, participation in physical development activities, and attendance at such other organised education courses as may be available.

THE METHODS OF ADULT EDUCATION

All these are methods of adult education, and must be understood as such. Which one, or which combination, is appropriate at a particular time will depend upon many things. But one fundamental fact must underlie the choice made. A mother does not 'give' walking or talking to her child; walking and talking are not things which she 'has' and of which she gives a portion to the child. Rather, the mother helps the child to develop its own potential ability to walk and talk. And the adult educator is in the same position. He is not giving to another something which he possesses. He is helping the learner to develop his own potential and his own capacity. What all this means in practice is that the adult educator must involve the learners in their own education, and

in practice, from the very beginning. Only activities which involve them in doing something for themselves will provide an on-going sense of achievement and mean that some new piece of knowledge is actually grasped - that it has become something of 'theirs'. It doesn't matter what form this involvement takes; it may be a contribution to a discussion, reading out loud, or writing, or making a furrow of the required depth and width. What is important is that the adult learner should be learning by doing, just as - to go back to my earlier example - a child learns to walk by walking.

There is a second very fundamental determinant of adult education method. It is that every adult knows something about the subject he is interested in, even if he is not aware that he knows it. He may indeed know something which his teacher does not know. For example, the villagers will know what time of the year malaria is worse and what group of people - by age or residence or work place - are most badly affected. It is on the basis of this knowledge that greater understanding must be built, and be seen to be built. For by drawing out the things the learner already knows and showing their relevance to the new thing which has to be learnt, the teacher has done three things. He has built up the self-confidence of the man who wants to learn by showing him that he is capable of contributing. He has demonstrated the relevance of experience and observation as a method of learning when combined with thought and analysis. And he has shown what I might call the 'mutuality' of learning; that is, that by sharing our knowledge we extend the totality of our understanding and our control over our lives.

For this is very important. The teacher of adults is a leader, a guide along a path which all will travel together. The organizers and teachers in an adult education programme can be no more than that; to be effective therefore they have consciously to identify themselves with those who are participating in it primarily as learners. Only on this basis of equality, and of sharing a task which is of mutual benefit, is it possible to make full use of the existing human resources in the development of a community, a village, or a nation. It is within this context of sharing knowledge that all the different techniques of teaching can be used.

The most appropriate techniques in a particular case will depend upon the circumstances, and the resources, of the learning community and of the nation in which it lives. For it is no good spending time and money on elaborate visual aids which need skilled operators and electricity if either the skilled operator or the electricity is lacking in the village which wants to learn! It is no use relying upon techniques which need imported materials if you are working in a country that has a permanent balance of payments problem. And in a poor country the techniques used must be of very low cost and preferably capable of being constructed out of local materials, at the place where the teaching will be done, and by the people who will teach and learn. Self-reliance is a very good educational technique as well as being an indispensable basis for further development.

THE ORGANIZATION OF ADULT EDUCATION

This need to become increasingly self-reliant in adult education, as in other aspects of development, will have to be reflected in the organization of adult education activities. Obviously there is no 'ideal' adult education organization pattern to which all nations could, or should, aspire. The type of organization has to reflect the needs, and the resources, of each country, as well as its culture and its political commitment. The one unavoidable thing is that resources have to be allocated to adult education. It will not happen without them! There is a regrettable tendency in times of economic stringency - which for poor countries is all the time - for governments to economise on money for adult education. And there is tendency also, when trained people are in short supply, to decide that adult education must wait, or to pull out its best practitioners and give them more prestigious jobs and administration.

It would certainly be a mistake to try to duplicate for adults the kind of educational establishment we have for children, either in staff or buildings. The most appropriate adult teachers are often those who are also engaged in another job, who are practitioners of what they will be teaching. But it is necessary to

have some people whose full-time work is teaching adults, or organizing the different kinds of adult education. These people have to be paid wages and given the equipment, and facilities, which are needed to be effective. How many of them there should be, and whether they should be in one educational hierarchy or under different specialised Ministries or Departments, will depend upon local factors, and will probably vary from time to time. Certainly we in Tanzania have not solved this kind of organizational problem to our satisfaction.

All this means that adult education has to be given a priority within the overall development and recurrent revenue allocations of governments or other institutions. What priority it obtains is perhaps one of the most political decisions a government will take. For if adult education is properly carried out, and therefore effective, it is the most potent force there can be for developing a free people who will insist upon determining their own future.

Education arouses curiosity and provokes questioning - the challenging of old assumptions and established practices. An education Ujamaa village, for example, will neither allow nor tolerate dishonesty among its accountants, or authoritarianism among its leaders. An educated population will challenge the actions of its elected representatives - including its President. Maybe this is why adult education is generally the cinderella of government departments, or why its function is captured by newspaper, cinema and television owners and editors with a personal axe to grind! And do not let me pretend that Tanzania is an exception to any of this. Our policy commitment to adult education is clear. But our practice, and our practitioners, are - to put it mildly - not above criticism!

But of course, even if a top priority is given to adult education, there are priorities within that priority still to be determined. Resources are always limited. In poor and backward countries they are laughably small in relation to the need. So choices have to be made between such things as generalised education, different kinds of specialised mass education, the radio,

mass circulation of subsidized literature, residential education, the training of the educators and an increase in teachers untrained in techniques, and so on.

Once again, there is no 'best' choice or balance among all these necessary activities. What is appropriate will depend upon the existing level of knowledge and understanding in different fields, and upon the existing resources in men, materials, and equipment. In Tanzania, for example, we have now broken through the stage where miserable conditions were regarded as 'the Will of God'. Our present task is therefore primarily that of helping people to acquire the tools of development - the literacy, the knowledge of health needs, the need for improved production, the need to improve dwelling places, and the basic skills necessary to meet all these needs.

We are finding that the organization of this second stage is much more difficult, with our limited resources, to ensure that when people have learned a skill, the ploughs, and the carpentry equipment, and the survey levels, etc., are also where they are wanted and at an accessible price level! But there is a saying that nothing which is easy is worth doing, and it could never be said that adult education is not worth doing! For it is the key to the development of free men and free societies. Its function is to help men to think for themselves, to make their own decisions, and to execute those decisions for themselves. I believe this international conference of adult educators, meeting to discuss the application of their work to development, can help us all to be more effective in doing a task which is crying out for urgent attention everywhere in the world.

SOURCE: CONVERGENCE, Vol. IX, No.4, 1976.

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