Tanzania finds itself in an important moment in its history. A large number of reforms are underway. But the extent to which these reforms benefit the people, especially the poor, remains a question.

This is a time in which a sense of equity and justice is needed most keenly. It is also a time that demands clarity of vision and purpose. What is the point of development? What is the meaning of education? What is a schooling system meant to achieve? What should an educated person be capable of doing? For progress devoid of meaning and clear purpose can quickly turn hollow.

Mwalimu Nyerere had a keen appreciation of these challenges. His writings on education cajole readers to reflect – and act – more deeply so that education can be fully liberating for all. Many of the challenges raised in Nyerere’s essays are perhaps even more relevant today. We need them to critique current policy and practice, and to fire the public imagination about what is possible.
Nyerere on Education
Nyerere kuhusu Elimu

SELECTED ESSAYS AND SPEECHES
1954 -1998

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Limited
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EL, MM, RR
Dar es Salaam
1 May, 2004
INTRODUCTION
INTRODUCTION

Quality Education, Democracy and Social Transformation

A number of burning issues have begun to be discussed in Tanzania today in the context of the new programme for Universal Primary Education, the Primary Education Development Plan (PEDP) which began in mid 2001.

• What is the meaning of quality education?
• Who deserves quality education? Is it a right of everyone, or of only a small group or class in society?
• If quality education is the right of all, how do we balance equity and justice with quality and efficiency?
• What role does transformative pedagogy have in achieving quality education?
• How does democratization of social relations in school and classroom, relate to similar processes in the home, community and nation as a whole?

We need public debates on these issues, so as to guide the process of change taking place in education and society. In this regard, Nyerere’s writings on education will provide a refreshing contribution to these debates. In spite of the long period of time since many were first presented, they remain timely and relevant today.

His ground-breaking policy paper, “Education for Self Reliance” (ESR) stirred progressive educators and activists around the world during the heady days of the 1960’s and 1970’s and remains a key reference today for those who promote transformative education. We have reproduced it here in both Kiswahili and English. It provides a reference point for many of the other essays produced before and after. As will be shown below, the topics Nyerere spoke about were broad and varied. He was able to articulate complex ideas in straight-forward ways, whether in Kiswahili or English. We have reproduced his writings in the original language available.
Flow of the Essays

The flow of essays contained in this collection follows a chronological order, beginning with Mwalimu Nyerere’s earliest ideas about education up to the most recent. This is meant to enable the reader to examine how these ideas evolved, changed or were sustained over time.

The essays are selected from the time when Mwalimu was a leader of the anti-colonial movement in the then Tanganyika in the 1950s and continue through the exciting and controversial years of the “Socialism and Self-Reliance” policy, and finish towards the end of his life, when Tanzania had experienced some 15 years of neo-liberal reform.

Written and presented as part of the struggle against colonial rule, the first two essays challenged the racial inequities of the colonial education system. When speaking to the Legislative Council in 1954 (Chapter 1), or to the U.N. Fourth Committee in 1956 (Chapter 2), Nyerere denounced the inferior amount and quality of education that Africans were being provided with, as compared to that provided to Asians, Arabs and Europeans. Mwalimu also linked the right to education with the right to criticize government, raising democratic issues that continued to permeate his later analysis.

The need for tertiary education to serve the poor, given its unusually high cost, was articulated by Mwalimu in 1963 when he inaugurated the University of East Africa in Nairobi (Chapter 3), a point of view he retained throughout his lifetime. The university should have an activist role in promoting development inside of its walls while fighting against all forms of prejudice. He reiterated the theme a year later in 1964, when opening the University College campus in Dar es Salaam. The costly investment in university education could only be justified if it led to an advancement in the conditions of the poor. A scientific and objective approach to development was needed so as to overcome poverty, ignorance, disease, social attitudes and combat the existing “political atmosphere”.

The next two essays discussed education needs and the rights of children (Chapter 5) and youth (Chapter 6) in and out of school. Several of the key ideas of the ESR policy were delivered here, some two years beforehand. He articulated that the curriculum should be relevant to local conditions, and taught partially by members of the community. Those in primary schools had a duty to share their knowledge with other children excluded from school
because of lack of space or poverty. The expansion of a literate educated group of peasants was understood to be the foundation for development, and would occur as many times as primary school graduates returned to their communities to farm.

In 1966, Mwalimu returned to democratization themes, emphasizing the power of teachers to increase consciousness and awareness among their pupils and members of the community (Chapter 7). Teachers exert their power in two ways; through the teaching methods they use, and, by the power of example: “If the teacher fawns on visiting officials, and then treats a poor farmer as though he were dirt, the children will grow up believing that it is the proper way to behave in our developing nation.”

Democratization was also a major theme of the seminal policy paper on ESR in 1967 which guided education development for the following 15 years and remained a reference point for many of the later essays (Chapter 8). Relevance of the curriculum to the local conditions and promotion of creativity and political thinking were espoused, along with the integration of education and work, so that education could make a positive contribution to socialist developments taking place in the rest of the society.

In December 1967, Mwalimu used his presentation to the annual conference of secondary school heads to clarify key aspects of ESR policy, and to emphasize the importance of democratic decision-making in the schools (Chapter 9). Speaking out against the establishment of separate ESR economic activities, he argued that production ought to be fully integrated into the curriculum so as to enrich learning. Students were expected to be full participants in decision-making in all aspects of production and distribution of proceeds, directly and through elected members of school committees.

Although speaking about the University of Dar es Salaam, Mwalimu’s discussion about the relevance of curriculum in 1970 was applicable to all levels of education (Chapter 10). In this essay, he spoke eloquently about the need for transformative pedagogy and a curriculum which was grounded in Tanzanian society.

The theme of democratization and empowerment of the people to think and act on their own behalf was elaborated further in his analysis of achievements and challenges ten years after independence, in 1971 (Chapter 11). Regardless of how poor Tanzania was, education was a necessity. Hence some 20 percent of recurrent expenditure was spent annually on
education. However, the majority would not receive primary education because of limited resources. Therefore education must be relevant to their future by linking living, learning and working. Adult education was equally important, and a lifelong learning process through transformation of workplaces into centers of education.

The problem of exclusion of children with disabilities from education was discussed in 1974 (Chapter 12) on the occasion of opening a school for the deaf. Nyerere explained that the Government had not had the resources or the time to pay adequate attention to people with disabilities. But he went on to argue that, this did not mean that they were “half-people”; and that indeed people with disabilities should have equal opportunity to participate fully in all matters. Nyerere particularly highlighted the issue of construction of buildings that do not allow access, an aspect that seems to continue to be neglected 30 years later in PEDP. At the same time, Mwalimu took a progressive stand in rejecting the notion that people with disabilities were charity cases or victims to be isolated from others. Given opportunity and support, he argued that they could be fully productive citizens.

Nyerere took advantage of a major international conference on education in Tanzania in 1974 to reflect more broadly on the meaning and purpose of education (Chapter 13). For too many, he argued, “the underlying purpose of education is to turn us into Black Europeans, – or Black Americans.” In contrast, he called for a liberating education which sets people free from mental slavery, and enables women and men to become “skilful users of tools” rather than “tools” to be exploited by others. He also challenged the allocation of a “market value” to people depending on how much and what kind of education credential they had. “...no free human being has a market value anywhere. The only human beings who have a market value are slaves.”

Chapter 14 celebrated the major achievements of wiping out adult illiteracy and universal primary education as a result of public policy, and recognized the challenges ahead in order to improve quality of education (1976). Liberating education was re emphasized, an education which raised people’s awareness of both the need for and the possibility of change.

Eloquent discussion of pedagogy and educational democracy expounded in Chapter 15, asked whether teaching was to be “teaching by preaching” or “teaching by seeing, holding and doing” (1984). Some 17 years after ESR, and 18 years before Primary Education Development Plan (2001), he asked how there could be real education when the key resources were neither in the hands of the school, School Boards, nor Primary School Committees?
In Chapter 16, Nyerere’s last major public statement on education, made in 1998, he argued that education was essential to the continued independence of Tanzania and the well being of its people. He bemoaned the “appalling” quality of education and the branding of the 97 – 98 percent who could not access secondary school as “failures.” In contrast, he appealed for an education that was relevant to the needs of Tanzania and that provided real skills to “face the world.” Nyerere ended by invoking service, community and love:

“Nobody is asking us to love others more than we love ourselves; but those of us who have been lucky enough to receive a good education have a duty also to help to improve the well being of the community to which we belong: it is part of loving ourselves!”

**Key Issues**

There are certain threads that run through Mwalimu Nyerere’s thoughts and speeches, in spite of major changes that occurred in the circumstances within which they were produced.

1. **Equity and justice** were a constant theme, with specific reference to race, class and nationality vis a vis colonial rule, and later, the steady growth of global structures of power. Of particular concern was the fate of more than half the school-aged children not enrolled in primary school during and after the colonial period. One solution was the promotion of mass adult education campaign to provide access to literacy and numeracy for young and old adults outside of school, the subject of several essays. Another was promotion of universal primary education in order to ensure that every child was enrolled in school, regardless of their class, race, tribe, religion, gender or location.

Silent throughout, however, was Mwalimu’s failure to identify gender as a major basis of justice and discrimination within the education system and without. In fact, the language used in most of the essays is male biased, which may partly reflects the time in which they were written, but also could reflect the gender blindness of the author.

Mwalimu’s practices, in this regard, were far more progressive. One of the best examples were changes adopted in the Musoma guidelines with respect to tertiary education in response to popular demand led by feminist activists at the University of Dar es Salaam. The guidelines
initially altered the process of recruitment of first year students to enter universities by banning direct entry for all but those enrolled in Engineering and Science subjects. All other students had to spend 6 months in national military service followed by at least one and a half years in some form of (self) employment. As a result, the proportion of female students dropped drastically. Affirmative action was soon adopted along the lines suggested by university leaders and activists, so as to allow all women applicants to enter directly after form six and national military service.

2. The notion of “relevant education” is another common theme. Nyerere argued that the people of Africa had a right to education which had been denied to them during the colonial era and continued to remain inaccessible to many as a result of neo-colonial forces and poverty. However, he continually posed the question, ‘what kind of education?’ He rejected simplistic imitation of Western forms and levels of education, on the grounds of both limited economic resources and the different political economic contexts in which children were growing up. He argued that the curriculum should reflect the local environment, with members of the community becoming part of the teaching force.

In a mix of utilitarian Deweyism and socialist principles, Nyerere promoted the linking of ‘learning, living and working’, whereby schools became working communities. As most children would not get more than basic primary education, the curriculum should enable them to be self-reliant producers after completing their schooling, able to fit into their home environment. Socialist principles of cooperation were to be propounded in the classroom and school by means of example, and in the methods used to teach and organize. These were in contrast to the individualism promoted by competitive systems.

3. Nyerere promoted democratic principles of organization and transformative pedagogy within the classroom and school, and rejected the dominant bureaucratic structure within which teachers rule and the students are ruled. ‘Education for Self Reliance’ spoke directly to the need for students to make their own decisions, be allowed to learn from their mistakes, and control the resources emanating from their work. Qualities of critical thinking, original problem-solving, and creativity were to be fostered rather than passive memorization. This called for transformative pedagogy of a kind not practiced before, either during the pre-colonial or the colonial period.
While Nyerere spoke eloquently about emancipatory philosophy in education, however, governance practices were often contrary. Bureaucratic institutional culture was practiced at local and national levels in the education system as in all other sectors. Regional and district authorities behaved like mini-‘governors’ of their local kingdoms, lording it over villagers and their village governments and extracting tributes of all kinds. Primary school teachers along with other sub-district service providers were caught between their sectoral ministries, local government authority and party leadership. This legacy persists today in spite of major efforts to decentralize and democratize at local level.

4. Learning was also understood to be a **lifelong process**. This view permeated the promotion of mass adult education programmes soon after independence, aimed at overcoming the legacy of colonial neglect which had led to mass illiteracy of men and women. Primary school graduates were also expected to continue the learning process on their own initiative after they completed primary schools as well as through post-primary vocational and farmers’ training centers. Moreover, the workplace, be it an office, factory or farm, was to be a center of education as well.

5. **Major government resources** were allocated to public education in order to meet the goals of equity, justice, and access for all to primary and adult education. During the 1970s, up to one fourth of the national budget was devoted to education, a remarkable commitment for one of the poorest countries in Africa and the world. Tanzania also benefited from major donor support for its social service programmes at that time.

**Education is Political**

Needless to say, these ideas and practices were hotly debated at all levels. In the late 1960s and early 1970s, professional educators protested, arguing that politicians should leave educational decisions to the experts. In the mid 1980s, World Bank officials maintained that poor countries with little financial resources could not afford public education for all. Teachers, and often students, resisted the revolutionary changes called for in social relations within the school and classroom. Neither were teachers adequately equipped with appropriate training in transformative pedagogy to implement the new cognitive and social objectives of schooling.

In reality, the resource base was not sufficient to provide mass enrollment in primary schools and at the same time maintain high quality in the schools. Resource constraints escalated after the crisis of the Ugandan war, the rise in
oil prices and worsening terms of trade during the late 1970s and early 1980s. At the same time, debates about what was meant by “quality” revealed a lack of understanding – or disagreement - with Nyerere’s views about transformative education.

The context in which education was designed also limited its transformative potential. Primary education was supposed to be terminal, but it remained geared to preparation for post-primary schooling. Less than 1 child in 10 was selected to secondary schooling, and yet, material rewards came mainly to those who acquired secondary and later tertiary education. Upward mobility depended upon performance in examinations which remained geared to non-thinking memorization skills. Socialist, economic and political principals were increasingly challenged by forces within and outside the community and the nation.

Nyerere’s own views were also contradictory, in that he endorsed both developmentalistic and emancipatory ones. The former prioritized experts, rather than mobilization of the people to organize on their own behalf.

The overriding principle, however, which underlay Nyerere’s writing and his political practice was that education is political. The struggle for education of a certain kind and quality is a political struggle, in which all women and men, girls and boys, of all ages, have a stake. During the course of his administration, ordinary Tanzanians took part in major public debates about the structure and content of education. Education was debated on street corners and village squares, in buses, bars and work places, and in classrooms and schools. In those days, contrary to the present, Tanzanians, not donors, took the lead in deciding on education policy. The views of experts were countered by those of politicians and ordinary peasants and workers. The publication of this collection of essays takes place at a time when there is little public debate, and when the views of experts and donors dominate education reform.

Related to the above was Nyerere’s belief that the people were knowledgeable, and that government leaders, politicians, teachers and others had the responsibility to listen to them and incorporate their views into policy processes. For example, in the opening of “Ten Years After Independence” (Chapter 11), he asks “… how does life feel to the people of Tanzania?” At the Arusha Seminar on Education in 1984, he applied the concept of going to the people directly to get their views on education: “The people know their needs – ask them! And when they have told us, organize classes for them” (Chapter 15). These views are especially relevant today in relation to the Education Sector Development Programme and Local Government Reforms.
Education Situation Today

The education system was turned around by macro reform policies which began to be adopted in the mid-1980s, along with sectoral reforms. The very first blow against equity in education and the principle of ‘education for all’ was the imposition of school fees, i.e cost-sharing, which was one of the conditions for World Bank loans in the early structural adjustment days.

The proportion of school-aged children enrolled in school began to drop immediately. From a peak of 98 percent gross enrolment ratio in 1980, gross primary school enrolment dropped to 71 percent in 1988, and gradually rose to 78 percent in 1997. In 1999:

- Out of every 100 children of primary school age, only 56 enrolled in school;
- Of these, 56 children enrolled in school, only 38 completed primary school;
- Of the 38 who completed primary school, only 6 proceeded to secondary school.

Moreover, there were significant differences in school enrolment according to school location, reflecting regional, district, ethnic and urban-rural differences.

The present status of basic education in Tanzania has improved considerably since 2001 as a result of the Primary Education Development Plan (PEDP). The government’s abolition of primary school fees and mandatory cash contributions led to an immediate leap in enrolment. Net Enrolment Rates have increased from 59 percent in 2000 to 91 percent in 2003, and Gross Enrolment Rates have increased from 78 percent to 108 percent during the same period. Actual enrolment grew by 50 percent, up from 4.4 million in 2000 to 6.6 million in 2003, based on BEST 1997-2003 figures for enrolment data. However, a large number of older children and children with disabilities continue to be excluded.

In spite of these great achievements in expansion in school enrolment, the majority of pupils do not have access to good quality education, with well motivated teachers, adequate learning materials and child-centred forms of teaching methodology. The deplorable conditions of most primary schools, especially in the rural areas, and the inability of many poor families to afford other costs of schooling (school uniforms, notebooks and the like) are among the major factors causing an extremely high drop-out rate from school. After entering primary school, just over 70 percent of pupils reach standard 7.
Another measure of school completion is the pass rate in the Primary School Leaving Examination (PSLE). In recent years, pass rates have improved, however, they still remain very low with only about one quarter of all pupils passing their examinations. The results are even worse for girls, whose pass rates are 13-15 percent lower than for boys.

One of the most challenging outcomes of neo-liberal policies in education, however, has been the government’s encouragement of the private sector to invest in primary and post-primary education. In the mid 1980s, this was combined with a major withdrawal of government [and donor] responsibility in funding public education. Although PEDP connotes a renewed mandate for public responsibility in basic education, the unequal effects of past neglect persist. Two contrasting school systems emerged by the end of the 1990s, one for the well-to-do and another for the poor majority.

The private, high cost school system is characterized by its focus on English language as the medium of instruction from pre-school up through primary and secondary school levels. The growing demand for English medium in part reflects globalizing forces in Tanzania, and contradicts the emphasis in the past on one unifying language, Kiswahili, as a means of building national unity and Tanzanian/ panAfrican identity.

There has been a rapid expansion of private English language academy schools in Dar es Salaam, along with all the major urban centres. Very high fees are charged, which exclude the majority of children from enrolment. Selection is based on entry examinations and interviews. Being a product of one of the English medium pre-schools is considered essential by the ‘best’ schools. Child-centred pedagogy is used in many of the best schools; indeed, one incentive for parents to enrol their children in these schools is non-use of corporal punishment. As one friend’s daughter said, ‘We go to non-whipping schools. We are lucky.’

Student achievement in these schools ranges, but in general, childrens’ performance improves rapidly once they are enrolled. The products of these schools can compete with their peers abroad, which is the intention, as more and more of their graduates go overseas for higher education.

Meanwhile, conditions in the public schools have, if anything, worsened since PEDP. Teachers’ salaries remain low, and they are often not paid for months at a time. They lack adequate textbooks and other teaching materials, and in many areas the classrooms are severely overcrowded. The cane is relied upon in public primary and secondary schools, and in teacher
training centres as well. By Standard 6 or 7, however, many classrooms become half-empty, because of the extremely high drop-out rate, in both urban and rural areas – one third of primary school children drop out before completion of school.

Tanzania has a deeply unequal, dualistic education system, one for the rich, and one for the poor, with an education system of ‘best’ public schools for the middle classes. This stands in stark contrast to the principles of equity and justice promoted by Mwalimu. The marker of difference is no longer race as it was in the colonial days, but class. We may find, shortly, that class inequalities are far more divisive, bearing within them profound implications for social cohesion in the country.

In 2003, Tanzania found itself in an important moment in its history. A large number of reforms were underway - in the economy, local government, public service and several key sectors, including education. Both government and donor resources have increased in recent years, enabling sufficient investments to be made in public education. But the extent to which these reforms have benefited the people, especially the poor, remains a question. While there are improvements, evidence shows that benefits are yet to accrue broadly. Inequalities are growing and the lives of too many Tanzanians are characterised by exclusion and marginalisation.

This is a time in which a sense of equity and justice is needed most keenly. It is also a time that demands a clarity of vision and purpose. Questions must be asked: What is the point of development? What is the meaning of education? What is a schooling system meant to achieve? What should an educated person be capable of doing? For progress devoid of meaning and clear purpose can quickly turn hollow. Mwalimu Nyerere had keen appreciation of these challenges. His writings on education cajole readers to reflect – and act – more deeply, so that education can be fully liberating for all. Many of the challenges raised in Nyerere’s essays are perhaps even more relevant today. We need them to critique current policy and practice, and to fire the public imagination about what is possible.

Marjorie Mbilinyi
1 May 2004
CHAPTER 1
A GREAT URGE FOR EDUCATION
There is a strong sense of rage underlying this statement which denounces the colonial government over its racist education policy and intention to reduce public expenditure in African education. The fact that Nyerere devoted a substantial part of his first speech in Legislative Council to education also illustrates how significant it was for him in the struggle for national independence.

Nyerere criticized the colonial government for providing education to only 31 percent of school aged African children. He argued that the pace of expansion in education opportunity was ridiculously low – it would take thirty or more years to achieve universal literacy according to the strategies adopted by the colonial government.

Practically in one breath, Nyerere urged the government to distinguish between trouble-makers and justified criticism of Government. His views remain highly relevant today as the post-colonial government endeavours to transform itself and promote openness, transparency, accountability, and democracy at all levels:

“Is government to know whether a person is actually being a trouble-monger or whether he is justified in criticising Government... I hope that people in the country are not going to take the Governor’s warning against trouble-mongers in the country to mean that... no criticism to either local government or the central government is either going to be tolerated, because I think that if that happens, Sir, a large number of people are going to be without the only chance they have of either making useful suggestions to authorities as to how
I would like to turn to the question of education, a question I am very concerned about. There is a great urge for education, a great and healthy urge. I feel that while we are saying, cut down expenditure because we are being taxed to the limit, we must bear in mind that we are a developing country, a country that needs services and needs them very badly. I hope when we say, cut down expenditure, we mean cut down the amount of money that we are going to pay to get the services, and I do not know how we are going to do it, how we are going to keep on cutting down our expenditure and hope that you are going to have the services and efficient services. I have been told that we are going too rapidly in the matter of education. In 1947, when the Ten Year Plan came out, we had 13\(\frac{1}{2}\) percent of our children of primary school age at school. Since then we have done well. I am told that this year we may have about 30 or 31 percent of the children of the same age group at school. I am told also that Government is also aiming, by 1956, to attain the target of 36 percent of our children of primary school age. That is a great achievement and Government is to be congratulated on carrying out this plan according to schedule.

It is a great success, but is it enough? By 1956 we shall still have 64 percent of our children of primary school age outside the schools. We have been reducing our illiteracy by about 2 percent per year. After 1956, if we continue at that rate of reducing our illiteracy of that age group at 2 percent a year it will take us another thirty or more years, after 1956, before we have all our children of primary school age at school. That is somewhere about 1986 or 1990. I do not think, sir, that this gives us any cause for complacency in the matter of education, and it must be remembered, sir, that this target we are aiming at is a target for children of primary school age in this country, and in other countries also, form about one-third of all the children of school-going age. So that even after 1956, when we have attained a target of 36 percent it is not really 36 percent of all our children, and I feel sir, that in this matter we cannot talk of cutting down our expenditure in education, because the country needs education, it needs it very badly. I think our duty is to supply, to try to supply this demand. There is only one thing, sir, which can justifiably prevent us from fulfilling our duty and that is money. I think, sir, we must not allow any other consideration to stop us from giving the people the education they want.

We have also criticized the kind of education that is being given to our
children, but I think while we are criticizing, sir, while we are talking about giving too much classical education – which I am sure we are not giving, because I am a teacher; we don’t give classical education and I do not know what is meant by that. We are criticized as being too academic. But what else can we do? We have our boys and girls at school for four years, and then we get rid of some 80 percent. What can we really do with this 80 percent of our children in the primary schools apart from giving them a grounding in what is called ‘the three Rs’? They are very young people. You don’t really expect them to be carpenters or to be masons. The only thing we can do with these people is to help them to be able to read and write, and in future we hope they may use this little knowledge, this literacy, to improve themselves, and hope that a large number of people as a result of these three or four years at school will do very much better in the world than they would have done if they had not been to school.

We have a great need for technical education and I hope that is going to be expanded. Mention has been made by other speakers of more technical institutes in Tanganyika. I think, however, it would be something of a paradox to increase the number of our schools for technical education if at the same time we are not going to increase the number of primary schools which will provide the children who will attend the technical schools.

I want to pass a few remarks on two subjects which have been mentioned this morning. One of them, sir, concerns the Governor’s reference to some trouble makers in the country, who go around the country stirring up the people against the Native Authorities and sometimes against the central Government, by exploiting local grievances. I feel sure, sir, that all sensible people, all sensible Africans, are going to support Government in this. I do not think Africans want trouble in this country, because they have learnt, they have seen what is happening in other places and they know that if trouble were to come to this country perhaps they would be the greatest sufferers. This has happened in a neighbouring country, and it might be the same in this country. Africans don’t want troubles in this country and I hope that all sensible Africans are going to support Government in dealing with trouble-makers. But I would not leave that, sir, without saying something else on which I feel very strongly. I know the authorities - the authorities on top in particular - do realize that there is a big difference between trouble-mongering and criticizing Government justifiably. There is a great difference. Sometimes I am concerned that the difference may not be very easy to distinguish. Is Government to know whether a person is actually being a trouble monger or whether he is justified in criticizing Government. Generally there is a difference, and I hope that people in the country are not going to take the Governor’s warning against
trouble-mongers in the country to mean that as from the time His Excellency made that warning no criticism of either local government or the central Government is going to be tolerated, because I think that if that happens, sir, a large number of people are going to be without the only chance they have of either making useful suggestions to the authorities as to how matters should be run, or sometimes merely airing their views however absurd they may appear to others. We should not panic, sir, because I don’t really think that people in Tanganyika (who have been very happy for many years) are now planning trouble. I am certain that every African wants to see this country peaceful, because it is only through peace that he can get the things he wants, and that is development. Sir, that is all I need to say on that head.
CHAPTER 2

IN TANGANYIKA EDUCATION IS RACIAL
The connection between struggles for national autonomy and for mass education was made in Nyerere’s speech to the United Nations in support of TANU’s demand for national independence and the end of British colonial rule. Nyerere describes the fifteen years of anti-colonial struggle waged militarily by Tanganyikans throughout most of the territory, culminating in the Maji Maji rebellion of 1905:

“They rose in a great rebellion not through fear of a terrorist movement or a superstitious oath, but in response to a natural call, a call of the spirit, ringing in the hearts of all men, and of all times, educated or uneducated, to rebel against foreign domination.”

Later in the same speech, Nyerere bluntly stated, “In Tanganyika education is racial” in terms of separate school systems for Europeans, Asians and Africans, with different financial, teaching and other resources. Opposition to racial education policies was used as grounds to condemn British rule and to demand self-government.
first began to occupy the country in 1885. For fifteen years, between 1885 and 1900, my people, with bows and arrows, with spears and clubs, with knives or rusty muskets fought desperately to keep the Germans out. But the odds were against them. In 1905 in the famous Maji Maji rebellion, they tried again for the last time to drive the Germans out. Once again the odds were against them. The Germans, with characteristic ruthlessness, crushed the rebellion, slaughtering an estimated number of 120,000 people.

There was no nationalist movement, no nationalist agitators, no westernized demagogues, or subversive Communists who went about the country stirring up trouble against the Germans. The people fought because they did not believe in the white man’s right to govern and civilize the black. They rose in a great rebellion not through fear of a terrorist movement or a superstitious oath, but in response to a natural call, a call of the spirit, ringing in the hearts of all men, and of all times, educated or uneducated, to rebel against foreign domination. It is important to bear this in mind, madam, in order to understand the nature of a nationalist movement like mine. Its function is not to create the spirit of rebellion but to articulate it and show it a new technique.

I now pass on to education. In Tanganyika education is racial. There are separate schools for the children of the different racial groups. All European children and all Asian children receive primary education. Only 40 percent of the African children go to school. We are told that this is because there is not enough money in the country to give education to every child; and that unless Europeans can be sure that their children will receive education they will not come to Tanganyika, and the African will suffer. So this apparent injustice to the African, like so many others, is done for the good of the African...

Last year Government had £ 3,200,000 from the Custodian of Enemy Property fund to spend on education. After setting aside £ 800,000 for our future University, Government divided the rest equally between the three racial groups; the 25,000 Europeans, the 70,000 Asians, and the 8,000,000 Africans received each £ 800,000 to spend on the education of their children. This in Tanganyika is called racial equality. Needless to say, madam, that it is an equality which may please the Governor of Tanganyika, but to the Africans it is slightly irritating...

Now it is true, madam, that the output from the secondary schools has been increasing and will continue to increase. But this can only be a very limited increase. When I sat for the Makerere College entrance examination some fourteen years ago there were only three schools in the country which could
send students to that college for higher education. That number remains the same today with the addition of one school for the girls.

In 1949 and 1950 five African students, including myself, received Government scholarships to study in universities in the United Kingdom. We were the first and the last. Since then African students from Tanganyika have had no other opportunities for university education save those provided at Makerere, the East African University College. Tanganyika has less students at Makerere than either Kenya or Uganda and the tiny island of Zanzibar has more students studying in the United Kingdom than Tanganyika.

For a country like Tanganyika, the importance of higher education cannot be over-emphasized. Our leadership and progress towards self-government depends on higher education. The problem of general education can only be tackled by a self-governing Tanganyika.
CHAPTER 3

THE FIGHT AGAINST PREJUDICE
THE FIGHT AGAINST PREJUDICE

[English – excerpt, Inauguration of the University of East Africa, Nairobi, 28th June 1963]

While inaugurating the newly integrated University of East Africa, Nyerere highlighted the urgent priority to fight what he called “the most prevalent social disease of the twentieth century – discrimination on grounds of race, colour or caste.” Adopting a humanistic and internationalist view of nationalism, he spoke out against a reversal of racial relations, such that newly independent Africans might exclude Europeans, Asians or Arabs. He also challenged university dons to be part of the social revolution taking place outside of the walls of their institutions by promoting “the spirit of truth”: they “must come out and force us to think about the implications of what we are doing, and must volunteer to help us in the thinking which should precede action.” At the same time, Mwalimu argued that “…we are in a hurry. We cannot just think, and debate endlessly the pros and cons of any decision. We have to act; we have to tackle these problems NOW”. [his emphasis]

…For let us be quite clear; the University has not been established purely for prestige purposes. It has a very definite role to play in development in this area, and to do this effectively it must be in, and of, the community it has been established to serve. The University of East Africa has to draw upon experience and ideas from East Africa as well as from the rest of the world. And it must direct its energies particularly towards meeting the needs of East Africa…

It is true that the University must be concerned with the year 2000 and beyond; but there is also the year 1963. It is NOW that we have to engage
the three enemies, whose names have become a cliché, but who oppress us more than ever. A consciousness that current controversies will become part of history is invaluable, but the resulting detachment must be tempered by a recognition that our current actions will affect the whole future of our children, and their children’s children. Our problems will not wait. We must, and do demand that this University takes an active part in the social revolution we are engineering…

In all its research and teaching the University of East Africa must be as objective and scientific as is humanly possible. It must work against prejudice of all kinds, searching always for that elusive thing – truth. It is in this manner that the University will contribute to our development, because the fight against prejudice is vital for progress in any field. In this fight the University must take an active part, outside as well as inside the walls. And this may mean standing out against the expressed beliefs of the majority, for prejudices are the point to which men retreat when the real problems are tough and when they are not prepared to face the implications of their personal or community difficulties.

If the University is really to serve us in this fashion, it must of course guard itself against intellectual and scientific prejudices which take the form of a refusal to think afresh about traditional ways of doing things. But in addition it must help us in regard to the special temptation to prejudice which faces us now in East Africa. It is the easiest to give way to, and it would be wrong to deny that some of our people have already done so. I refer to the most prevalent social disease of the twentieth century – discrimination on grounds of race, colour or caste.

To harbour this particular prejudice, or to allow actions based on it to pass unchallenged, is to surrender the fruits of our successful struggle for national independence and human dignity…

Here in East Africa, for the sake of the majority as much as that of any minority, we have to guard against the prejudice which would simply reverse the racial positions existing in South Africa. African nationalism is sweeping away tribalism because it is obvious that one cannot be both a nationalist and a tribalist. Unfortunately it is not equally obvious – although it is equally true – that it is impossible in this century to be both a nationalist and a racialist. For twentieth – century nationalism is part of a social revolution: an essential part of the development of man as a human being whose freedom depends on his equal membership of the world society. Modern nationalism is necessarily humanitarian and international; it is
therefore incompatible with racialism. One of the basic tasks of this University is to make this truth an instinctive part of our nationalist expression.

But let us recognize that it would be very easy to indulge in racialism in East Africa. It would be very easy for us to take some minority group of our citizens who are distinguishable by their colour or some other physical feature, and blame them for all the evils which really oppress us. It is certainly much easier to do this than to tackle the hard work of reconstructing our society on the basis of human equality. The situation is further complicated by the fact that it is necessary for us to take actions which counteract the effect of past discrimination against the majority. So questions arise such as ‘When does corrective action itself become discriminatory?’, and ‘When does a child stop paying for the sins of its fathers?’ Such questions need honest thinking by unprejudiced minds if they are to be answered in the spirit of human brother-hood which inspired our political struggle.

It is to problems such as these that the University must apply itself. And it is on such principles that the University must stand firm, and fight if necessary. It must have within itself – and this means in its teachers particularly – the spirit of truth; it must be as objective and scientific as possible, and must fight prejudice of all kinds, at all times, and at all places. Further, its members must come out and force us to think about the implications of what we are doing, and must volunteer to help us in the thinking which should precede action.

Yet it is necessary to add two things. First, it must be realized that we are in a hurry. We cannot just think, and debate endlessly the pros and cons of any decision. We have to act; we have to tackle these problems NOW. Secondly, the University must think, and force us to think, in terms of humanity, not any sectional interests. Its members must guard against their own prejudices as well as ours.

I know I am asking a great deal of the University of East Africa. I am asking its members to be both objective and active, which is a difficult combination. What is more, I am asking this under circumstances in which I know that both are liable to give rise to some misunderstanding with the government and people. This will be reduced if there is complete honesty, but courage and self-sacrifice may be demanded from all of us, including the University members. Because I cannot claim that I, any more than my colleagues, will never mistake honest criticism for unconstitutional
opposition. Nor can I honestly promise that our need for national unity in the struggles ahead will never lead us into the error of abusing the nonconformist. I hope we shall not make these mistakes, but of only one thing am I quite certain. The basis of human progress throughout history has been the existence of people who, regardless of the consequences to themselves, stood up when they believed it necessary, and said ‘That is wrong; this is what we should do …’ If we know that the world is round we must say so, even if the majority of our people may still think that it is flat. It is a hard and challenging task which this University has to accept. Its members must serve East Africa as menials, collecting and disseminating the facts we ought to want. At the same time they must be torch-bearers of our society, and the protectors of the flame should we, in our urgency, endanger its brightness. Most of all, the University, its members and its students, must join with the people of East Africa in the struggle to build a nation worthy of the opportunity we have won.

May God be with us all.
CHAPTER

4

UNIVERSITY, AN INVESTMENT OF THE POOR IN THEIR OWN FUTURE
Nyerere challenged educated people, and intellectuals in particular, to get involved with nation-building efforts and to put their theories into practice.

“We now have no alternative but to apply ourselves scientifically and objectively to the problems of our country. We have to think; and then act on our thinking. We have to recognize the facts and conditions which exist... and in that context, think about what we want to do and how we can move from the existing situation towards one which we like better.”

At the same time, higher level institutions of learning were expected to instill in their students a spirit of service to their community and their nation. This was partly in recognition of the benefits which highly educated individuals had enjoyed as a result of public investment in their education, which was paid for by the people themselves.

Nyerere uses developmentalist concepts of objectivity and scientific approaches to justify the adoption of objective criteria based on merit to guide decision-making concerning recruitment and promotion in education and employment. He directly challenged calls for ‘Africanisation’, on the one hand, and special consideration for those who were part of the nationalist struggle on the other: “Very often facts are extremely unpleasant... those of our people who were denied a chance of education [are not] more competent to be doctors, engineers, teachers or administrators simply because we want to replace expatriate servants by local ones.”

… It is important, however, that no one should make any mistake about one
thing. None of the work which has been done here would have been possible had it not been for the overall policy of the Government of this country. The University College of Dar es Salaam is but one part of the overall development of Tanganyika, and now of the Union, to which this Government is committed. It is an exciting part, but it is an integral part of the whole. Over one million pounds has been spent here so far; much more will be spent before the project is complete.

This sort of expenditure is only justified in the circumstances of our country if one condition is fulfilled. The expenditure must lead to an increase in the wealth of this United Republic, and it must contribute to the raising of the standard of living of the mass of the people of this Union.

One of our great shortages in development work is educated men and women. Many things are not done as quickly as would like because our few trained people are overworked; other things are not done because we cannot afford to pay the salaries of overseas experts. This College is designed to give young men and women of East Africa an education which is second to none, and which is relevant to the problems of Africa.

The University College of Dar es Salaam can make a great contribution to the economic development of East Africa. Whether it does or not depends on those who have the privilege of being students here. But the Government decision to allocate such a high proportion of our resources on this complex of magnificent buildings, and on the recurrent costs of staff and so on – this decision has been made in the expectation that the students will understand that my use of the word ‘privilege’ was deliberate, and was not an overstatement.

The annual per capita income in Tanganyika is £19 6s. The cost of keeping a student at this college will be about £1,000 a year. That is to say that it takes the annual per capita income of more that 50 of our people to maintain a single student at this College for one year. It should not be necessary to say more. It is obvious that this disparity can only be justified, morally or politically, if it can be looked upon as an investment by the poor in their own future.

This indeed must be the whole purpose of the economic policies of the Union Government – the uplift of the conditions under which the mass of our people live. Everything else must take second place.

But the task before us is difficult one. We are starting from an economic base as low as that of anywhere in Africa. We have no oil or other raw
material for which the rest of the world is crying out. Our only resources are the land and the people, and it is through the organized exploitation of these two that we shall have to make progress.

We have laid down our Development Plan for the coming five years. To carry it out we must have two things: absolute unity in the mobilization of our national effort; and financial and technical assistance from abroad. It will be possible to obtain the second of these things only by progress in the first.

Despite its realism, let no one imagine that achieving even the modest aims of this Development Plan is going to be easy... We must get our priorities right and we must apply our energies and our brains to all the problems of our national growth.

Our priority is clear and inescapable. We have a revolution to carry out in the United Republic. We have to make a fundamental change in the conditions under which our people live. This is what revolution really means; bloodshed is irrelevant to it; the political changes of independence are only a precursor to it. A revolution in under-developed countries like the United Republic means an economic revolution if it is to mean anything.

There is nothing unique in this need. All young countries have to be revolutionary in their policies if they are to survive. It is this which distinguishes them from the developed countries, and indeed, from their own past. But revolutions do not just happen – least of all economic revolutions; they demand scientific and objective thought, and the reasoned application of basic principles to the existing situation, and the deliberate conversion of unpleasant facts into something more palatable.

There is no short cut, no easy solution which can be applied to the problems of developing our country. Slogans will not give our people more to eat, and nor will blaming our failures on any other country or on any other group of our own people.

We now have no alternative but to apply ourselves scientifically and objectively to the problems of our country. We have to think; and then act on our thinking. We have to recognize the facts and conditions which exist. We have to recognize the poverty, the ignorance, the disease, the social attitudes and the political atmosphere which exist, and in that context think about what we want to do and how we can move from the existing situation towards one which we like better. Nothing constructive can be achieved without this scientific and objective
approach. Facts – whether they be political, economic or social – have to be recognized and used or circumvented if this latter course is possible. They cannot be ignored. Very often facts are extremely unpleasant and it is more comfortable to close your eyes and pretend they are not there or, like Don Quixote, to impose a private dream world on the realities with which we are surrounded. But to do either of these things is to be unscientific and therefore to be counter-revolutionary. The hovels in which our people live are not made better by calling them dwelling houses or country cottages; our poverty is not reduced by one iota if we get offended because others describe it in graphic and uncomplementary terms. Nor are those of our people who where denied a chance of education more competent to be doctors, engineers, teachers or administrators simply because we want to replace expatriate servants by local ones.

Don Quixote could rescue maidens from non-existent dragons; he could mentally convert dilapidated farm-houses into romantic castles, and no harm was done to anyone except himself. But if we in the United Republic try to indulge in a similar kind of romanticism then the political revolution we have carried out and the economic revolution we are now beginning will both collapse in misery.

It is impossible to stress this too greatly. Only careful thought about our own problems and the relentless application of scientific and objective thinking can enable us to achieve the betterment of our lives to which we are committed. And there is no turning back now. By our own actions we have started to push the bus up the mountainside, which separates us from the land of plenty. The brute force of our people’s strength alone will not be sufficient to reach the top. That strength has to be combined with the scientific use of every atom of skill in steering, in coaxing the engine, in changing gear and in applying the brakes and the accelerator at the right moment. If the effort relaxes or if the thought about the best way round the obstacles is not applied, then the bus will roll back – crushing under it not just the driver and those who claimed to know the way forward but, worse still, masses of those who have humbly applied such knowledge and such power as they have to the overall purpose.

Under these circumstances responsibility cannot be entrusted to people for sentimental reasons, or left with them once they have failed just because they are nice people. Neither are these the circumstances under which it is sensible to worry about the skin colour or religion of those who are involved in the work of getting the bus to move forward and upward. These are circumstances which call for the use of every person who can be obtained and whose skill or
experience contributes in any way to movement in the desired direction. It is important to remember, too, that sometimes the quickest way to get up a particular hill is to go down a little lower in order to reach a clearer path upwards.

This need for objective thinking applies at all levels of our national life, but it is from educated people that we have the most right to demand complete subjection to the requirement of thought followed by action. Many of the students from this College will go into the public service. At whatever level they operate in this service the need for objectivity will be of paramount importance. And we as a nation have the right to demand it of those we have educated and also to dispense with those who are unwilling or unable to apply their intelligence to the problems of building our nation. The United Republic cannot afford to carry ‘passengers’ in our Government service. It cannot afford to be sentimental. Our public service must be efficient and imbued with a sense of the urgency of our national need for revolutionary change.

...We can and we must, individually and as a group, learn from the mistakes we make and also do our best to learn from others. Those of us who fail to learn, and keep learning, in order to rise to the responsibilities we inherit, these people must be returned to the level at which they can operate effectively. The senior posts of our public service cannot be used as if they were rewards for past effort. They must be filled by those who can now make the particular contribution to our national effort that the job in question calls for. Neither the record in the independence struggle, nor notions of the permanence of the Civil Service can be allowed to affect this. In placing, and retaining any individual, we have to consider only what they are willing and able to do to further our economic development now.

It is not only in relation to the staffing of our public services that we have to begin to be less sentimental. Objective consideration of the need of our country must be applied to every aspect of our life – economic, political, and social. For obviously one cannot be objective in a vacuum; the thinking must have a purpose; it must be designed to achieve something. Only when we are clear what we are trying to do can we begin to think about the way of doing it.

But this is not the problem for us in the United Republic. We are committed to something we have called ‘African socialism’; we are committed to African Unity through the free and voluntary association of the independent states of our continent. We are committed to the search for world peace and human brotherhood. Yet it is perfectly clear that having said so much I have
said nothing – except perhaps the name – which will not receive universal acclaim by all the responsible statesmen of the world. What do these grand words mean to us in terms of our own country?
CHAPTER 5
MATEGEMEO NA WAJIBU WA WATOTO NA VIJANA
Presented during the first ten years anniversary celebrations of TANU, Mwalimu talked about the high expectations which children and youth have for the future, and contrasted them with the low resources of society and Government. Children needed to prepare themselves for the future by studying and working, in order to meet their expectations. Those in school had an obligation to teach fellow children who were excluded because of the lack of enough space and/or lack of family resources. On the other hand, children both in and out of school needed to learn about their culture and history from local elders in the community in order to help sustain our identity as a nation and as a people. The moral principal of working for the benefit of all without regard to renumeration was emphasized.
Kila mahali ulimwenguni watoto wa shule husherehekea sikukuu ya Taifa lao kwa maandamano, kwa nyimbo, na kwa kuitukuza bendera, ambayo ndiyo alama ya uhuru wa Taifa lao. Leo licha ya bendera ya TANU ambayo ni nyeusi na kijani, tunazo bendera za aina mbili tunazotumia. Lakini baada ya muda si mrefu, bendera hizi za Tanganyika na Unguja zitaunganishwa kuwa moja mpya, ambayo itadumu mpaka hapa tutakapoweza kupata mwungano wa nchi zingine za Africa.

Lakini zaidi ya bendera mnazozishika leo, au bendera ambazo watoto wa nchi zingine huzishika katika kusherehekea siku kuu zao za Taifa, kuna jambo moja muhimu. Naelewa kuwa utoto na wakati wa matumaini, na wakati wa kufikiria maisha ya kesho. Wote mnataka kuyafurahia maisha yenu na mnataka watu wawakilishwa. Kila mmoja atakuwa na nia yake ya kufuata, wengine watatakuwa kuwa wakulima, wengine kuolewa na wengine kufanya kazi katika viwanda; wengine wanatumaini kuwa madaktari, walimu, wanasheria, na hata wanasiasa. Lakini matumaini yoyote mliyonayo, wakati wa kujitayarisha ni sasa. Hamna budi kujitayarisha sasa kwa maisha yenu ya utu uzima na kuchukua vema madaraka ya nchi hii kutoka kwa nchi zingine za Africa.

Hamna budi kujitayarisha sasa kwa maisha yenu ya utu uzima na kuchukua vema madaraka ya nchi hii kutoka kwa nchi zingine za Africa.
katika nchi ambamo mabadiliko mengi yanatolea, na yene kutoa nafasi zaidi ya maendeleo. Lakini kwa kuwa nchi yetu ni changa, lazima ninyi mtachukua mzigomzito zaidi kutimiza maendeleo hayo, ndio kusema itawabidi kufanya kazi kwa bidii zaidi. Hata kwa wakati huu ambapo bado hamjawa watu wazima, mwaweza kusaidia kuitengeneza nchi hii ili kila mtu aweze kuwa fahari. Wale milio wananunzi shuleni lazima msome kwa bidii, tutahitaji msaada wenu wa kujenga nchi wakati mtakapomaliza vyema masomo yenu. Na ni wajibu wenu kuwafundisha wenzenu pia ambao hawakupata bahati kama yenu.

Tena, watoto wote wanaosoma shuleni na wale wasiokuwa na bahati hiyo – yawapasa kujifundisha kazi za asili za wazee wetu. Mjifunze kwa wazee wenu na babu zenu hadithi, mashairi, na historia ya watu wetu maana mambo mengi sana haya hayakuandikwa vitabuni, na kama hamkuyajua basi yatasahaulika. Hadithi hizi ni sehemu ya urithi wetu, ni lazima mzijue na kuwa kuitengeneza nchi ili kila mtu awezie kuona fahari. Wale mlio wanafunzi shuleni lazima msome kwa bidii kwa sababu wale ni wakati wanaweka nyumbani na kusaidia kufanya kazi kwa maelezi kama mshauri kama mtu wetu. Hata hivyo wale wana kuwaelia kwa bahati yenu ya sababu yinapatikana katika maelezi. Hata kwa sababu wakati huu ambapo hamjawa watu wazima, wale wana kujifundisha kwa kufanya kazi kwa sababu wakati huu ambapo hamjawa watu wazima, wale wana kujifundisha kwa sababu wakati huu ambapo hamjawa watu wazima, wale wana kujifundisha kwa sababu wakati huu ambapo hamjawa watu wazima, wale wana kujifundisha kwa sababu wakati huu ambapo hamjawa watu wazima, wale wana kujifundisha kwa sababu wakati huu ambapo hamjawa watu wazima, wale wana kujifundisha kwa sababu wakati huu ambapo hamjawa watu wazima, wale wana kujifundisha kwa sababu wakati huu ambapo hamjawa watu wazima, wale wana kujifundisha kwa sababu wakati huu ambapo hamjawa watu wazima, wale wana kujifundisha kwa sababu wakati huu ambapo hamjawa watu wazima, wale wana kujifundisha kwa sababu wakati huu ambapo hamjawa watu wazima, wale wana kujifundisha kwa sababu wakati huu ambapo hamjawa watu wazima, wale wana kujifundisha kwa sababu wakati huu ambapo hamjawa watu wazima, wale wana kujifundisha kwa sababu wakati huu ambapo hamjawa watu wazima, wale wana kujifundisha kwa sababu wakati huu am


Tukumbuke, mambo haya yote hayangoji mpaka ati hapo mtakapofikia umri wa mtu mzima. Mwaweza sasa kuanza kujifunza; na mnaweza sasa kuanza kusaidia kazi ya kujenga nchi iwe rahisi zaaidi kwa kufanya wajibu wenu vyema zaaidi, – kazi hiyo iwe ya kuchunga ng’ombe na mbuzi, ya kusafisha nyumba au hata ya kutunza mtoto baada ya masomo yenu ya kila siku. Zote zitimizwe sawasawa. Jambo lingine ambalo pia ni la maana ni la kuwa na heshima na moyo wa urafiki kwa kila mtu hata kwa wale ambao hupatani nao au wanaufata dini si yako; kwa kufanya hivyo utakuwa unasaidia kufanya nchi hii iwe ya raha kwa kuishi sisi sote.

The need for education to be set in the rural and agricultural context in which most students came from and would return after completion of primary school, one of the basic principles of ‘Education for Self Reliance’ policy, is emphasized here. According to Nyerere, it was colonial mentality to argue, as many did, that those who took up farming after primary education were throwing away their education. And foolish to think that small scale farmers, who were the backbone of the national economy, did not need further knowledge and skills. Development would not happen if farmers did not get more education. The form this took would vary, including training of youth after primary school and farmers’ training programmes. Development of the rural areas would also depend upon careful negotiation of age relations and the grounding of new skills and technology in indigenous knowledge within the community. Young people needed to respect the knowledge of their elders, in the process of modernizing agriculture.

…Kwa muda mrefu sana sisi katika nchi hii tumeugua ugonjwa wa fikara za kikoloni ambazo ijakokuwa ukoloni wenye kweli wameondoka, lakini ugonjwa wa fikara za kikoloni bado upo. Watu hufikiri kuwa wasichana na wawulana wetu wakishapata elimu halafu wakirudi nyumbani kuwa wakulima, eti wamepoteza elimu yao. Ndiyo kusema kwamba eti ukulima hauhitaji elimu yoyote kwa kuwa kila mtu anaweza kulima na lisiharibike neno.

Hii ndiyo sababu shule hii ni ya maana sana. Msingi wake ni ile imani kwamba vijana waliomaliza Primary School wanayo nafasi yao ya kushiriki katika maendeleo ya nchi, wakiwa wakulima hodari na wenyi elimu. Hapa watajifunza ukulima wa kisasa, watajifunza elimu hii ili waweze kuwaurie mara moja nchini. Ndiyo kusema kuwa mkazo wa masomo utakuwa juu ya kutumia vifaa vinavyoweza kupatikana na kutumiwa katika Jamhuri ya Muungano. Litatiliwa mkazo vile vile somo la kutunza rutuba ya ardhi na kuzuka mmomonyoko wa udongo, mambo mawili ambayo ni mambo ya muhimu kwetu. Zaidi ya hayo, masomo ya hapa yatatilia mkazo vyama vya ushirika kuwa ni njia wa kuondoa tatizo la uuzaji la mazao. Hivyo matatizo yetu ya uchumi katika sehemu za mashamba yatafikirwa pamoja, na wanafunzi watakao hitimu hapa wataweze kuitumia mara moja nchini…


Ni dhahiri kwamba shida tuliyo nayo sasa itaendelea kwa muda mrefu, kwa sababu vijana hapa watakuwa wamepata elimu ambayo wazee wao hawana. Watakoporejea kwao inaweze kana zikatokea hatari mbili ambazo lazima ziepukwe. Kwanza, yaweze kana vijana wadharau kazi za wazee wao, na kufanya maisha vijijini kuwa magumu. Hatari ya pili ni kwamba vijana hao hao waliahitimu watakuwa wamekwisha zoea mno ukulima wao wa kiasili hata washindwe kutumia ufundi wao walajifunzi katika shule hii.

Ninyi mnaoweza kwenda na kuishi katika sehemu za makazi mapya, na kuendesha kazi za ukulima kwa njia ya ushirika, mtaweza kuepuka hatari hizi na kwa wakati huo huo mkisaidia ustawili wao wa Taifa. Lakini kwa


Kuna hasa mambo mawili ya kuondoa hali hii ya woga. Kwanza, wanafunzi lazima wajaribu kuelewa kwa nini utaratibu mpya ni mzuri zaidi kuliko ule wa zamani, na kukumbuka kufanikiwa kwa utaratibu huo mahali pengine. Bas, mambo haya yanawezza halafu kueleza kwa watu. Pili, kama utafanya kazi shambani mwa baba yako kwa njia za kizamani, hakikisha unajipatia kishamba chako kidogo pembeni na kukilima kwa kutumia maarifa ya kisasa. Ukifanikiwa na watu kuona namna mpya ya kukumbuka, huenda labda baada ya miaka miwili au mitatu watu wengine pia watafuata utaratibu huo.

Wanafunzi na walimu wa shule hii mpya huenda mkalalamika kwamba kidogo nabashiri mbali mno matokeo ya baadaye. Eti shule hii ndiyo tu inaanza nami nazungumza juu ya mambo ambayo kwa kweli yanatazamiwa kufanywa baada ya masomo yenye! Lakini nafanya hivi kwa makusudi
Masomo ya hapa yana shabaha moja, nayo ni kuleta ustawi wa nchi yetu – na hasa katika Mkoa huu kwa kutegemea wanafunzi. Kwa sababu hii watu wa nchi za nje wameleta misaada yao, na ni kwa sababu hii Idara mbalimbali za Serikali zimeshughulika na shule hii. Naamini kwamba wanafunzi pia wanafahamu ya kuwa wao ni miongoni mwa maendeleo ya taifa letu, na kwamba wakikaa wakijua hali hii wataweza kutumia vizuri zaidi wakati wa masomo yao hapa...
CHAPTER 7
THE POWER OF TEACHERS
In this address Nyerere argued that teachers were far more powerful than many people understood; they had a great influence on society as a result of their impact on pupils. Schools should produce citizens who are “awake and aware of themselves”. Teachers determined these outcomes by the way that they behaved and taught. They were models which pupils emulated, be it in how they taught or in how they related to local farmers and big officials.

“When a teacher comes into a class tired, or looking tired, dispirited and without any enthusiasm for work; when the teacher demands that every bit of physical labour is done by the children while he watches; or when the teacher acts as if every pupil were a nuisance, a dullard, in such cases the children will develop the idea that work is something to be avoided, that learning is simply something which one gets through, and that the way to use authority is to get other people to work for you…

If the teacher fawns on visiting officials, and then treats a poor farmer as though he is dirt, the children will grow up believing that it is the proper way to behave in our developing nation. It does not matter what the teacher says in civics classes or elsewhere; they will learn from what he does. But the man who treats everyone with respect, who discusses his position clearly, rationally, and courteously with everyone whatever their position – that teacher is inculcating a spirit of equality, of friendship, and of mutual respect. And he is teaching by being – which is the most effective teaching technique existing!”

Social relations which fostered individual and collective initiative and the capacity to challenge power relations were considered by Mwalimu to be essential for democracy. Transformative education concepts underlie this
... Let me now turn to a different subject. For what I really want to talk about today is the power which teachers have. We hear a great deal about their responsibility, the important job they are doing, and so on; indeed, I have myself said not a few words on this subject! But I have been wondering why it is that, in the face of that importance, so few of our young men and women really want to be teachers. I am not sure, for instance, how many of the students sitting in front of me today did apply for teacher training as their first choice. I would be pleasantly surprised if they are a majority. I have also been wondering why the other side of the coin is true – why, in other words, large numbers of our people regard a man or woman who has entered Government service in the clerical or executive service as having achieved more than one who has entered teaching. For this attitude does exist, and I think it accounts for a large amount of the reluctance of our young people to put teaching as their first choice of career.

It seems to me that an honest answer would express the idea that the civil servant is considered to be more important in terms of power. Up to a certain point it is a civil servant who tells a householder that he may, or may not, build at a particular place. It is the civil servant again, up to a point – who notifies a parent that his child has, or has not, gained admission to a particular school or college. And so on. The extent to which these civil servants are merely implementing the law, or carrying out the instructions of their Minister, is not obvious to ordinary people. The civil servants appear to be all-powerful – and it is sometimes assumed they are. And the civil servant himself, who knows the extent to which he is governed by the law, by political instructions, or by the sheer bureaucracy of Government, is not always able to explain the limitations of his own position. Indeed – being human – he often does not want to! After all, we all like to have our importance acknowledged by other people, and there are few men or women who are not flattered by being told that they are very powerful.

The same things are not said about teachers, and cannot be said. They do not make rules for society, nor do they act as the spokesmen for those who do. They do not decide who shall have this opportunity, or be denied that. And so it is assumed they are useful but not powerful, important but not worth flattering. And the teachers themselves accept this judgment upon their
position, and either become discontented because they feel capable of exercising power, or aggressive and uncooperative as a reaction to being – as they think – denied power.

It is my contention that this whole attitude toward teachers, and by teachers is based on one of the biggest fallacies of our society.

Our nation – any nation – is as great, as good, as fine a place to live in, and as progressive, as its citizens make it. Its leadership may be good, bad, or indifferent, but if the people are awake and aware of themselves it will not for long be completely unrepresentative of the attitudes in the society. And the truth is that it is teachers more than any other single group of people who determine these attitudes, and who shape the ideas and aspirations of the nation. This is power in its reality – much more so than the task of saying ‘yes’ or ‘no’ about building a house or getting a license.

When a child first comes to school at the age of six or seven, it has already developed some character traits, and it has absorbed some ideas through life in the family. But it is usually approaching for the first time all the things which are connected with the community outside the family. Its ideas of what is ‘good’ and what is ‘bad’ in non-family situations are mainly unformed. Its mind is still very flexible and can be turned in any one of many different directions. These things are true whether the child is naturally very intelligent or rather dull. In all cases the child is like a young tree which can have its growth stunted and twisted, or which can be fed until it grows beyond its unassisted height, or whose branches can be pruned and trained so that the maximum fruit is obtained at maturity. And the people who have the opportunity to shape these infants – who have that power – are the teachers in our schools.

I do not think I need to explain this point at length. Those of us who left school many years ago have forgotten many of the facts we learned there. But we are what we are in large part because of the attitudes and the ideas we absorbed from our teachers. Our values in life were developed when we were young; the way we regard our fellows, the way we react to events, the things we believe to be right and wrong – all these things have developed from our childhood experiences at home and at school.

Obviously the home environment and the parents’ attitudes are very important indeed. They must not be underestimated. But until now we have been inclined to underestimate the importance of school life instead. We have thought of the teachers as imparting knowledge of arithmetic, reading,
writing, and so on. And of course they do, and it is vital. But it is not the only thing or the most important thing which the child learns from the teachers. *What* the teacher presents to the class is important; that is why Government is doing so much work on the curriculum and school syllabuses. But more important still is the question of *how* the teacher teaches.

In this I do not mean simply the techniques of transferring information, although these can encourage or stunt the ability of the child to learn skills. I mean much more than that.

When a teacher comes into a class tired, or looking tired, dispirited and without any enthusiasm for work; when the teacher demands that every bit of physical labour is done by the children while he watches; or when a teacher acts as if every pupil were a nuisance, a dullard, in such cases the children will develop the idea that work is something to be avoided, that learning is simply something which one gets through, and that the way to use authority is to get other people to work for you. The teacher will have encouraged the young minds to develop those ideas simply by the manner in which he has approached his task. Conversely, a bright teacher who works with enthusiasm – and with his pupils, who encourages the children to help each other, who explains why he is doing certain things and why certain rules exist – that teacher will be forming quite different (and very much more constructive) attitudes in the minds of his pupils.

The same thing is true of the teacher’s behaviour both inside and outside the classroom. If the teacher fawns on visiting officials, and then treats a poor farmer as though he is dirt, the children will grow up believing that is the proper way to behave in our developing nation. It does not matter what the teacher says in civics classes or elsewhere; they will learn from what he does. But the man who treats everyone with respect, who discusses his position clearly, rationally and courteously with everyone whatever their position—that teacher is inculcating a spirit of equality, of friendship, and of mutual respect. And he is teaching by being – which is the most effective teaching technique existing!

In 1962, Mr. Principal, I wrote a pamphlet called ‘Ujamaa’. And its first sentence began, ‘Socialism, like Democracy, is an attitude of mind’. I still believe that to be true. Rules and regulations are necessary in any society, but the real basis of a society of free individuals is the attitude of mind of the individuals who form that free society. And every knowledgeable person now agrees that ‘attitudes of mind’ are shaped very largely when a
person is very young. They can alter later, but it is hard, and the early character forming is usually decisive. The fact is, therefore, that those who have the responsibility to work with the young have a power which is second to none in relation to the future of our society. That power is shared by two groups – parents and teachers.

This is what I meant when I said earlier that the assumption that teachers are not powerful is one of the biggest fallacies of our society. For teachers can make or ruin our society. As a group they have a power which is second to none. It is not the power of a man with a gun; it is not a power which can be seen by the fool. But it is the power to decide whether Service or Self shall be the dominant motive in the Tanzania of 1990 and thereafter.

For the fact is that we, the present adults, have a mixed heritage, and it is we more than any other generation who must make this choice. From our traditional African society we inherit concepts of equality, democracy, and socialism as well as economic backwardness. From the colonial period we inherit concepts of arrogant individualism and competition as well as knowledge about technical progress. It is our teachers who have the real power to determine whether Tanzania will succeed in modernizing the economy without losing the attitudes which allowed every human being to maintain his self-respect, and earn the respect of his fellows while working in harmony with them. It is they, the teachers now at work and now going through Training College, who are shaping what Tanzania will become, much more than we who pass laws, make rules, and make speeches!

Let me conclude with a two-line quotation which expresses this idea better than I can. It comes from Mark Twain, who said in 1900: ‘Soap and Education are not as sudden as massacre, but they are more deadly in the long run’.

Mr. Principal, students of this college, the power of teachers is not the less because it is usually unacknowledged, on behalf of us all, I ask you to use it for good.
CHAPTER 8

ELIMU YA KUJITEGEMEA
(EDUCATION FOR SELF RELIANCE)
‘Education for Self Reliance’ is one of the most widely quoted analysis of African education worldwide. The essay critiqued the form and content of education during the colonial period and presented the philosophical framework for an alternative, transformative education system. The changes required in education reflected the vision of a changed society as a whole, with equality and respect for human dignity; sharing of the resources; and work by everyone and exploitation by none. The school was situated in and must reflect the realities of, in most cases, rural villages and towns. Hence, the education provided needed to be linked to production on the ground. However, this did not mean that the school should “produce robots, who work hard but never question what the leaders in Government or TANU are doing and saying.” Instead, it must:

“... encourage the development in each citizen of three things; an enquiring mind; an ability to learn from what others do, and reject or adapt it to his own needs; and a basic confidence in his own position as a free and equal member of the society, who values others and is valued by them for what he does and not for what he obtains.”

After a salient critique of the existing education system in the immediate post independence period, Mwalimu suggested some principles for change. Primary education should be considered complete education, which is closely linked to the kind of life and work which most students will engage in after completion. The examination system needed to be completely overhauled to reflect this reality, and to measure the cognitive and problem-solving objectives of the new education policy. The school should be transformed into a community, engaged in producing for its needs, where practical activities were an integral part of the curriculum. Democratic principles were to be enshrined, whereby “Pupils should be given an opportunity to make many of the decisions
necessary…” and “the pupils must be able to participate in decisions and learn by mistakes”


Sasa inafaa tufikirie tena kama ni haki kwa nchi maskini kama yetu kutumia zaidi ya 20 kwa mia ya fedha za Serikali kwa ajili ya kuwasomesha baadhi tu ya watoto wetu, (wakati watoto wengine wanakosa) ila tu kama matokeo ya elimu hiyo yatalifaidia T aifa tunalotaka kulijenga.

Mipango ya elimu katika nchi mbali mbali duniani siku zote inahitilafiana, katika muundo wake na elimu itoleweyo. Mipango hiyo huhitilafiana kwa sababu nchi zenyewe zinazotoka elimu huitilafiana, na kwa sababu elimu yoyote, iwe ya darasani, au si ya darasani ina shabaha yake. Shabaha yenye kizazi kimoja hadi kizazi kingine maarifa na mila za taifa, na kuwaandaa vijana wawe tayari kuchukua nafasi zao katika kulijenga na kulingana na kulingana na kulingana.

Hivi ndivyo ilivyo katika nchi zote: katika nchi za Kikabaila za Magharibi, nchi za Kikomunisti za Mashariki na hata zilivyokuwa nchi za Kiafrika kabla ya Ukoloni.

Maana si kweli kusema kwamba kabla ya ukoloni Waafrica hawakuwa na elimu, eti kwa sababu tu hawakuwa na shule, na kwamba makabila machache yalitoa mafunzo kwa muda mfupi tu kambini. Hawa walijifunza kwa kuishi na kutenda. Nyumbani kwao, au shambani kwao, walijifunza ufundi wa kazi zilizopaswa kufanywa, pamoja na tabia wanayopaswa kuwa

Huko Ulaya elimu ya darasani imekuja siku nyingi. Lakini tukifikiria jinsi ilivyofikia halisi hiyo tutaweza kuona kwamba shabaha yake ni kama ile ile ya mtindo wa Kifrika wa kiasi. Yaani shabaha ya elimu ya darasani huko Ulaya ili kuwa kuimarisha mila zilizokuwa zikitumika katika nji ya nchi, na kuwaandaa watoto na vijana kutumikia kwenda wao wa kujifunza darasani. Na hivyo hivyo ni hivyo nyingi ilivyofikia kwa elimu ya darasani huko Ulaya hivyo ya kuwa ni kama ile ile ya mtindo wa Kifrika. Mafunzo yanayotolewa ni tofauti na yale yanayotolewa katika nji za makarani na maofisa wa vyeyo vya chini, na kwa kweli kwa mafunzo kwa mizimu, vya dini vilitooma matumizi ya nji ya kuwa na kuwa. Mahali popote ambapo elimu inashindwa kutumikia shabaha kikoini hivo, basi maendeleo ya nji ya kuwa na kuwa hadithi zilizokuwa zapatolewa na wakati ili kuwa na kuwa. Mafunzo yanayotolewa ni kama vile kwa maendeleo ya nji ya kuwa na kuwa. Mahali popote ambapo elimu inashindwa kutumikia shabaha kikoini hivo, basi maendeleo ya nji ya kuwa na kuwa hadithi zilizokuwa zapatolewa na wakati ili kuwa na kuwa. Mafunzo yanayotolewa ni kama vile kwa maendeleo ya nji ya kuwa na kuwa.

**Elimu ya Kikoloni Tanzania na Jinsi ambavyo Taifa Letu Lilivyoirithi**

Elimu ili wakiwa ikitolewa na serikali ya mkoloni katika nji ya mbili, Unguja na Tanganyika, ambazo sasa ni Tanzania, ili kuwa na shabaha tofauti. Haikupungwa ili kuwaandaa vijana kutumikia taifa lao; badala yake ilipangwa kwa kutumiza haja za kuingiza desturi za kikoloni. Kwa hiyo haja ya elimu katika nji za kuja katika mafunzo ya kusoma na kuandika, na elimu nyingine, kama njia ya kueneza imani yao.

Shabaha ya kuutaja ukweli huu siyo kukashifu wale wengi waliotafiki kazi ngumu sana, mara nyingi kwa shida kubwa, katika kufundishia na kuweka
mipango ya elimu. Wala sisemi kwamba yote waliyoyafundisha katika mashule yalikuwa ya kupotosha na yasiyofaa. Ninavyosema ni kwamba elimu iliyotolewa na mkoloni katika Tanzania ilikuwa ya mtindo wa Kiingereza, lakini mkazo wake wa fikara za ubwana na kufanya kazi za ofisini ulikuwa mkubwa zaidi kuliko ilivyokuwa kule Uingereza. Kadhalika elimu hiyo ilikuwa imepangwa wwa mtindo wa kikabaila. Ilitilia mkazo fikara za kila mtu kuishi peke yake, badala ya mawazo ya kushirikiana. Iliwafanya watu wafikiri kwamba dalili ya heshima ya mtu katika taifa ni kujilimbikizia mali nyingi.

Ndiyo kusema kwamba elimu ya kikoloni ilileta fikara za mtu kuwa bwana na wengine watwana, na kwa kweli iliwaafanya wanyonge wakandamizwe na wenye nguvu, hasa matajiri. Kwa hiyo elimu ya kikoloni katika nchi hii haikuwa ya kuendeleza ujuzi na mila za Watanzania kutoka kizazi kimoja hadi kingine; ilikuwa na juhudi hasa ya kubadili mawazo hayo na badala yake kupanda mila na ujuzi kutoka nchi nyingine.

Na hivyo ilikuwa sehemu ya juhudi ya kulipa mapinduzi ya mawazo katika nchi; kuyageuza yawe ya watu wa kikoloni wanaokubali hali hiyo, mawazo yatakatayokuwa ya msaada kwa Serikali inayotawala. Pengine hawakufaulu katika shabaha ya kikoloni, lakini hiyo siyo kusema kwamba wameshindwa kugeuza fikara, tabia ya wale waliopitia shule zao. Wala kushindwa huko maana yake siyo kusema kwamba elimu iliyotolewa enzi ya ukoloni ilikuwa na shabaha ya kuwalea watu wanaomini usawa wa binadamu.


**Vitendo Baada ya Uhuru**

Makosa matatu makubwa ya elimu tuliyoirithi tumekwisha yataja. Kwanza,
ubaguzi wa rangi katika kugawa elimu ulifutwa. Mara tu baada ya uhuru ulianzishwa mpango wa kuunganisha kabisa shule za mataifa yote, na ubaguzi kutokana na dini pia ukakomeshwa. Sasa mtoto wa Tanzania anaweza kusoma katika shule yoyote ya Serikali, au shule yoyote inayosaidiwa na Serikali katika nchi hi, bila ya kujali rangi au dini yake, na bila hofu kwamba gharama ya elimu yake ni kufundishwa dini nyingine.


kwa kazi inayotakiwa kufanya. Kutokana na uchunguzi huos tunaweza kufikiri kama, kwa hali yetu ya leo, tunaweza kufanya mabadiliko zaidi, au kama kuna haja ya mapinduzi katika mpango mzima.

**Twajaribu Kujenga Taifa la Namna Gani?**

Tukifahamu bara bara aina ya Taifa tunalotaka kujenga, ndipo tutakapoweza kuweka mipango ya elimu yenye kutufikisha kwenye shabaha hiyo. Lakini hii si kazi kubwa ya katika Tanzania siku hizi. Ingawaje hatuwezi kusema kuwa tumekwisha weka mipango kamili ya maisha ya siku za mbele ya taifa hili. Lakini tumetamka mara nyingi haja na shabaha za taifa la ujamaa linalosimama juu ya nguzo tatu: usawa na heshima za binadamu; kushirikiana mali inayotokana na juhudi zetu; kazi kwa kila mtu na kufuta unyonyaji. Tumezieleza fikira hizi waziwazi katika kanuni za taifa letu.

Katika Azimio la Arusha na katika matamko mengine yaliyotangulia misingi na siasa yetu na hatima ni umoja wa Afrika nzima, na kwamba tutafanya juhudi kufikia lengo hilo, lakini kwa sasa tutalinda kwenye shabaha ya Ujamaa. Ndiyo kusema kwamba tumeamua maisha yetu ya baadaye yawe ya ujamaa ambayo watu wenyewe watapanga siasa itakayofuatwa na serikali iliyoita maisha yake katika Azimio la Muungano.

Hata hivyo ni dhahiri kwamba, kama tunatake kujenga, kwa kazi inaatatiza kwa uchunguzi huos tunaweza kufikiri kama, kwa hali yetu ya leo, tunaweza kufanya mabadiliko zaidi, au kama kuna haja ya mapinduzi katika mpango mzima.

Kwa hiyo, kufikiria kwamba elimu ya kujitegemea ya unyimamishwa wa kufundisha madubwana tu, yanayofanya kazi kwa bidii bila kuuliza viongozi wa TANU na Serikali la wataremo. Lazima vile vile iwekwe watu kafa kufikiria na kujia mambo ya wakulima, na hivyo hatuna maana kwamba elimu ya Tanzania ipangwe katika namna ya kufikiria, wanaofuata tu kama kondoo elimu ya Tanzania.
ama wa sasa. Wanaoweza kujenga taifa huru ni watu huru wanaotambua utu na usawa wao.

**Mipango ya Elimu ya Sasa**

Shabaha yake mipango hiyo ni tofauti sana na shabaha tunayoilenga katika mipango yetu sasa. Maana kuna mambo manne makubwa katika mpango wetu wa sasa ambayo yanazuia au hayashawishi kukubalishi kwa wanafunzi katika vijiji watakamoishi, na ambayo yanafunza fikara za ubwana, majivuno ya elimu na kujiona binafsi kwa vijana wanaopita katika shule zetu.

Jambo la kwanza kuhusu elimu tunayoitoa sasa ni kwamba elimu hii ni ya kibwana iliyopangwa kuwafaidia idadi ndogo sana ya watoto wanaoingia shule.

Ingawa vijana wetu watakapata nafasi ya kuwingia katika shule za sekondari ni 13 kwa mia tu ya wale wanaokwenda shule za misingi, lakini hata hiyo mpango wa shule zetu za misingi ni wa kuwatayarisha watoto wetu kuingia katika shule za sekondari. Kwa hiyo 87 kwa mia ya watoto wetu waliomaliza shule mwaka uliopita na wengine kama hao watakomaliza mwaka huu, wanaondoka shuleni wakifikiri kwamba wameshadhi, na wanyojuu ya elimu na kujiona binafsi kwa vijana wanaopita katika shule zetu.

Ndiyo kusema kwamba elimu inayotolewa sasa ni kwa ajili ya wachache tu wenye uwezo wa mitihani kuwa wengine; inawafanya wale wanaofanikiwa wajione kuwa wakubwa, na kuwafanya wale walio wengi wakimamani kitu ambacho hawatakipata daima. Inawafanya walio wengi wajifikirie kuwa wanyonge na kwa hiyo hawawezi kuunda wala taifa la usawa tunalotaka kulijenga wala fikara zinazoelekea kwenye taifa lenye usawa. Kinyume chake, elimu hiyo inashawishi kuundwa kwa taifa lenye tabaka, la ubwana na utwana, katika nchi yeyu. Jambo la pili ni muhimu vile vile, nalo ni kwamba elimu ya Tanzania inawatenga wale wanaosoma mbali na wananchi wanaowasomesha. Hii ni kweli hasa kwa shule za sekondari ambazo karibu zote ni za wanafunzi kukaa huko shuleni. Lakini ni kweli vile vile hata katika shule chache za
praimari, ijapokuwa hiviki karibuni tumebadili kidogo mipango yetu.

Tunawachukua watoto wakiwa na umri wa miaka 7 kutoka kwa wazazi wao, na tunawafunza masomo ya darasani saa 7 1/2 nzima kutwa. Katika miaka michache iliyoita tumejaribu kuyafanya mafunzo haya yafanane na hali ambayo watoto hao wanaiona. Lakini shule yenye kila mara iko mbali, siyo karibuni na jamaa au kijiji. Shule ni mahali ambapo watoto huenda kwa matumaini, yao na wazazi wao, kwamba wakifanikiwa haitakuwa lazima kwao kuwa wakulima au kuishi vijiji.


Jambo la tatu ni kwamba mpango wetu wa elimu wa sasa unawafanya wanafunzi wafikiri kwamba mambo yote ya maana hupatikana katika vitabu, au hutoka kwa ‘watu wenye elimu’, yaani wale waliopata elimu ya darasani. Ujuzi na hekima ya wazee wengine hudharauliwa, na wao


Kusema hivi maana yake siyo kwamba mtu yeyote anaweza kufanya kazi yoyote, mradi tu amekuwa mwenye hekima, wala si kusema kwamba hati za elimu si lazima. Wakati mwingine watu wetu wamefanya makosa ya kufikiri hivyo kwa sababu tu ya kuchukia majivuno ya wale wenye elimu. Mtu hawi na busara tu kwa sababu ni mzee; mtu hawezi kuedesha kiwanda kwa sababu tu amejiriwa kama kibarua au mtunza sto muda wa miaka 20 iliyoita. Lakini vile vile pengine atashindwa kufanya kazi hiyo hata akiwa na digrii ya biashara. Huyu wa kwanza anaweza kuisha kwa uaminifu na uwezo wa kusimamia wenzake, huyu wa pili huenda ana uwezo wa kuanzisha na kupanga hesabu zake. Lakini, kama tunataki kwanda hiki kifanikiwe, kiwe cha kisasa, na kulifaidia Taifa, basi meneja anakaa awe na sifa zote hizi mbili. Ni makosa vile vile kufikiri kisomo ndicho kila kitu.

Na hivyo ndivyo ilivyo katika ujuzi wa kilimo. Wananchi wetu ni wakulima wa siku nyeningi. Ufundu wanaotumia ni matokeo ya juhudi ya miaka mingi ya kutafuta riziki; na hata sheria na miiko wanayofuata ina sababu zake. Haitoshi kumkashifu mke mwenye hekima, wala si kusema kwamba hata za elimu si lazima. Hatuna budi kujariibu kufahamu kwa nini anafanya mambo fulani, tusidhani tu kwanda ni mpumbavu. Wala sisemi kwamba maariifa yake yana faa katika siku zijazo. Inawezekana kwa maariifa ya asili ya kufanya kazi hao siku zile yalipotumiwa, kufuata ujuzi uliokuwepo. Lakini siku hizi tusidhani tu kwanda maariifa yake yokufa na uwezo wa ardhi, hata kama hawawezi kusoma au miwili, na halafu kulifaidia kwa muda wa miaka 20, ili rutuba irudi tena. Kutumia plau la ng’ombe badala ya jembe, au hata kutumia trekta katika
sehemu zingine, maana yake siyo peke yake kubadili namna ya kulima. Yatakiwa yawepe mabadiliko katika mpango wa kazi, ili kuhakikisha kwamba chombo hiki kipya kinalima kwa faida zaidi, na pia maarifa haya mapya hayaharibu kwa haraka ardhi yetu wala misingi ya usawa ya taifa letu. Kwa hiyo nasisitiza tena kwamba vijana wetu hawana budi wajifunze kuheshimu hekima ya wakulima wasee wasiosoma, na kuelewa maarifa ya kisasa, na kwa nini maarifa hayo yatatumika.


Wanafunzi wetu wanajifunza kazi ambazo zitainua hali ya maisha ya watu, bila ya malipo; kazi kama vile kuchimba mifereji ya kumwagilia maji, kuchimba mifereji ya kumwagilia maji, au ya kuondoa maji kijijini, au kuelekeza jinsi ya kuchimba choo na faida zake, na kadhalika? Idadi ndogo ya wanafunzi wamefanya kazi hizo katika kambi
za vijana au kwa mpango wa kujenga Taifa ulioanzishwa na shule nzima, lakini hii si kawaida. Walio wengi hawafikirii ujuzi wao au nguvu zao kuwa zinahusiana na haja za kijiji kizima.

Je, Makosa Haya Yanaweza Kurekebishwa?

Kama tunataka hali hii ibadilike, kuna mambo matatu yanayopaswa kufikiriwa. Kwanza mafunzo yenye ya watoto laenziwa, pili mafu ya watoto inangalizia, lakini yanahusiana na haja za kijiji kizima.

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tatizo hilo linauma, lakini kweli ni kwamba miaka mingi itapita kabla Tanzania haijaweza kuwapa watoto wote elimu ya msingi. Na kwa walio wengi wa wale wanaopata nafasi hizo, elimu yao itakuwa sawa na madarasa saba ya sasa. Ni wachache tu watakaopata nafasi ya kwenda shule za sekondari, na karibu sasa wachache zaidi wa wale watakaoingia shule za sekondari watapata nafasi ya kuingia chuo kikuu, hata kama wana akili na uwezo wa kuendelea na masomo hayo. Hiyo ndiyo halali yetu ya maisha na uchumi wa nchi yetu. Hiyo ndiyo maana ya umasikini wetu. Tunaloweza kufanya tu ni jinsi ya kuzigawa nafasi za elimu; kama tutasisitiza faida ya wachache, au kama tunaweka mipango ya elimu iwe yenye faida kwa taifa zima. Na katika nchi ya ujamaa, linalowezekana tu ni kuwa na elimu ya manufaa kwa taifa zima.


Maana katika Tanzania sababu peke yake ya kuwapa wachache elimu ya sekondari ni kwamba wanaihitaji ili waweze kuwatumikia wali walio wengi. Mwalimu katika shule ya msingi ana haja ya elimu iliyozidi darasa la saba; Bwana Shamba atakayewasaidia wananchi wenywe elimu ya darasa la saba yeye mwenyewe anapaswa awe na elimu kubwa zaidi. Huduma nyingine zilizo za lazima zinahitaji elimu ya juu zaidi, kwa mfano madaktari na mainjinia wanaihitaji mafunzo ya miaka mingi. Lakini elimu ya kawaida inayotolewa na taifa haina budi iwe elimu ya umma. Hakuna sababu nyingine inayotupa haki kuwatoza wali wali walio wengi na kuwapa elimu wachache tu.

Hata hivyo, ni rahisi kutamka kwamba masomo katika shule za msingi ni sekondari hayana budi yawaandae vijana kwa maisha na haja za Tanzania. Lakini kutimiza kunataka mapinduzi, si mapinduzi ya mipango ya elimu peke yake, bali hata ya fikara za sasa za wananchi. Na hasa, mtihani inapaswa ibadiliwe ifanane na mawazo ya serikali na ya wananchi. Sharti tufahamu kwamba ingawa mitihani ina faida zake, kama vile kupunguza hatari za upendelee na ukabila katika kuchagua watakaoendelea, mitihani ina hasara kubwa pia. Kwa kawaida mitihani inapima uwezo wa mtoto, kujifunza mambo na kuyaeleza kwa muda fulani wakati anapotakiwa. Mitihani haifanikiwi siku zote kupima uwezo wa mtoto kufikiri, na hakika
hauwezi kupima tabia wala ridhaa ya utumishi.

Kadhalika, kwa sasa mafunzo hutolewa kufuatisha mitihani itakayotolewa; ni shida kubwa mitihani kutungwa kutokana na mafunzo. Mwalimu anayejaribu kuwasaidia wanafunzi wake mara kwa mara husoma maswali ya mitihani iliypita, na kubuni maswali gani yanaweza kutokea safari hii. Basi mafunzo yale anayakazania pale pale, akijua kwamba kwa kufanya hivyo anawapa wanafunzi wake nafasi nzuri ya kufaulu na kuingia katika shule za sekondari, au Chuo Kikuu. Na mitihani yenyewe wanayofanya watoto wetu sasa inatungwa kufuata mahitaji na mazoea ya mataifa; inapangwa bila ya kufikiria shida au haja zetu maalum. Tunalotaka kufanya sasa ni kufikiria kwanza elimu tunayotaka kuitoa, na baada ya hapa tufikirie aina gani ya mitihani inafaa katika kumaliza masomo hayo. Hapo mitihani hu o tatungwa kufuata maalum au yaliyolewa.


Pamoja na mabadiliko haya ya mipango ya masomo yenyeke, lazima yaweke vilevile ya jinsi shule zetu zinavyoendeshwa, ili kuzifanya shule hizo, pamoja na wanafunzi wake kuwa sehemu ya kijiji na sehemu ya uchumi wa nchi. Kwa kweli shule zapaswa ziwe kama jamaa kamili, zinazoishi kufuata Siasa ya Kujitegemea. Walimu, wafanya kazi wengine, na wanafunzi lazima, kwa pamoja, waishi kama jamaa, kama vile vile ambavyo wazazi, ndugu na watoto wanakahili kijiji kama moja. Uhusiano
baina ya walimu na wanafunzi katika shule, lazima uwe wa aina ile ile kama wazee na watoto wote waishivyokijijini. Shule itambue, kama vile vile jamaa inayotambua, kwamba maisha na hali zao zitategemea wao wenyewe watakavyotafuta mali kwa kilimo au kwa kazi zingine. Maana yake ni kwamba shule shabele, lakini hasa shule za Sekondari na Vyuo vya Juu, lazima zijitafilee zenyeswe chakula. Shule hizo hazina, budi za zikamilike katika mambo ya uchumi, huduma na elimu kadhalika. Kila shule inapenda iwe na shamba lake au Kiwanda chake, kama sehemu kamili ya shule, linalotoa chakula cha kutumiwa na watu wote shuleni, na wakati huo hu kusaidia kuongoza uchumi wa Taifa zima.

Kusema hivyo maana yake siyo kwamba kila shule lazima iwe na shamba au Kiwanda cha kufundishia. Wazo ni kwamba kila shule iwe shamba vile vile, yaani shule iwe na wakulima, na walimu iwe na walimu na wakulima kadhalika, na iwe na wanafunzi ambao ni wakulima kadhalika. Ni dhahiri, kama kuna shamba la shule, wanafunzi wanaolipa humo watakuwa wakulima na akimwiliwa kazi na ufuundisho wa kulima. Lakini shamba lenyewe itatakuwa au shule, na hali ya wanafunzi itategemea mazao ya shamba hilo, kama vile vile ambavyo ambavyo halu ya kulima ina ile ile itategemea mazao ya shamba lake. Kwa hiyo wakati mpango huu utakapokwa unaendelea vema, mapato ya shule hayatatokana na fedha za Serikali Kuu tu, au fedha kutoka misheni, au msaada wa watu wengine. Wakati huo va mapato ya shule litaonyesha kama: ‘Kuuza pamba (au mazao mengine yoyote yanayopatikana katika shamba hilo) Shilingi kadha’; mwishowe ndio ‘Msaada wa Serikali na msaada kutoka sehemu zingine Shilingi kadha’.

Haya ni mapinduzi ya mipango ya elimu tulioizozea, na kama walimu na wazazi hawaelewii vema shabaha na uwezekano wa jambo hili, mpango huu unaweza ukapingwa mwanzoni. Lakini kweli ni kwamba hii si hatua ya kurudi nyuma, wala si adhabu kwa walimu au kwa wanafunzi. Ni kukubali tu kuwa sisi wa suluhisho wa Tanzania tutajijando kutoka hali ya uwasikini wetu kwa kazi zetu, na kwamba sote sisi ni viungo vya Taifa moja tunoitafilee. Kutakuwako shida za kutimiza jambo hili, hasa hapo mwaanzo. Kwa mfano hatunao sasa mabwana shamba wa Kutosha ambao wawegoza kupanga kazi za ukulima na kuungalia mashamba katika shule. Maisha na ukulima yataendelea vivyo hivyo kwa jinsi tunavyojifunza. Na kwa kweli tunaweza kuondoa zile fikara kwamba elimu sharti ipatikane kitabuni, kama tutawatumia wakulima mahodari wa vijijini kama waalimu na waingalizi za kazi fulani, na kuwatumia mabwana shamba kama wasaidizi tu. Hili ni jambo muhimu katika maendeleo yetu ya ujamaa.

Wala fikara za shule kujitafutia chakula chao wenyewe hazina maana


Jambo lililo muhimu zaidi ni watu wote wa shule ile watambue kwamba shamba hilo ni lao, na hali yao ya maisha itategemesea shamba hilo. Wanafunzi lazima wapewe nafasi ya kuamua mambo mengi yanayolihusu shamba hilo: kwa mfano, kama inafaa kutumia fedha walizozipata kukodishia trekta ili liwatayarishie shamba kabla ya kupanda au kama inafaa kutumia fedha hiyo kwa kazi zingine katika shamba au katika shule, au kama wataendelea kufanya kazi ngumu wao wenye wene nyewe kwa mikono yao. Kwa hiyo watoto watajifunza kwa faida ya juhudi za pamoja, hata kama haukipatikana msada mkubwa wa fedha kutoka nje. Vile vile faida za kushirikiana za shamba, yanaweza kufundishwa darasani na kuonyeshwa shambani.

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Kwa njia hiyo wanafunzi wetu wataweza kujiifunza kuwa starehe hutokana na kazi. Watajifunza maana ya kuishi pamoja na kufanya kazi kwa faida ya wote, na vile vile faida ya kushirikiana na watu wa kijijini wasiokuwa wa shule ile. Maana watatambua kwamba vitu vingi vinahitaji juhudi za watu zaidi kuliko wa shule ile tu. Watatambua kwamba wakishirikiana na wakulima wa kijiji wanaweza kuleta mifereji ya kumwagilia maji shamba lao. Watajifunza kwamba ili maendeleo yapatikane mtu hana budi achague ama ajifurahishe sasa ame ajifurahishe baadaye; kila mtu binafsi na kijiji pia.

Pengine mwanzoni makosa yatafanywa, na kwa kweli si vyema kuwapa uhuru kabisa wanafunzi tangu mwanzo. Lakini ingawa uongozi lazima utolewe na wakuu wa shule, na ingawa wanafunzi wanapaswa wawekewe masharti, wanafunzi wenye lazima waweze kufanya uamuzi, na wafanyapo makosa watajifunza. Kwa mfano, waweze wakajifunza kuweka daftari ya shamba la shule, ambamo huandikwa kazi zinazofanywa, mbolea zinazotumiwa au chakula walicholishwa ng’ombe, n.k., na idadi ya mazao kutoka katika kila sehemu ya shamba. Hivyo wanaweza kusaidiwa kuona mahali gani panataka mabadiliko, na kwa sababu gani. Maana ni muhimu vile vile kwamba mamuli ya mazao yanatasahili katika maendeleo. Mipango ya namna hii vile vile ni mafunzo ya ujamaa.


Kazi nyingi ambazo sasa wanafanyiwa wanafunzi, hasa wale waliopatikana kadi kijijini. Kwanza, mtoto anayeingia shule akiwa na umri wa miaka saba, atakuwa na umri wa miaka 14 akiingia shule ya Sekondari, na umri wa miaka 20 na 21
amalizapo. Lakini katika shule zetu nyingi sasa tunaajiri shamba boi, siyo kuwafunza watoto kazi, bali kuifanya kazi ile badala ya watoto wenyewe. Wanafunzi wanakua na mawazo ya kuandaliwa chakula chao na watumishi, na kuoshewa sahani, kufagiliwa vyumba, na bustani zao kuangaliwa. Hata kama wakiongwa kusaidia katika kazi hizi wanaona unyonge, na kufanya kidogo kadiri inavyowezekana, na kama mwalimu yupo anawaangalia. Hii ni kwa sababu hawakujifunza kujivuniza chakula safi na bustani nzuri, kama vile wanavyojivuniza insha safi na hesabu walioifanya vizuri. Lakini je, haiwezekanaki hizi zikauaunganishwa katika mafunzo za shule? Ni lazima Mwalimu Mkuu na makarani wake watumie muda mrefu kwa sababu haiwezekani kazi zinafanywa katika jumla ya mafunzo ya shule?  Haiwezekani hata moja ya kazi hizi zikauzishwa na ubora, ili watoto waliokwenda kukufuza kazi hizi wenyewe? Yaani, haiwezekanaki hata shule za sekondari, wakiongwa kujivuniza kazi zingine, bali kazi zingine zinafanywa ama na jumui ya zinafanywa, bali kazi zinafanywa hizi zinafanywa zinayeyo muda kwa jumui ya shule au kulipwa gharama ya pamoja? Ni kweli kwamba wanafunzi kwa shule za sekondari wanaweza kuwafuata shambani kwa baba au katika shamba la ushirika, au wanachunga ng’ombe; haiwezekani hii ni lazima.”

Lakini ingawa shule za msingi haziwezi kutarajia kujitegemea kama shule za sekondari, ni mhuimu kabisa kwamba shule hizo, na wanafunzi wao, ziwe na uhusiano kamili na maisha ya vijijini. Wanafunzi lazima waishi kama sehemu ya jamaa ya uchumi kwa kuwa na wajibu katika jamaa hizi, na kukifanya kijiji kishiriki kwa kulipwa gharama za shule. Vipindi vya mwaka wa shule, na vipindi vya darasani, vyote vipingwa katika namna itakayoweza na wanafunzi, kama watu wa jamiu, na watoto wa kijiji, washiriki kazi katika shamba la jamiu la kijiji. Kwa sasa watoto wakiongwa kwa kama za shambani kwa baba au katika shamba la ushirika, au wanachunga ng’ombe; haiwezi kama kwa vijijini. Lakini kama sehemu ya kawaida ya malezi yao, mtindo wa sasa wa kukwenda shule kuwa ni kuwa ni kutaka chini, na wanafunzi kama
watu wasiolazimika kufanya kazi, hauna budi uachwe. Katika jambo hili wazazi wana wajibu maalum, lakini shule pia zinaweza kusaidiana sana kuunda mawazo haya mapya.

Kuna njia nyingi tofauti za kuufikia uhusiano huo. Lakini lazima watoto watambue kwamba wanaelimishwa na umma ili wawe raia wenye akili na bidii kutimiza wajibu wao katika umma. Njia moja inayowezekana ya kufanya hivi ni kuleta katika shule za msingi mpango wa kujifunza kwa vitendo kama vile vile inavyoshauriwa iwe katika shule za sekondari. Kama watoto wa shule za msingi wana shamba la uhirika la kijiji, tuseme wamegawiwa kipande chao maalum kukiangalia, basi watajifunza maarifa mapya ya kilimo na kujivunia mafanikio ya shule yao. La kama hakuna shamba la uhirika kijiji basi shule inaweza kuanzisha shamba lao wenye kwa kuwaomba wale wakubwa wade wakubwa watajifunza maarifa maalum kukiangalia, basi watajifunza maarifa mapya ya kilimo na kujivunia mafanikio ya shule yao. La kama hakuna shamba la uhirika kijiji basi shule inaweza kuanzisha shamba lao wenye kwa kuwaomba wale wakubwa wade wakubwa watajifunza maarifa maalum kukiangalia, basi watajifunza maarifa mapya ya kilimo na kujivunia mafanikio ya shule yao.

Kadhalika iwapo kazi za maendeleo, kama vile majumba mapya na vitu vingine vinatakiwa katika shule, basi wanaafunzi na wakazi wa kijiji washiriki pamoja, wakigawana kazi zinaizingana na afya na nguvu za kila mmoja wao. Watoto wa shule, wavulana kwa wasichana, yawapasa waangaliele usafi wao wenye kufanya hivi ni kuleta katika shule za msingi mpango wa kujifunza kwa vitendo kama vile vile inavyoshauriwa iwe katika shule za sekondari. Kama watoto wa shule za msingi wana shamba lao wenye kwa kuwaomba wale wakubwa wade wakubwa watajifunza maarifa maalum kukiangalia, basi watajifunza maarifa mapya ya kilimo na kujivunia mafanikio ya shule yao. La kama hakuna shamba la uhirika kijiji basi shule inaweza kuanzisha shamba lao wenye kwa kuwaomba wale wakubwa wade wakubwa watajifunza maarifa maalum kukiangalia, basi watajifunza maarifa mapya ya kilimo na kujivunia mafanikio ya shule yao. La kama hakuna shamba la uhirika kijiji basi shule inaweza kuanzisha shamba lao wenye kwa kuwaomba wale wakubwa wade wakubwa watajifunza maarifa maalum kukiangalia, basi watajifunza maarifa mapya ya kilimo na kujivunia mafanikio ya shule yao. La kama hakuna shamba la uhirika kijiji basi shule inaweza kuanzisha shamba lao wenye kwa kuwaomba wale wakubwa wade wakubwa watajifunza maarifa maalum kukiangalia, basi watajifunza maarifa mapya ya kilimo na kujivunia mafanikio ya shule yao.

Ugumu mmoja wa mpango huu mpya ni mtindo wa sasa wa mitihani. Kama wanaafunzi wanatumia wakati mwingi za kufanya hivi ni kuleta katika shule za msingi mpango wa kujifunza kwa vitendo kama vile vile inavyoshauriwa iwe katika shule za sekondari. Kama watoto wa shule za msingi waafika kufanya hivi ni kuleta katika shule za msingi mpango wa kujifunza kwa vitendo kama vile vile inavyoshauriwa iwe katika shule za sekondari. Kama watoto wa shule za msingi waafika kufanya hivi ni kuleta katika shule za msingi mpango wa kujifunza kwa vitendo kama vile vile inavyoshauriwa iwe katika shule za sekondari. Kama watoto wa shule za msingi waafika kufanya hivi ni kuleta katika shule za msingi mpango wa kujifunza kwa vitendo kama vile vile inavyoshauriwa iwe katika shule za sekondari. Kama watoto wa shule za msingi waafika kufanya hivi ni kuleta katika shule za msingi mpango wa kujifunza kwa vitendo kama vile vile inavyoshauriwa iwe katika shule za sekondari.
kuchagua wale watakaoingia katika shule za sekondari, vyuo vya ualimu, na vyuo vikuu n.k., kuliko njia ya sasa ya kufaulu mtihani tu. Mpango kamili wa elimu ya aina mpya utakapokuwa umefanywa, itabidi suala la uchaguzi wa watoto lichunguzwe tena.

Mpango huu mpya wa kazi katika shule zetu unahitaji mabadiliko makubwa katika utaratibu wetu. Pengine itaonekana haja vile vile ya kutazama upya jinsi ya kuugawa mwaka katika vipindi vya shule, na kubadilisha mtindo wa sasa wenye likizo ndefu ndefu. Mifugo haiwezi kuachwa peke yake kwa sehemu ya mwaka, wala shamba la shule kaliwezi kutoa mazao ya kutosheleza wanafunzi ikiwa wakati wa kupanda, kuvuna, au wa kupalilia watu wote wako livu. Lakini inaweze kila likizo za shule zinakwepo ili watoto wa madarasa fulani waweze kuachwa kwa sehemu ya mwaka, wala shamba la shule haliwezi kutoa mazao ya kutosheleza wanafunzi ikiwa wakati wa kupanda, kuvuna, au wa kupalilia watu wote wako livu. Lakini inaweze kila likizo za shule zinakwepo ili watoto wa madarasa fulani waweze kuachwa kwa sehemu ya mwaka, wala shamba la shule haliwezi kutoa mazao ya kutosheleza wanafunzi ikiwa wakati wa kupanda, kuvuna, au wa kupalilia watu wote wako livu. Lakini inaweze kila likizo za shule zinakwepo ili watoto wa madarasa fulani waweze kuachwa kwa sehemu ya mwaka, wala shamba la shule haliwezi kutoa mazao ya kutosheleza wanafunzi ikiwa wakati wa kupanda, kuvuna, au wa kupalilia watu wote wako livu.

Watu wanaweza kudhania kwamba kama watoto wanafanya kazi na kujifunza wakati ule ule, basi watajifunza kidogo madarasani na kwa hiyo hatimaye wale watakaoshika kazi za ufundi hawatakuwa na ujuzi wa kutosha. Kwa kweli kwa kutosha watoto wakati wakati wa kupanda, kuvuna, au wa kupalilia watu wote wako vivihi. Kwanza mpango wa sasa wa kuwaingiza shule watoto wakati ule ule, basi watajifunza kidogo madarasani na kwa hiyo hatimaye wale watakaoshika kazi za ufundi hawatakuwa na ujuzi wa kutosha. Kwa kweli kwa kutosha watoto wakati wakati wa kupanda, kuvuna, au wa kupalilia watu wote wako livu. Lakini inaweze kila likizo za shule zinakwepo ili watoto wa madarasa fulani waweze kuachwa kwa sehemu ya mwaka, wala shamba la shule haliwezi kutoa mazao ya kutosheleza wanafunzi ikiwa wakati wa kupanda, kuvuna, au wa kupalilia watu wote wako livu. Lakini inaweze kila likizo za shule zinakwepo ili watoto wa madarasa fulani waweze kuachwa kwa sehemu ya mwaka, wala shamba la shule haliwezi kutoa mazao ya kutosheleza wanafunzi ikiwa wakati wa kupanda, kuvuna, au wa kupalilia watu wote wako livu. Lakini inaweze kila likizo za shule zinakwepo ili watoto wa madarasa fulani waweze kuachwa kwa sehemu ya mwaka, wala shamba la shule haliwezi kutoa mazao ya kutosheleza wanafunzi ikiwa wakati wa kupanda, kuvuna, au wa kupalilia watu wote wako livu.
vijana wetu wanaomaliza masomo ya shule za msingi hawana budi waweze kuishi katika vijiji vyao, na kuvitimikia.


Mwisho

Elimu inayotolewa Tanzania, kwa watoto wa Tanzania, haina budi itosheleze haja za Tanzania. Haina budi ipande mawazo ya taifa la kijama tunalotaka kulijenga. Haina budi ikazanie kufunzwa kwa wananchi wanaojivunia uhuru na kujitegemea kwa maendeleo yao wenyehe, na ambao wanafahamu faida na shida za kushirikiana. Elimu haina budi ihakikishe kwamba wale waliosoma wanajitambua kwamba ni sehemu ya taifa, na kwamba kwa kuwa wamepata nafasi zaidi, basi wajibu wao kwa taifa ni mkubwa zaidi.
Hili si jambo linalohusu masomo na utaratibu wa shule peke yake. Maadili hufunzwa nyumbani, shuleni na vijijini: maadili hufunzwa na mazingira mtoto anamoishi. Lakini haina maana shule zetu kukazania kufunza maadili na maarifa yaliyokuwa yanafaa zamani, au yanayowafaa raia wa nchi zingine, na kumbe elimu yenye we inapendekeza kuendelezwa kwa hali tuliyoirithi ya kuwa na tofauti baina ya raia na raia wengine. Yafaa watoto wetu waelimishwe kuwa raia wa kesho na watumishi wa wananchi walio sawa, katika taifa tunaloliunda.
Since long before independence, the people of this country, under the leadership of TANU, have been demanding more education for their children. But we have never really stopped to consider why we want education – what its purpose is. Therefore, although over time there have been various criticisms about details of the curricula provided in schools, we have not until now questioned the basic system of education which we took over at the time of independence. We have never done that because we have never thought about education except in terms of obtaining teachers, engineers, administrators, etc. Individually and collectively we have in practice thought of education as a training for the skills required to earn high salaries in the modern sector of our economy.

It is now time that we looked again at the justification for a poor society like ours spending almost 20 per cent of its Government revenues on providing education for its children and young people, and begin to consider what that education should be doing. For in our circumstances it is impossible to devote Shs. 147,330,000/- every year to education for some of our children (while others go without) unless its result has a proportionate relevance to the society we are trying to create.

The educational systems in different kinds of societies in the world have been, and are, very different in organization and in content. They are different because the societies providing the education are different, and because education, whether it be formal or informal, has a purpose. That purpose is to transmit from one generation to the next the accumulated wisdom and knowledge of the society, and to prepare the young people for their future membership of the society and their active participation in its maintenance or development.

This is true, explicitly or implicitly, for all societies – the capitalist societies of the West, the communist societies of the East, and the pre-colonial African societies too.
The fact that pre-colonial Africa did not have “schools” – except for short periods of initiation in some tribes – did not mean that the children were not educated. They learned by living and doing. In the homes and on the farms they were taught the skills of the society, and the behaviour expected of its members. They learned the kind of grasses which were suitable for which purposes, the work which had to be done on the crops, or the care which had to be given to animals, by joining with their elders in this work. They learned the tribal history and the tribe’s relationship with other tribes and with the spirits, by listening to the stories of the elders. Through these means, and by the custom of sharing to which young people were taught to conform, the values of the society were transmitted. Education was thus “informal”; every adult was a teacher to a greater or lesser degree. But this lack of formality did not mean that there was no education, nor did it affect its importance to the society. Indeed, it may have made the education more directly relevant to the society in which the child was growing up.

In Europe education has been formalized for a very long time. An examination of its development will show, however, it has always had similar objectives to those implicit in the traditional African system of education. That is to say, formal education in Europe was intended to reinforce the social ethics existing in the particular country, and to prepare the children and young people for the place they will have in that society. The same thing is true of communist countries now. The content of education is somewhat different from the Western countries, but the purpose is the same – to prepare young people to live in and serve the society, and to transmit the knowledge, skills, and values and attitudes of the society. Wherever education fails in any of these fields, then the society falters in its progress, or there is social unrest as people find that their education has prepared them for a future which is not open to them.

**Colonial Education in Tanzania and the Inheritance of the New State**

The education provided by the colonial government in the two countries which now form Tanzania had a different purpose. It was not designed to prepare young people for the service of their own country; instead, it was motivated by a desire to inculcate the values of the colonial society and to train individuals for the service of the colonial state. In these countries the state interest in education therefore stemmed from the need for local clerks and junior officials; on top of that, various religious groups were interested
in spreading literacy and other education as part of their evangelical work.

This statement of fact is not given as a criticism of the many individuals who worked hard, often under difficult conditions, in the teaching and in organizing educational work. Nor does it imply that all the values these people transmitted in the schools were wrong or inappropriate. What it does mean, however, is that the educational system introduced into Tanzania by the colonialists was modelled on the British system, but with even heavier emphasis on subservient attitudes and on white-collar skills. Inevitably, too, it was based on the assumptions of a colonialist and capitalist society. It emphasized and encouraged the individualistic instincts of man-kind, instead of his co-operative instincts. It led to the possession of individual material wealth being the major criterion of social merit and worth.

This meant that 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 affect 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.

The independent state of Tanzania in fact inherited a system of education which was in many respects both inadequate and inappropriate for the new state. It was, however, its inadequacy which was most immediately obvious. So little education had been provided that in December 1961, we had too few people with the necessary educational qualifications even to man the administration of government as it was then, much was essential. Neither was the school population in 1961 large enough to allow for any expectation that this situation would be speedily corrected. On top of that, education was based upon race, whereas the whole moral case of the independence movement had been based upon a rejection of racial distinctions.

**Action Since Independence**

The three most glaring faults of the educational inheritance have already
been tackled. First, the racial distinctions within education were abolished. Complete integration of the separate racial systems was introduced very soon after independence, and discrimination on grounds of religion was also brought to an end. A child in Tanzania can now secure admittance to any Government or Government aided school in this country without regard to his race or religion and without fear that he will be subject to religious indoctrination as the price of learning.

Secondly, there has been a very big expansion of educational facilities available, especially at the secondary school and post-secondary school levels. In 1961 there were 490,000 children attending primary schools in Tanganyika, the majority of them only going up to standard IV. In 1967 there were 825,000 children attending such schools, and increasingly these will be full seven-year primary schools. In 1961, too, there were 11,832 children in secondary schools, only 176 of whom were in form VI. This year there are 25,000 and 830. This is certainly something for our young state to be proud of. It is worth reminding ourselves that our present problems (especially the so-called problem of the primary school leavers) are revealing themselves largely because of these successes.

The third action we have taken is to make the education provided in all schools much more Tanzanian in content. No longer do our children simply learn British and European history. Faster than would have been thought possible, our University College and other institutions are providing materials on the history of Africa and making these available to our teachers. Our national songs and dances are once again being learned by our children; our national language has been given the importance in our curriculum which it needs and deserves. Also, civics classes taken by Tanzanians are beginning to give the secondary school pupils an understanding of the organization and aims of our young state. In these and other ways changes have been introduced to make our educational system more relevant to our needs. At this time, when there is so much general and justified questioning of what is being done, it is appropriate that we should pay tribute to the work of our teachers and those who support their work in the Ministry, in the Institute of Education, the University College and the District Councils.

Yet all these things I have mentioned are modifications of the system we have inherited. Their results have not yet been seen; it takes years for a change in education to have its effect. The events of 1966 do suggest, however, that a more thorough examination of the education we are providing must be made. It is now clearly time for us to think seriously
about this question: ‘What is the educational system in Tanzania intended to do – what is its purpose?’. Having decided that, we have to look at the relevance of the existing structure and content of Tanzanian education for the task it has to do. In the light of that examination we can consider whether, in our present circumstances, further modifications are required or whether we need a change in the whole approach.

**What Kind of Society are we Trying to Build?**

Only when we are clear about the kind of society we are trying to build can we design our educational service to serve our goals. But this is not now a problem in Tanzania. Although we do not claim to have drawn up a blueprint of the future, the values and objectives of our society have been stated many times. We have said that we want to create a socialist society which is based on three principles: equality and respect for human dignity; sharing of the resources which we produced by our efforts; work by everyone and exploitation by none. We have set out these ideas clearly in the National Ethic; and in the Arusha Declaration and earlier documents we have outlined the principles and policies we intend to follow. We have also said on many occasions that our objective is greater African unity, and that we shall work for this objective while in the meantime defending the absolute integrity and sovereignty of the United Republic. Most often of all, our Government and people have stressed the equality of all citizens, and our determination that economic, political, and social policies shall be deliberately designed to make a reality of that equality in all spheres of life. We are, in other words, committed to a socialist future and one in which the people will themselves determine the policies pursued by a Government which is responsible to them.

It is obvious, however, that if we are to make progress towards these goals, we in Tanzania must accept the realities of our present position, internally and externally, and then work to change these realities into something more in accord with our desires. And the truth is that our United Republic has at present a poor, undeveloped, and agricultural economy. We have very little capital to invest in big factories or modern machines; we are short of people with skill and experience. What we do have is land in abundance and people who are willing to work hard for their own improvement. It is the use of these latter resources which will decide whether we reach our total goals or not. If we use these resources in a spirit of self-reliance as the basis for development, then we shall make progress slowly but surely. And it will then be real progress, affecting the lives of the masses, not just having spectacular showpieces in the towns while the rest of the people of Tanzania live in their present poverty.
Pursuing this path means that Tanzania will continue to have a predominantly rural economy for a long time to come. And as it is in the rural areas that people live and work, so it is in the rural areas that life must be improved. This is not to say that we shall have no industries and factories in the near future. We have some now and they will continue to expand. But it would be grossly unrealistic to imagine that in the near future more than a small proportion of our people will live in towns and work in modern industrial enterprises. It is therefore the villages which must be made into places where people live a good life; it is in the rural areas that people must be able to find their material well-being and their satisfactions.

This improvement in village life will not, however, come automatically. It will come only if we pursue a deliberate policy of using the resources we have – our manpower and our land – to the best advantage. This means people working hard, intelligently, and together; in other words, working in co-operation. Our people in the rural areas, as well as their Government, must organize themselves co-operatively and work for themselves through working for the community of which they are members. Our village life, as well as our state organization, must be based on the principles of socialism and that equality in work, and return which is part of it.

This is what our educational system has to encourage. It has to foster the social goals of living together, and working together, for the common good. It has to prepare our young people to play a dynamic and constructive part in the development of a society in which all members share fairly in the good or bad fortune of the group, and in which progress is measured in terms of human well being, not prestige buildings, cars, or other such things, whether privately or publicly owned. Our education must therefore inculcate a sense of commitment to the total community, and help the pupils to accept the values appropriate to our kind of future, not those appropriate to our colonial past.

This means that the education system of Tanzania must emphasize co-operative endeavour, not individual advancement; it must stress concepts of equality and the responsibility to give service which goes with any special ability, whether it be in carpentry, in animal husbandry, or in academic pursuits. And, in particular, our education must counteract the temptation to intellectual arrogance; for this leads to the well-educated despising those whose abilities are non academic or who have no special abilities but are just human beings. Such arrogance has no place in a society of equal citizens.
It is, however, not only in relation to social values that our educational system has a task to do. It must also prepare young people for the work they will be called upon to do in the society which exists in Tanzania – a rural society where improvement will depend largely upon the efforts of the people in agriculture and in village development. This does not mean that education in Tanzania should be designed just to produce passive agricultural workers of different levels of skill who simply carry out plans or directions received from above. It must produce good farmers; it has also to prepare people for their responsibilities as free workers and citizens in a free and democratic society, albeit a largely rural society. They have to be able to think for themselves, to make judgments on all the issues affecting them; they have to be able to interpret the decisions made through the democratic institutions of our society, and to implement them in the light of the peculiar local circumstances where they happen to live.

It would thus be a gross misinterpretation of our needs to suggest that the educational system should be designed to produce robots, which work hard but never question what the leaders in Government or TANU are doing and saying. For the people are, and must be, Government and TANU. Our Government and our Party must always be responsible to the people, and must always consist of representatives – spokesmen and servants of the people. The education provided must therefore encourage the development in each citizen of three things; an enquiring mind; an ability to learn from what others do, and reject or adapt it to his own needs; and a basic confidence in his own position as a free and equal member of the society, who values others and is valued by them for what he does and not for what he obtains.

These things are important for both the vocational and the social aspects of education. However much agriculture a young person learns, he will not find a book which will give him all the answers to all the detailed problems he will come across on his own farm. He will have to learn the basic principles of modern knowledge in agriculture and then adapt them to solve his own problems. Similarly, the free citizens of Tanzania will have to judge social issues for themselves; there neither is, nor will be, a political ‘holy book’ which purports to give all the answers to all the social, political and economic problems which will face our country in the future. There will be philosophies and policies approved by our society which citizens should consider and apply in the light of their own thinking and experience. But the educational system of Tanzania would not be serving the interests of a democratic socialist society if it tried to stop people from thinking about the teachings, policies or the beliefs of leaders, either past or present. Only free
people conscious of their worth and their equality can build a free society.

**Some Salient Features of the Existing Educational System**

These are very different purposes from those which are promoted by our existing educational arrangements. For there are four basic elements in the present system which prevent, or at least discourage, the integration of the pupils into the society they will enter, and which do encourage attitudes of inequality, intellectual arrogance and intense individualism among the young people who go through our schools.

First, the most central thing about the education we are at present providing is that it is basically an elitist education designed to meet the interests and needs of a very small proportion of those who enter the school system.

Although only about 13 percent of our primary school children will get a place in secondary school, the basis of our primary school education is the preparation of pupils for secondary schools. Thus 87 percent of the children who finished primary school last year – and a similar proportion of those who will finish this year – do so with a sense of failure, of a legitimate aspiration having been denied them. Indeed we all speak in these terms, by referring to them as those who failed to enter secondary schools, instead of simply as those who have finished their primary education. On the other hand, the other 13 percent have a feeling of having deserved a prize – and the prize they and their parents now expect is high wages, comfortable employment in towns, and personal status in the society. The same process operates again at the next highest level, when entrance to university is the question at issue.

In other words, the education now provided is designed for the few who are intellectually stronger than their fellows; it induces among those who succeed a feeling of superiority, and leaves the majority of the others hankering after something they will never obtain. It induces a feeling of inferiority among the majority, and can thus not produce either the egalitarian society we should build, nor the attitudes of mind which are conducive to an egalitarian society. On the contrary, it induces the growth of a class structure in our country.

Equally important is the second point; the fact that Tanzania’s education is such as to divorce its participants from the society it is supposed to be preparing them for. This is particularly true of secondary schools, which are inevitably almost entirely boarding schools; but to some extent, and despite recent modifications in the curriculum, it is true of primary schools too. We take children from their parents at the age of seven years, and for up to $7\frac{1}{2}$
hours a day we teach them certain basic academic skills. In recent years we have tried to relate these skills, at least in theory, to the life which the children see around them. But the school is always separate; it is not part of the society. It is a place children go to and which they and their parents hope will make it unnecessary for them to become farmers and continue living in the villages.

The few who go to secondary schools are taken many miles away from their homes; they live in an enclave, having permission to go into the town for recreation, but not relating the work of either town or country to their real life – which is lived in the school compound. Later a few people go to university. If they are lucky enough to enter Dar es Salaam University College they live in comfortable quarters, feed well, and study hard for their degree. When they have been successful in obtaining it, they know immediately that they will receive a salary of something like £660 per annum. That is what they have been aiming for; it is what they have been encouraged to aim for. They may also have the desire to serve the community, but their idea of service is related to status and the salary which a university education is expected to confer upon its recipient. The salary and the status have become right automatically conferred by the degree.

It is wrong of us to criticize the young people for these attitudes. The new university graduate has spent the larger part of his life separated and apart from the masses of Tanzania; his parents may be poor, but he has never fully shared that poverty. He does not really know what it is like to live as a poor peasant. He will be more at home in the world of the educated than he is among his own parents. Only during vacations has he spent time at home, and even then he will often find that his parents and relatives support his own conception of his difference, and regard it as wrong that he should live and work as the ordinary person he really is. For the truth is that many of the people in Tanzania have come to regard education as meaning that a man is too precious for the rough and hard life which the masses of our people still live.

The third point is that our present system encourages school pupils in the idea that all knowledge which is worthwhile is acquired from books or from ‘educated people’ – meaning those who have been through a formal education. The knowledge and wisdom of other old people is despised, and they themselves regarded as being ignorant and of no account. Indeed it is not only the education system which at present has this effect. Government and Party themselves tend to judge people according to whether they have ‘passed school certificate’, ‘have a degree’, etc. If a man has these
qualifications we assume he can fill a post; we do not wait to find out about
his attitudes, his character, or any other ability except the ability to pass
examinations. If a man does not have these qualifications we assume he
cannot do a job; we ignore his knowledge and experience. For example, I
recently visited a very good tobacco-producing peasant. But if I tried to take
him into Government as a Tobacco Extension Officer, I would run up against
the system because he has no formal education. Everything we do stresses
book learning, and underestimates the value to our society of traditional
knowledge and the wisdom which is often acquired by intelligent men and
women as they experience life, even without their being able to read at all.

This does not mean that any person can do any job simply because they are
old and wise, nor that education qualifications are not necessary. This is a
mistake our people sometimes fall into as a reaction against the arrogance
of the book-learned. A man is not necessarily wise because he is old; a man
cannot necessarily run a factory because he has been working in it as a
labourer or store keeper for 20 years. But equally he may not be able to do
so if he has a Doctorate in Commerce. The former may have honesty and
ability to weigh up men; the latter may have the ability to initiate a
transaction and work out the economics of it. But both qualifications are
necessary in one man if the factory is to be a successful and modern
enterprise serving our nation. It is as much a mistake to over-value book
learning as it is to under-value it.

The same thing applies in relation to agricultural knowledge. Our farmers
have been on the land for a long time. The methods they use are the result
of long experience in the struggle with nature; even the rules and taboos
they honor have a basis in reason. It is not enough to abuse a traditional
farmer as old-fashioned; we must try to understand why he is doing certain
things, and not just assume he is stupid. But this does not mean that his
methods are sufficient for the future. The traditional systems may have been
appropriate for the economy which existed when they were worked out and
for the technical knowledge then available. But different tools and different
land tenure systems are being used now; land should no longer be used for
a year or two and then abandoned for up to 20 years to give time for natural
regeneration to take place. The introduction of an ox-plough instead of a hoe
– and, even more, the introduction of a tractor – means more than just a
different way of turning over the land. It requires a change in the
organization of work, both to see that the maximum advantage is taken of
the new tool, and also to see that the new method does not simply lead to
the rapid destruction of our land and the egalitarian basis of our society.
Again, therefore, our young people have to learn both a practical respect for

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the knowledge of the old ‘uneducated’ farmer and an understanding of new methods and the reason for them.

Yet at present our pupils learn to despise even their own parents because they are old-fashioned and ignorant; there is nothing in our existing educational system which suggests to the pupil that he can learn important things about farming from his elders. The result is that he absorbs beliefs about witchcraft before he goes to school, but does not learn the properties of local grasses; he absorbs the taboos from his family but does not learn the methods of making nutritious traditional foods. And from school he acquires knowledge unrelated to agricultural life. He gets the worst of both systems!

Finally, and in some ways most importantly, our young and poor nation is taking out of productive work some of its healthiest and strongest young men and women. Not only do they fail to contribute to that increase in output which is so urgent for our nation; they themselves consume the output of the older and often weaker people. There are almost 25,000 students in secondary schools now; they do not learn as they work, they simply learn. What is more, they take it for granted that this should be so. Whereas in a wealthy country like the United States of America it is common for young people to work their way through high school and college, in Tanzania the structure of our education makes it impossible for them to do so. Even during the holidays we assume that these young men and women should be protected from rough work, neither they nor the community expect them to spend their time on hard physical labour or on jobs which are uncomfortable and unpleasant. This is not simply a reflection of the fact that there are many people looking for unskilled paid employment – pay is not the question at issue. It is a reflection of the attitude we have all adopted.

How many of our students spend their vacations doing a job which could improve people’s lives but for which there is no money – jobs like digging an irrigation channel or a drainage ditch for a village, or demonstrating the construction and explaining the benefits of deep-pit latrines, and so on? A small number have done such work in the National Youth Camps or through school-organized, nation building schemes, but they are the exception rather than the rule. The vast majority do not think of their knowledge or their strength as being related to the village community.

**Can These Faults be Corrected?**
There are three major aspects which require attention if this situation is to change: the content of the curriculum itself, the organization of the schools, and the entry age into primary schools. But although these aspects are in some way separate, they are also inter-locked. We cannot integrate the pupils and students into the future society simply by theoretical teaching, however well designed it is. Neither can the society fully benefit from an education system which is thoroughly integrated into local life but does not teach people the basic skills – for example, of literacy and arithmetic, or which fails to excite in them a curiosity about ideas. Nor can we expect those finishing primary schools to be useful young citizens if they are still only twelve or thirteen years of age.

In considering changes in the present structure it is also essential that we face the facts of our present economic situation. Every penny spent on education is money taken away from some other needed activity – whether it is an investment in the future, better medical services, or just more food, clothing and comfort for our citizens at present. And the truth is that there is no possibility of Tanzania being able to increase the proportion of the national income which is spent on education; it ought to be decreased. Therefore we cannot solve our present problems by any solution which costs more than is at present spent; in particular we cannot solve the ‘problem of primary school leavers’ by increasing the number of secondary school places.

This ‘problem of primary school leavers’ is in fact a product of the present system. Increasingly children are starting school at six or even five years of age, so that they finish primary school when they are still too young to become responsible young workers and citizens. On top of that is the fact that the society and the type of education they have received both led them to expect wage employment – probably in an office. In other words, their education was not sufficiently related to the tasks which have to be done in our society. This problem therefore calls for a major change in the content of our primary education and for the raising of the primary school entry age so that the child is older when he leaves, and also able to learn more quickly while he is at school.

There is no other way in which this problem of primary school leavers can be solved. Unpleasant though it may be, the fact is that it is going to be a long time before we can provide universal primary education in Tanzania; for the vast majority of those who do get this opportunity, it will be only the equivalent of the present seven years education. It is only a few who will have the chance of going on to secondary schools, and quite soon only a
proportion of these who will have an opportunity of going on to university, even if they can benefit from doing so. These are the economic facts of life for our country. They are the practical meaning of our poverty. The only choice before us is how we allocate the educational opportunities, and whether we emphasize the individual interests of the few or whether we design our educational system to serve the community as a whole. And for a socialist state only the latter is really possible.

The implication of this is that the education given in our primary schools must be a complete education in itself. It must not continue to be simply a preparation for secondary school. Instead of the primary school activities being geared to the competitive examination which will select the few who go on to secondary school, they must be a preparation for the life which the majority of the children will lead. Similarly, secondary schools must not be simply a selection process for the university, Teachers’ Colleges, and so on. They must prepare people for life and service in the villages and rural areas of this country. For in Tanzania the only true justification for secondary education is that it is needed by the few for service to the many. The teacher in a seven-year primary school system needs an education which goes beyond seven years; the extension officer who will help a population with a seven-years’ education needs a lot more himself. Other essential services need higher education – for example, doctors and engineers need long and careful training. But publicly provided ‘education for education’s sake’ must be general education for the masses. Further education for a selected few must be education for service to the many. There can be no other justification for taxing the many to give education to only a few.

Yet it is easy to say that our primary and secondary schools must prepare young people for the realities and needs of Tanzania; to do it requires a radical change, not only in the education system but also in many existing community attitudes. In particular, it requires that examinations should be down-graded in Government and public esteem. We have to recognize that although they have certain advantages – for example, in reducing the dangers of nepotism and tribalism in a selection process – they also have severe disadvantages too. As a general rule they assess a person’s ability to learn facts and present them on demand within a time period. They do not always succeed in assessing a power to reason, and they certainly do not assess character or willingness to serve.

Further, at the present time our curriculum and syllabus are geared to the examinations set – only to a very limited extent does the reverse situation apply. A teacher who is trying to help his pupils often studies the examination
papers for past years and judges what questions are most likely to be asked next time; he then concentrates his teaching on those matters, knowing that by doing so he is giving his children the best chance of getting through to secondary school or university. And the examinations our children at present sit are themselves geared to an international standard and practice which has developed regardless of our particular problems and needs. What we need to do now is think first about the education we want to provide, and when that thinking is completed think about whether some form of examination is an appropriate way of closing an education phase. Then such an examination should be designed to fit the education which has been provided.

Most important of all is that we should change the things we demand of our schools. We should not determine the type of things children are taught in primary schools by the things a doctor, engineer, teacher, economist, or administrator needs to know. Most of our pupils will never be any of these things. We should determine the types of things taught in the primary schools by the things which the boy or girl ought to know – that is, the skills he ought to acquire and the values he ought to cherish if he, or she is to live happily and well in socialist and predominantly rural society, and contribute to the improvement of life there. Our sights must be on the majority, it is they we must be aiming at in determining the curriculum and syllabus. Those most suitable for further education will still become obvious and they will not suffer. For the purpose is not to provide an inferior education to that given at present. The purpose is to provide a different education – one realistically designed to fulfill the common purpose of education in the particular society of Tanzania. The same thing must be true at post-primary schools. The object of the teaching must be the provision of knowledge, skills and attitudes which will serve the student when he or she lives and works in a developing and changing socialist state; it must not be aimed at university entrance.

Alongside this change in the approach to the curriculum there must be a parallel and interrelated change in the way our schools are run, so as to make them and their inhabitants a real part of our society and our economy. Schools must, in fact, become communities – and communities which practice the precept of self-reliance. The teachers, workers, and pupils together must be the members of a social unit in the same way as parents, relatives, and children are the family social unit. There must be the same kind of relationship between pupils and teachers within the school community as there is between children and parents in the village. And the former community must realize, just as the latter do, that their life and well-being
depend upon the production of wealth – by farming or other activities. This means that all schools, but especially secondary schools and other forms of higher education, must contribute to their own upkeep; they must be economic communities as well as social and educational communities. Each school should have, as an integral part of it, a farm or workshop which provides the food eaten by the community, and makes some contribution to the total national income.

This is not a suggestion that a school farm or workshop should be attached to every school for training purposes. It is a suggestion that every school should also be a farm; that the school community should consist of people who are both teachers and farmers, and pupils and farmers. Obviously if there is a school farm, the pupils working on it should be learning the techniques and tasks of farming. But the farm would be an integral part of the school – and the welfare of the pupils would depend on its output, just as the welfare of a farmer depends on the output of his land. Thus, when this scheme is in operation, the revenue side of school accounts would not just read as at present – ‘Grant from Government…, Grant from voluntary agency or other charity … They would read ‘Income from sale of cotton (or whatever other cash crop was appropriate for the area) …; Value of the food grown and consumed …,’ Value of labour done by pupils on new building, repairs, equipment, etc …; Government subvention … Grant from…,

This is a break with our educational tradition, and unless its purpose and its possibilities are fully understood by teachers and parents, it may be resented at the beginning. But the truth is that it is not a regressive measure, nor a punishment either for teachers or pupils. It is a recognition that we in Tanzania have to work our way out of poverty, and that we are all members of the one society, depending upon each other. There will be difficulties of implementation, especially at first. For example, we do not now have a host of experienced farm managers who could be used as planners and teachers on the new school farms. But this is not an insuperable difficulty; and certainly life will not halt in Tanzania until we get experienced farm managers. Life and farming will go on as we train. Indeed, by using good local farmers as supervisors and teachers of particular aspects of the work, and using the services of the Agricultural Officers and assistants, we shall be helping to break down the notion that only book learning is worthy of respect. This is an important element in our socialist development.

Neither does this concept of schools contributing to their own up-keep simply mean using our children as labourers who follow traditional methods. On the contrary, on a school farm pupils can learn by doing. The
important place of the hoe and of other simple tools can be demonstrated; the advantages of improved seeds, of simple ox-ploughs, and of proper methods of animal husbandry can become obvious; and the pupils can learn by practice how to use these things to the best advantage. The farm work and products should be integrated into the school life; thus the properties of fertilizers can be explained in the science classes, and their use and limitations experienced by the pupils as they see them in use. The possibilities of proper grazing practices, and of terracing and soil conservation methods can all be taught theoretically, at the same time as they are put into practice; the students will then understand what they are doing and why, and will be able to analyse any failures and consider possibilities for greater improvement.

But the school farms must not be, and indeed could not be, highly mechanized demonstration farms. We do not have the capital which would be necessary for this to happen, and neither would it teach the pupils anything about the life they will be leading. The school farms must be created by the school community clearing their own bush, and so on – but doing it together. They must be used with no more capital assistance than is available to an ordinary, established, co-operative farm where the work can be supervised. By such means the students can learn the advantages of co-operative endeavour, even when outside capital is not available in any significant quantities. Again, the advantages of co-operation could be studied in the classroom, as well as being demonstrated on the farm.

The most important thing is that the school members should learn that it is their farm, and that their living standards depend on it. Pupils should be given an opportunity to make many of the decisions necessary – for example, whether to spend money they have earned on hiring a tractor to get land ready for planting, or whether to use that money for other purposes on the farm or in the school, and doing the hard work themselves by sheer physical labour. By this sort of practice and by this combination of classroom work and farm work, our educated young people will learn to realize that if they farm well they can eat well and have better facilities in the dormitories, recreation rooms, and so on. If they work badly, then they themselves will suffer. In this process Government should avoid laying down detailed and rigid rules; each school must have considerable flexibility. Only then can the potential of that particular area be utilized, and only then can the participants practice – and learn to value direct democracy.

By such means our students will relate work to comfort. They will learn the meaning of living together and working together for the good of all, and also
the value of working together with the local non-school community. For they will learn that many things require more than school effort – that irrigation may be possible if the work with neighbouring farmers, that development requires a choice between present and future satisfaction, both for themselves and their village.

At the beginning it is probable that a good number of mistakes will be made, and it would certainly be wrong to give complete untrammelled choice to young pupils right from the start. But although guidance must be given by the school authorities and a certain amount of disciplined exerted, the pupils must be able to participate in decisions and learn by mistakes. For example, they can learn to keep a school farm log in which proper records are kept of the work done, the fertilizers applied, or food given to the animals, etc., and the results from different parts of the farm. Then they can be helped to see where changes are required, and why. For it is also important that the idea of planning be taught in the classroom and related to the farm; the whole school should join in the programming of a year’s work, and the breakdown of responsibility and timing within that overall programme. Extra benefits to particular groups within the school might then be related to the proper fulfilment of the tasks set, once all the members of the school have received the necessary minimum for healthy development. Again, this sort of planning can be part of the teaching of socialism.

Where schools are situated in the rural areas, and in relation to new schools built in the future, it should be possible for the school farm to be part of the school site. But in towns, and in some of the old – established schools in heavily populated areas, this will not be possible. In such cases a school might put more emphasis on other productive activities, or it may be that in boarding schools the pupils can spend part of the school year in the classroom and another part in camp on the school farm some distance away. The plan for each school will have to be worked out; it would certainly be wrong to exclude urban schools, even when they are day schools, from this new approach.

Many other activities now undertaken for pupils, especially in secondary schools, should be undertaken by the pupils themselves. After all, a child who starts school at seven years of age is already fourteen before he enters secondary school, and may be twenty or twenty-one when he leaves. Yet in many of our schools now we employ cleaners and gardeners, not just to supervise and teach but to do all that work. The pupils get used to the idea of having their food prepared by servants, their plates washed up for them, their rooms cleaned, and the school garden kept attractive. If they are asked to participate in these tasks,
they even feel aggrieved and do as little as possible, depending on the strictness of the teacher’s supervision. This is because they have not learned to take a pride in having clean rooms and nice gardens, in the way that they have learned to take a pride in a good essay or a good mathematics paper. But is it impossible for these tasks to be incorporated into the total teaching task of the school? Is it necessary for head teachers and their secretaries to spend hours working out travel warrants for school holidays, and so on? Can none of these things be incorporated into classroom teaching so that pupils learn how to do these things for themselves by doing them? Is it impossible, in other words, for secondary schools at least to become reasonably self-sufficient communities, where the teaching and supervisory skills are imported from outside, but where other tasks are either done by the community or paid for by its productive efforts? It is true that, to the pupils, the school is only a temporary community, but for up to seven year this is the group to which they really belong.

Obviously such a position could not be reached overnight. It requires a basic change in both organization and teaching, and will therefore have to be introduced gradually, with the schools taking an increasing responsibility for their own well-being as the months pass. Neither would primary schools be able to do so much for themselves – although it should be remembered that the older pupils will be thirteen and fourteen years of age, at which time children in many European countries are already at work.

But, although primary schools cannot accept the same responsibility for their own well-being as secondary schools, it is absolutely vital that they, and their pupils, should be thoroughly integrated into the village life. The pupils must remain an integral part of the family (or community) economic unit. The children must be made part of the community by having responsibilities to the community, and having the community involved in school activities. The school work – terms, times and so on – must be so arranged that the children can participate, as members of the family, in the family farms, or as junior members of the community on community farms. At present children who do not go to school work on the family or community farm, or look after cattle, as a matter of course. It must be equally a matter of course that the children who do attend school should participate in the family work – not as a favour when they feel like it, but as a normal part of their upbringing. The present attitudes whereby the school is regarded as something separate, and the pupils as people who do not have to contribute to the work, must be abandoned. In this, of course, parents have a special duty; but the schools can contribute a great deal to the development of this attitude.

There are many different ways in which this integration can be achieved. But
it will have to be done deliberately, and with the conscious intention of making the children realize that they are being educated by the community in order that they shall become intelligent and active members of the community. One possible way of achieving this would give to primary school pupils the same advantages of learning by doing as the secondary school pupils will have. If the primary school children work on a village communal farm – perhaps having special responsibility for a given number of acres – they can learn new techniques and take a pride in a school community achievement. If there is no communal farm, then the school can start a small one of their own by appealing to the older members to help in the bush-clearing in return for a school contribution in labour to some existing community project.

Again, if development work – new buildings or other things – are needed in the school, then the children and the local villagers should work on it together, allocating responsibility according to comparative health and strength. The children should certainly do their own cleaning (boys as well as girls should be involved in this), and should learn the value of working together and of planning for the future. Thus for example, if they have their own shamba the children should be involved not only in the work, but also in the allocation of any food or cash crop produced. They should participate in the choice between benefit to the school directly, or to the village as a whole, and between present or future benefit. By these and other appropriate means the children must learn from the beginning to the end of their school life that education does not set them apart, but is designed to help them be effective members of the community – for their own benefit as well as that of their country and their neighbours.

One difficulty in the way of this kind of reorganization is the present examination system; if pupils spend more of their time on learning to do practical work, and on contributing to their own upkeep and the development of the community, they will not be able to take the present kind of examinations – at least within the same time period. It is, however, difficult to see why the present examination system should be regarded as sacrosanct. Other countries are moving away from this method of selection, and either abandoning examinations altogether at the lowest levels, or combining them with other assessments. There is no reason why Tanzania should not combine an examination, which is based on the things we teach, with a teacher and pupil assessment of work done for the school and community. This would be a more appropriate method of selecting entrants for secondary schools and for university, Teacher Training Colleges, and so on, than the present purely academic procedure. Once a more detailed
outline of this new approach to education is worked out, the question of
selection procedure should be looked at again.

This new form of working in our schools will require some considerable
organizational change. It may be also that the present division of the school
year into rigid terms with long holidays would have to be re-examined;
animals cannot be left alone for part of the year, nor can a school farm
support the students if everyone is on holiday when the crops need planting,
weeding or harvesting. But it should not be impossible for school holidays
to be staggered so that different forms go at different periods, or, in double-
stream secondary schools, for part of a form to go at one time and the rest
at another. It would take a considerable amount of organization and
administration, but there is no reason why it could not be done if we once
make up our minds to it.

It will probably be suggested that if the children are working as well as
learning they will therefore be able to learn less academically, and that this
will affect standards of administration, in the professions and so on,
throughout our nation in time to come. In fact it is doubtful whether this is
necessarily so; the recent tendency to admit children to primary schools at
ages of five and six years has almost certainly meant that less can be taught
at the early stages. The reversion to seven or eight years’ entrance will allow
the pace to be increased somewhat; the older children inevitably learn a
little faster. A child is unlikely to learn less academically if the studies are
related to the life he sees around him.

But even if this suggestion were based on provable fact, it could not be
allowed to over-ride the need for change in the direction of educational
integration with our national life. For the majority of our people the thing
which matters is that they should be able to read and write fluently in Swahili,
that they should have an ability to do arithmetic, and that they should know
something of the history, values, and working of their country and their
Government, and that they should acquire the skills necessary to earn their
living. (It is important to stress that in Tanzania most people will earn their
living by working on their own or on a communal shamba, and only a few will
do so by working for wages which they have to spend on buying things the
farmer produces for himself.) Things like health science, geography, and the
beginning of English, are also important, especially so that the people who
wish may be able to learn more by themselves in later life. But most important
of all is that our primary school graduates should be able to fit into, and to
serve, the communities from which they come.
The same principles of integration into the community, and applicability to its needs, must also be followed at post-secondary level, but young people who have been through such an integrated system of education as that outlined are unlikely to forget their debt to the community by an intense period of study at the end of their formal educational life. Yet even at university, medical school, or other post-secondary levels, there is no reason why students should continue to have all their washing up and cleaning done for them. Nor is there any reason why students at such institutions should not be required as part of their degree or professional training, to spend at least part of their vacations contributing to the society in a manner related to their studies. At present some undergraduates spend their vacations working in Government offices – getting paid at normal employee rates for doing so. It would be more appropriate (once the organization had been set up efficiently) for them to undertake projects needed by the community, even if there is insufficient money for them to constitute paid employment. For example, the collection of local history, work on the census, participation in adult education activities, work in dispensaries, etc., would give the students practical experience in their own fields. For this they could receive the equivalent of the minimum wage, and any balance of money due for work which would otherwise have been done for higher wages could be paid to the college or institution and go towards welfare or sports equipment. Such work should earn credits for the student which count towards his examination result; a student who shirks such work – or fails to do it properly – would then find that two things follow. First, his fellow students might be blaming him for shortfalls in proposed welfare or other improvements; and second, his degree would be down-graded accordingly.

**Conclusion**

The education provided by Tanzania for the students of Tanzania must serve the purposes of Tanzania. It must encourage the growth of the socialist values we aspire to. It must encourage the development of a proud, independent, and free citizenry which relies upon itself for its own development, and which knows the advantages and the problems of cooperation. It must ensure that the educated know themselves to be an integral part of the nation and recognize the responsibility to give greater service the greater the opportunities they have had.

This is not only a matter of school organization and curriculum. Social values are formed by family, school, and society – by the total environment.
in which a child develops. But it is no use our educational system stressing values and knowledge appropriate to the past or to the citizens in other countries; it is wrong if it even contributes to the continuation of those inequalities and privileges which still exist in our society because of our inheritance. Let our students be educated to be members and servants of the kind of just and egalitarian future to which this country aspires.
CHAPTER

9

PROGRESS IN SCHOOLS
The essay speaks about achievements in implementation of Education for Self Reliance (ESR), along with the attendant misunderstandings. The importance of integrating production and work into the curriculum was noted, as preference to setting up separate ‘ESR’ activities or subjects: “…we are not asking you to reduce academic standards in your schools. We are asking you to make the academic subjects relevant.”

At the same time, schools were to be transformed into economic communities in order to achieve self-reliant students and schools. Mwalimu emphasized the need for democratic processes of decision-making in all aspects of school production, planning and allocation of proceeds, such that students were fully involved in making all basic decisions. While acknowledging the risks of making mistakes or maintaining discipline, he argued that

“An essential part of the success of our attempt to build a democratic society is the combination of free discussion followed by the full implementation of joint decisions..”

... As I have been travelling around the country recently, I have come across a number of secondary schools which are beginning to try and implement the policies of self-reliance. I am met by school farms or demonstrations of
produce; I see numbers of young people at work. I have even come across one school which has run into trouble with NUTA because the boys are now doing almost all their own domestic work so that the school no longer needs to employ servants! This is good. It is one indication of the change which is beginning to take place in our schools, and which could only have taken place as a result of good leadership by the senior staff.

For what does our new policy amount to? It demands that our educational effort be directed at the needs of the nation and of the majority of the pupils; it demands an identification of the schools with the community and with our current national struggles. It requires that the correct attitudes toward their future work in our Tanzanian society should be inculcated in the students, that they should become enthusiastic exponents of self-reliant economic development – and excited about the opportunity for service which exists for educated people in our predominantly agricultural economy.

All the signs are that we have begun to move in this direction;… There has, however, been some misunderstanding in some places about what exactly is required of schools and headmasters. It must be clear that we are not trying to introduce a new subject called ‘self-reliance’, or ‘socialism’ into the school curriculum, nor just add periods of physical labour for the pupils and staff. What we are aiming at is converting our schools into economic communities as well as educational communities; in other words, into educational communities which are to a considerable extent self-reliant. We want each school – taking pupils and staff together – to be eventually responsible for doing – or meeting the costs of – its own maintenance, apart from the strictly academic expenses. And we want this new responsibility to be accepted as a conscious and proud contribution to our national development and our national self-reliance.

It is while they are practicing this self-reliance – and as an important by product of it – that the pupils will learn new skills which are relevant to their future life, and adopt a realistic attitude to getting their hands dirty by physical labour. They will learn by doing; they will learn also the relevance of the scientific principles and other things which they are taught in their more strictly academic pursuits.

All this does require a very fundamental change in our old educational system, and in the organization and teaching in every school. The Ministry of Education, and yourselves, as school heads, have together to work out what this means as regards the type of examinations, the school years, the staffing problems, and so on. I imagine that some of these problems will be
discussed during your conference this week. But to a very great extent the success of our new policy will depend upon the initiative, and willingness to experiment, of the schools themselves – under your leadership.

For the appropriate manner of practicing self-reliance will vary between each school. In some case emphasis can be placed upon a school farm which provides all the food for the school and gives a surplus of cash crops for sale. In other cases this is not very practical, emphasis will have to be placed upon doing all the school chores; and making things in a workshop which are useful to that school and to others...

There are just two points I would like to stress in this matter, although many of you have already realized their importance. The first is the fact that the pupils must be really involved in this work, from the planning stage up to and including the allocation of the returns of any productive work which is undertaken. They must not see this new development as a sentence of hard labour, but as an exciting challenge to their ability and their dedication to the Declaration and the progress of our country.

It would be a mistake, for example, for the head and teachers just to work out the plans for a particular kind of farm, using particular tools and methods, or plans for a particular kind of workshop and then give these plans to the pupils saying, ‘This is what you have to do’. If the approach is made in this way you may well find that the pupils feel like labourers on a farm or in a workshop belonging to someone else. And in that case they will probably act like labourers, conscious of exploitation, and do as little as they can given the amount of supervision provided!

If, on the other hand, the problem and the challenge are put to the students at the very beginning, a different attitude can be built up. Alternative plans can be put before them and explained; they can be asked to elect representatives from each class on to a joint staff and student committee, which will work out the details and lay down the order and discipline of work. This committee could remain as a permanent school body, but with frequent reference back to the whole school as work progresses.

Obviously this is only an example of the kind of approach which is needed. You will be able to work out the system most appropriate to your own circumstances. But any attempt to secure complete involvement and participation will have problems and dangers. In particular, there is the possibility that there will be so much talking that there is no time for action! There is also the danger that mistakes will be made which could have been
avoided by a more expert direction, or that school discipline will be undermined by the wrong people being elected to the school work committee.

But if there is good chairmanship of the school assembly and committee most of these problems can be avoided or overcome. It should then be possible to give everyone a fair hearing but still get decisions taken. And although really serious mistakes must be avoided on a large scale, it may sometimes be worthwhile allowing pupils to make mistakes on a small area so that they can learn the advantage of taking expert advice – or else prove it wrong! The problem of discipline under these circumstances must also be faced up to. And essential part of the success of our attempt to build a democratic society is the combination of free discussion followed by the full implementation of joint decisions; if the children get used to this at school they will at the same time be learning about the responsibilities of citizens in a free society.

The other point I wish to make now is that this kind of self-reliance activity must be integrated with the school work; the relevance of one to the other must be made clear. For although it is important that we should reduce the financial costs of education to the public, the more basic purpose of the new policy is to help the students to learn and practice attitudes and skills which will be of use to them, and to the society, in the future. They must therefore not only learn what has to be done in that particular community, or by that community for a wider circle, but why it is necessary. They must learn why it is necessary to have a farm or workshop; they must learn why one process is recommended on the farm, or one method used in the workshop – not just be told that it is so. It is not enough, for example, to learn that fertilizer is a good thing; they must learn why it is, and what it does. Otherwise, when they are operating on their own farms later they may think that by simply doubling the amount of fertilizer they will double the crop produced per acre and disaster will follow! Our educated young people must be being prepared to give practical leadership in their areas; and this means they must be able to explain and to demonstrate, not simply repeat things by rote.

Obviously this means that there must be close integration between the self-reliance activities and the academic learning of the school. It would be in the science lessons, for example, that the properties of chemical fertilizers, or natural fertilizers, would be demonstrated. It would be in the maths classes that the pupils would learn the principles of proportion, and so on.

This kind of thing may necessitate some adjustment in the content of the
different subjects taught. But I want to emphasize that we are not asking you to reduce academic standards in your schools. We are asking you to make the academic subjects relevant. After all, there is no reason why standards should drop if you learn about the properties of one chemical rather than another, or practice mathematical exercises arising from the real problems of making desks in the school workshop, rather than something more abstract. That is the kind of thing we are asking for, not that chemistry or mathematics should be dropped or reduced. It will create problems, of course; it makes new challenges, and demands great co-operation and co-ordination between all the different subject teachers in your schools. I imagine it will also create problems about textbooks; your staff may have to work out their own problems, or write their own notes for distribution…
CHAPTER 10
RELEVANCE AND DAR ES SALAAM UNIVERSITY
RELEVANCE AND DAR ES SALAAM UNIVERSITY

[English – Inauguration of Dar es Salaam University,
29th August 1970]

The meaning of ‘relevance’ is explored again in this essay, with implications for all levels of education although the focus is on higher education. Education curriculum needed to be situated in Tanzanian society and begin with what students know. At primary level, this meant beginning with “kuku, mama, ng’ombe, nyumba and so on”. Discovery learning was essential, rather than rote memory, where “new material can be related to their experiences outside the classroom”. What kind of pedagogy fostered relevant learning? “Are students encouraged to debate, or simply to listen? Is cooperation fostered or individualized competition? Where is education, and in this case, the university grounded? “The truth is that it is Tanzanian society, and African society, which this University must understand. It is Tanzania, and the Tanzanian people, who must be able to comprehend this University.” The autonomy of the university must also be respected. Once the key policies and objectives had been agreed upon, the academics could be trusted to decide how to implement them.

It is with great pleasure that I have come to this campus today to preside over the formal inauguration of the University of Dar es Salaam. On the good foundation built by the University College of Dar es Salaam, which was a constituent part of the University of East Africa, we are now embarking upon our independent existence as a University. This is therefore an occasion for rejoicing. It is also an occasion which calls for re-
dedication and renewed endeavour by all those involved. For it is now our responsibility to shape this institution so that it gives the maximum service to the people of Tanzania and their socialist objectives.

To do this effectively, however, it is first necessary that we should be clear in our own mind about the function of university in the modern world, and about the particular tasks of the first University in Tanzania. Only when we have done this can we avoid the twin dangers, on the one hand, of considering our University in the light of some mythical “international standard”, or, on the other hand of forcing our University to look inwards and isolate itself from the world in which we live.

Mr. Chairman, a university is an institution of higher learning; a place where people’s minds are trained for clear thinking, for independent thinking, for analysis, and for problem solving at the highest level. This is the meaning of ‘a university’ anywhere in the world. Whatever it may be called, an institution is a university only if that definition can be truly applied to it.

Given this definition, a university has, in my opinion, three major and important social functions. From one generation to the next it transmits advanced knowledge, so that this can serve either as a basis of action, or as a spring-board for further research. Second, a university provides a center for the attempt to advance the frontiers of knowledge: it does this by concentrating in one place some of the most intellectually able people who are not preoccupied by day-to-day administrative or professional responsibilities, and through its possession of good library and laboratory facilities. And third, a university provides, through its teaching, for the high-level manpower needs of the society.

The comparative importance of these three functions at a particular university will vary from time to time, according to the resources which the community is able to allocate to it, the pressures which society exerts on it, and the accident of personalities and abilities among its members. But the three functions are interlinked. A university which attempted to prohibit any one of them would die – it would cease to be a university.

Thus, if it tried to cut itself off from the rest of the society, and evade its role as an institution of high-level training, the university’s isolation would soon lead to intellectual anaemia. For, as its members lost touch with the purpose of their activity – which is man in society – it would cease to have any attraction for intellectually able people. If, on the other hand, a university became so much of training institution that none of its members had the opportunity to expand their own knowledge and to search into the unknown,
then it would cease to be relevant as a high-level training institution. For it would become unable to make any contribution to a society which was changing all the time – it would be locked in the past.

It is in the context of this definition, and these functions, that young and backward nations seek to establish their own universities – Tanzania being no exception. For although a university is, by its nature, inevitably expensive to establish and to maintain, the full value of university activity can only be obtained when the university and the society it serves are organically linked together. A nation without a university can be saved by graduates from foreign universities; specific research needs can often be met by scholars based at a good foreign institution. Tanzania knows this by experience. But these are short-term expedients; they help a society while it is establishing or strengthening its own institutions, but they cannot replace them.

For learning of all kinds has a purpose; that purpose is to increase man’s power over himself and his environment. In other words, the function of learning is the development of men, and of mankind. And development must start from where you are. You cannot teach calculus to an illiterate peasant – he first has to learn to read and write and to understand numbers. Similarly, a university is wasting time and effort if it ignores the society in which its student grew and learned his preliminary lessons.

Learning is part of living; it cannot be divorced from the community. A child learns from his family before he ever goes to school and while at school compound. Successful school teaching then builds upon the student’s total experience; it introduces new knowledge through using that already acquired. Thus a child is taught to write its name; it is taught to read the written symbols of things it already knows – the *kuku, mama, ng’ombe, nyumba* and so on. New facts and strange concepts are discovered in such a way that the process of discovery is part and parcel of the process of growing up. Only if this method is used will the new knowledge make sense to the student, and be of use to the society which he knows, in which he lives, and where he will work. And if the society is itself changing – as ours is – then the school education must keep pace, and help the student to be part of those changes. But this can only be achieved by gradually extending the horizons of knowledge with which the students entered the institution, and by showing that the new material can be related to their experiences outside the classroom.

This is why so many young men and women have difficulty when they are forced to go to an entirely different society in order to obtain higher education.
The new learning is offered in a form which does not easily fit into their previously acquired knowledge. And even when they triumph over these problems and absorb the academic knowledge they travelled for, they then have to make other adjustments when they return home. It is very much easier, and more profitable for the community, if a graduate’s life and learning are an integrated whole, each relevant to the other and part of the other. Then the problems a graduate meets when applying his knowledge to the service of the society will be related to his studies, and the social attitudes of the community in which he is working will be compatible with those he absorbed as part of his academic knowledge.

Quite apart from the learning process itself, however, there is another way in which university education is linked to the community. It is provided at the expense of the community as a whole. I know that we who have received education do not like being reminded of this fact; but it is better to remind ourselves than to be reminded by others. The peasants and workers of a nation feed, clothe, and house both the students and their teachers; they also provide all the educational facilities used – the books, test-tubes, machines, and so on. The community provides these things because it expects to benefit – it is making an investment in people. It believes that after their educational opportunity the students will be able to make a much greater contribution to the society; they will be able to help in the implementation of the plans and policies of the people.

The community’s investment will, however, have been a bad one if the student is ill-equipped to do any of the jobs required when he is called upon to make this contribution. In such a case the university will have failed in its task. The same is true if the graduate is unwilling to fulfill his responsibilities without demanding further privileges from the community. For, I repeat, the purpose of learning is the advancement of man. Knowledge which remains isolated from the people, or which is used by a few to exploit others, is therefore a betrayal. It is a particularly vicious kind of theft by false pretences. Students eat the bread and butter of the peasants because they have promised a service in the future. If they are unable or unwilling to provide that service when the time comes, then the students have stolen from the peasants as surely as if they had carried off their sacks of wheat in the night.

Thus, new nations establish their own universities because they need a type of higher education, appropriate to their problems and their aspirations. This is not to deny that much knowledge is international. The laws of chemistry apply everywhere: an economic analysis is valid or invalid wherever it is made. But the kind of problems which are examined at a university – the
means through which advanced and theoretical knowledge is taught – do and should vary according to the background, and the anticipated requirements, of the students. Is more time spent studying the chemistry of ice formation, or of volcanic eruptions? Are the tools of economic analysis acquired by considering mostly developed or developing, capitalist or co-operative societies? In a tropical new nation which aims to build socialism, the emphasis at the University will be very different from that applied in highly industrialized and capitalist nations with temperate climates.

The kind of intellectual skills taught and practiced is, however, only one of the reasons for having a national university. Another is that an educational process inevitably encourages the development of certain social attitudes and beliefs. It is certainly true that university education must encourage the students to think for themselves. But the ethos of the university and the surrounding society does have an automatic and unavoidable influence on the students.

Are students encouraged to debate, or simply to listen? Is it obviously assumed that in the absence of an imposed discipline they would completely disregard the interests of their fellow members of the university, or does the university structure support an expectation that students will work in cooperation with each other and with the wider community? Are the students led to believe that they are the future masters or the future servants in the society? These and similar things affect the students’ growth as surely as the quality of the food they eat and the formal lessons they receive. Of course, some people will absorb the ethos of the university and the society more easily than others; some may even react against it. But its importance in the educational process can be seen everywhere. It follows that a country which is trying to build socialism on its cultural foundation cannot ignore the social atmosphere in which its students are being educated. For they are being given special educational opportunities simply because the society needs special services from them if its goals are to be achieved. The skills and the attitudes they acquire are therefore of equal importance.

This is the background to Tanzania’s decision to establish its own University. Our nation has decided to divert development resources from other potential uses because we expect to benefit by doing so. We believe that through having our own higher educational institution in this country, we shall obtain the kind of high-level manpower we need to build a socialist society, and we shall get the emphasis we need on investigating the particular problems which face us. In other words, we expect that our University will be of such a nature that all who pass through it will be prepared both in knowledge and in attitude for giving maximum service to
the community. 
In its teaching activities, and in its search for new knowledge, therefore, the aim of the University of Dar es Salaam must be service to the needs of developing socialist Tanzania. This purpose must determine the subjects taught, the content of the courses, the method of teaching, and the manner in which the University is organized, as well as its relations with the community at large.

Thus our University, like all others worthy of the name, must provide the facilities and the opportunities for the highest intellectually enquiry. It must encourage and challenge its students to develop their powers of constructive thinking. It must encourage its academic staff to do original research and to play a full part in promoting intelligent discussion of issues of human concern. It must do all these things because they are part of being a university; they are part of its reason for existence.

And because this is a Tanzanian University, it must do these things in such a manner that the thinking is done in the framework of, and for the purpose of serving, the needs of Tanzania’s development towards socialism. The University of Dar es Salaam must be a University; and it must be our University – relevant to the present and future society of Tanzania.

In this connection I must add that we have a past error to correct, and a present danger to avoid. For we have always recognized that Harvard University must try to understand American society, and be understood by it, in order to serve America. And we have always known that London University and Moscow University must each try to understand, and be understood by, their respective societies in order to serve their nation’s people. Yet it is only recently that we have realized a similar necessity in Africa. Our universities have aimed at understanding Western society, and being understood by Western society, apparently assuming that by this means they were preparing their students to be – and themselves being – of service to African society.

This fault has been recognized, and the attitude it involved has been in the course of correction in East Africa – and particularly in Dar es Salaam – for some time. But there is now the danger of an understandable – but nevertheless a foolish – reaction to it. This is that the universities of Africa which aim at being ‘progressive’ will react by trying to understand, and be understood by, Russian, East European, or Chinese society. Once again they will be fooling themselves into believing that they are thus preparing themselves to serve African society. Yet surely it is clear that to do this is simply to replay the old farce with different characters. The truth is that it is
Tanzanian society, and African society, which this University must understand. It is Tanzania, and the Tanzanian people, who must be able to comprehend this University. Only when these facts are firmly grasped will the University of Dar es Salaam be able to give full and proper service to this society. The University of Dar es Salaam has been founded to turn out intellectual apes whether of the Right or of the Left. We are training for socialist, self-respecting and self-reliant Tanzania.

What is the Relevance in the University?

It is, however, not enough just to say that. Our University prepares people to work in the future Tanzania; it seeks to teach that which will be useful in years and decades to come. Yet we cannot accurately foresee the future; we can only try to predict the probable outcome of man’s present goals, present knowledge, and present investigations. And of course, Tanzania does not exist on a planet by itself. It is part of Africa, and part of the world; it is increasingly affected by what happens outside its own borders. In any case, we are human beings who are entitled to the accumulated wisdom of mankind – and who have a corresponding duty to contribute to man’s pool of knowledge. We should therefore be extremely foolish if we tried to cut ourselves off intellectually from the rest of the world on any grounds, whether these be geographical or ideological. For even if we succeeded in doing that, we should certainly not be able to deflect the effects on us of others’ ideas, knowledge, and actions – indeed, we should be less capable of doing so because of our ignorance!

Thus we would be inviting our own destruction if we gave too narrow a definition to the word ‘relevant’ when using it in relation to our University studies. Knowledge is international and interrelated. We need to know and to understand as much as we possibly can; we need to learn from the past and present of all parts of the globe. All knowledge is relevant to us, even if we consider ourselves only as Tanzanian citizens and ignore our existence as human beings.

It is only by starting from that basis that we can avoid blundering into national disaster through deliberate blindness.

But having said that, and having accepted that, we still have to select; we still have to determine our priorities. For it is impossible for us to learn everything. Still less can we teach everything at a University inevitably restricted in size and scope by the limitation of our resources. To plan is to choose. On what
basis, then, shall we determine the kind of disciplines, the kind of knowledge taught at our University? On what basis should the University syllabuses be determined?

The answers to these questions can be deduced from an understanding of our present national circumstances and national goals. Tanzania is a backward and poor country, most of whose people live in the rural areas. Our economy depends upon agriculture, but we need to diversify it. We aim to revolutionize the conditions in which our people live, so that everyone is assured of the basic necessities of life and is able to live in decency and dignity. But we are not only trying to develop; we are determined to do this on the socialist basis of human equality. We want to establish a free society where all citizens are equally assured of justice. And while doing all this, we need to safeguard our national independence against all external or subversive attacks.

It follows that at our University the implications of these conditions and these ambitions must be studied and taught. Students must learn to anticipate the kind of problems which might arise from any combinations of these circumstances and desires. And they must have their minds orientated towards solving such problems; analysis has to be followed by action, and a university education must lead to a positive and constructive approach to the difficulties which might face our nation in future. Further, while the students acquire this understanding and this problem-solving approach, they must also be learning the skills necessary for the implementation of policies. For it is not enough to work out that the solution to a problem of underdevelopment in one area is to build a particular bridge. We must also have the ability – the skill – necessary to construct that bridge.

Thus, University ‘relevance’ is not a question of drawing up syllabuses which talk about ‘Tanzania’ all the time. It is a question of intelligent and knowledgeable tutors relating their discipline to the student’s and the society’s, past, present, and anticipated future experience. It is a question of the teaching being oriented towards solving the problems of Tanzania – as they are, and as they can reasonably be expected to be in the future.

When determining whether a particular subject should be offered, the University should therefore be asking itself ‘what contribution can a study of this subject make to Tanzania’s future?’ Similarly, when a tutor is preparing his syllabus, his lecture or seminar, he should first ask himself ‘What needed understanding, or what new information, am I trying to convey to the students?; he should then go on to ask ‘What knowledge of,
or from, our own society is relevant to this matter?’. And finally, ‘What has mankind’s heritage of knowledge to teach us in this connection?’ If the University authorities, and the professors and lecturers, always bear in mind the reason for the existence of the University, the principles on which our society is based, and the purposes of our policies, then their courses will be relevant, and the institution itself will be relevant.

For ultimately this question of the relevance of a particular subject, course, or lecture, can only be determined by those who are familiar with the subject as well as knowledgeable about our social goals. Certainly the academics must be able to explain to laymen the importance of the particular study and its relationship to the society. But we must avoid the trap of allowing unqualified people to decide on its inclusion in the University teaching just by looking at the name of a course, or at a syllabus outline, and then stating firmly ‘this is relevant, that is not’. The traveller knows where he wants to go; but the man who knows a forest intimately is the one who can guide him to his objective by the shortest and easiest route – for the first few yards of a path are not always a good indication of the terrain it will cross or the point to which it will ultimately lead.

This does not mean that all the planning of teaching and research at the University can be left to the sole discretion of the academic staff. The community has too much at stake to allow any one group such complete control. Ideas about what is needed, and can be done, should come both from University staff and from the community at large. The decisions must then be made on the basis of whether a particular course is likely to contribute to our development; whether it is one which is appropriate to a University institution rather than some other (and possibly less expensive) educational body; and whether this use of our resources is justified in the light of possible alternative uses in other sectors of the economy. Such decisions must necessarily be made by the representatives of the whole society. But they must be reached in the light of advice given by those qualified to tell what can be gained from particular study. And once a course has been decided upon, the academic staff must be allowed to decide how to conduct it. If they cannot do that properly, and for our service, then they should not be employed at the University.

And ultimately, the community has to judge the University by results. When a fruit tree is growing, the farmer can tell whether it is being attacked by pests, whether it is in danger of dying from lack of water or nutrients, or whether its shoots look healthy. He can tell from the leaves whether it is the kind of fruit he wanted, or whether he planted the wrong seed by mistake.
But he can only tell whether it is a good tree when, year after year, it has produced a great deal of large and sweet fruit. If he tries to examine its roots while it is still growing, or to transplant it every year, he is more likely to destroy than to improve it.

The same thing is true of our University. Having made clear why we are establishing it, and what we expect from it, and having done our best to select administrators and teachers capable of fulfilling our intentions, we have then to trust those we employ and those we select to attend it. We can watch and warn. We can demand that they should explain what they are doing and why – and we can tell them to change if that is necessary! We can instruct the staff to examine themselves and their work every year – to conduct ‘post-mortems’ with the students at the end of every course and to use the experience as they gain it. But we should be stupid to try to bind the University staff hand and foot, and move them like puppets.

The University must be allowed to experiment, to try new courses and new methods. The staff must be encouraged to challenge the students and the society with arguments, and to put forward new suggestions about how to deal with the problems of building a socialist Tanzania based on human equality and dignity. Further, they must be allowed, and indeed expected, to challenge orthodox thinking on scientific and other aspects of knowledge – it is worth remembering that Galileo was very unpopular when he first argued that the world went round the sun! The staff we employ must lead in free debate based on a concept of service, on facts, and on ideas. Only by allowing this kind of freedom to our University staff will we have a University worth its name in Tanzania. For the University of Dar es Salaam will be able to serve our socialist purposes only if we accept that those whom we are paying to teach students to think, must themselves be allowed to think and speak their thoughts freely.

**Conclusion**

Mr. Chairman: I have tried, today, to outline the basic purposes of our new University, and to explain some of the things we expect from those who work and study here. There are many important aspects of the University’s life and work which I have not referred to; for the job to be done cannot be discussed in one brief speech – we will work its implications out together as we develop.

In conclusion, therefore, I simply want to say that every single individual working or living on this campus, as well as very many people outside it,
has a part to play in the work ahead. For this will be a socialist University in a socialist country only if all members of the community recognize their common involvement and their mutual responsibility to each other and to the society at large. And it must be remembered that the community extends from the men who look after the grounds, or wash the dishes, or type the letters, to the Vice-Chancellor and his staff, as well as the students.

Of course, we shall not have a socialist University after today’s ceremony, any more than we have a socialist society because of the Arusha Declaration; indeed it is impossible for the University to be fully socialist unless the society in which it operates is fully socialist. But I believe that the University of Dar es Salaam can help our people to attain their goals, both by its work and by its example. Let us commit ourselves to the attitudes, the organization, and the work, which this requires.
CHAPTER 11

LIVING, LEARNING AND WORKING CANNOT BE SEPARATED
LIVING, LEARNING AND WORKING CANNOT BE SEPARATED

[English – Excerpts from Ten Years After Independence, presented at TANU National Conference, September, 1971]

As part of his analysis of achievements and challenges ten years after independence, Nyerere noted the significant expansion in school enrolment, but he also warned of achievements:

Concerning curriculum reform, he noted that while many students produced a portion of their food and other needs in self-reliance activities, the majority were excluded from decision-making in planning and monitoring production and allocating the returns of their labour. Adult education required renewed resources so as to win the battle against illiteracy. And the workplace had yet to be transformed into a place of learning, just as the school had become a workplace. Lifelong learning was a key ingredient in social transformation, in order to ensure that:

“...a worker is [not] to become simply an appendage to a machine – endlessly tightening nuts or endlessly copy typing. And for a Tanzanian to be regarded in this way simply as a ‘unit of production’ would be quite contrary to everything we are trying to do. It would be to treat people as an instrument of development instead of as the masters of development.”

“must not blind us to the terrible fact that almost the same proportion of our children now as in 1961 fail to find a place in primary school... it would be criminal if we allowed our failure to be enveloped in a cloud of self-congratulation about what we have achieved in education. Those children without school places must remain as a real challenge to us for the future.”

Nyerere did not tire of emphasizing the connection between living, working
and learning while at the same time recognizing that there was a long way to go:

“In a country dedicated to change we must accept that education and working are both parts of living and should continue from birth until we die. Then we may begin to deserve the praise that was given to Tanzania by the man who said that our policy is ‘revolution by education’. At the moment, and despite our undoubted achievements, such praise refers more to what we say than to what we do.”

Introduction

In Bagamoyo in December 1961, I made what many people regarded as a rash statement. I said that in the coming ten years we, the people of Tanganyika, would do more to develop our country than the colonialists had done in the previous forty years. Those ten years will be up on 9 December this year. Have we justified my prophesy? More important, how does life feel to the people of Tanzania? What progress have we made in dealing with the ‘poverty, ignorance and disease’ which I referred to on that day? And, following from that question, what new problems of development have we reached in 1971?

This report is intended to give a general answer to those questions. It will reveal much that we can be proud of but also some things which give very little cause for satisfaction and really show only how far we have yet to go, and how much we have to do. For over the past ten years we have made many mistakes and some of these we have hardly begun to correct. It is necessary that we face up to these matters now and realized the kind of effort which is called for. Yet in doing this we must not allow ourselves to be discouraged; for the truth is that we have done a great deal in the past ten years. We have made many changes, we have done a lot of building and we have now created a base from which our nation can advance more quickly and more freely in future.

Education

In a socialist country, universal primary education would be provided free for all children, and post-primary education would be readily available to all who could benefit from it, however old they may be. Such conditions do not exist in Tanzania; we are only working towards socialism and are far from
having achieved that objective.

The poverty of Tanzania does not allow for the kind of expenditure which would be necessary for such universal services, however much we would like them. Priorities have had to be worked out and strictly adhered to. Certainly these priorities have changed as our circumstances changed and as we became more aware of our national requirements. But one thing has remained fairly constant: that is the decision that the limited resources at our command must be used first to prepare citizens of this country for the competent execution of the jobs which the community wants done. Post-primary education in particular is thus provided in accordance with the manpower plan forecasts; although we are working towards universal primary education, we cannot make available at public expense ‘education for re education’s sake’ beyond that level.

Yet for our country education is a necessity. Hence, something like 20 percent of Government recurrent expenditure is devoted to this service, and has been for years. Whereas in 1960/61 we allocated Shs.50 million to recurrent costs and a further Shs. 8 million to development, the respective figures for the current years are Shs. 310 million and Shs. 60 million.

The problem is that, even with this great emphasis on education, we cannot do a fraction of what we would like to do. We have decided that an early objective must be universal literacy; we want to provide for all our citizens the basic tool with which they can become more efficient in their daily work, and which they can use to improve their own education.

At independence, however, we inherited a society which was basically illiterate, and where the number of people with even secondary school education was very small indeed. Thus, for example, in 1961 there was a total of only 11,832 children in the secondary schools in Tanganyika, and only 176 of these were in the Sixth Form! This meant that, in order to provide for efficient Africanization of our administration and our economy as quickly as possible, the new Government was forced to give first priority to the expansion of post-primary education. We did this to such good effect that in 1971 we had 31,662 children in secondary schools, of whom 1,488 are in Form VI.

The University College of Dar es Salaam was opened with 14 law students a few months before independence – it began that year as a result of decisions made in the period of ‘responsible self-government’. But in 1961, altogether, there were only 194 Tanganyika students at the University
Colleges of East Africa and 1,312 studying overseas, either at university level or below. The figures were very different by 1971 – with 2,028 students at the Universities of East Africa and 1,347 studying overseas, some of these in post-graduate studies. It must also be remembered that these figures reflect a steady growth over the whole period; our country is now receiving the services of many young men and women who have received their Fifth and Sixth Form, and their University education, all since independence. The establishment of the University of Dar es Salaam has also meant that the subjects available to our students, and the content of their courses, are becoming ever more relevant to the needs of this country.

The same thing is true of primary schools. There has been a big expansion in numbers – from 3,100 to 4,705 primary schools, and from 486,000 primary school pupils in 1961 to 848,000 in 1971. Further, a much larger proportion of the children now do the full primary school course, for in 1961 most pupils left school after four years. Thus, in 1961, 11,700 children completed the primary school course, whereas this year 70,000 are expected to do so.

Yet these achievements must not blind us to the terrible fact that almost the same proportions of our children now as in 1961 fail to find a place in primary school. We have provided primary school places for only about 52 per cent of the children of primary school age – that is how far we are from our objective of universal primary school education! And it is absurd to think that passing resolutions at TANU Conferences or asking questions in Parliament can solve these problems. There is no short and simple answer to it. Yet it would be criminal if we allowed our failure to be enveloped in a cloud of self congratulation about what we have achieved in education. Those children without school places must remain as a real challenge to us for the future.

It is not, however, only numbers which matter in education. The type of education given in our schools is equally important. This was recognized when we adopted the policy of ‘Education for Self-Reliance’ in 1967, and since then we have been trying to change the content of the education provided by our education system. We are trying to ensure that lower levels do not direct their attention solely to preparing their pupils for secondary school or university, but that at each level attention is concentrated on the needs of the majority. For we have recognized that, for the foreseeable future the majority of our primary school pupils will not go to secondary school, and the majority of our secondary school pupils will not go to university. In Tanzania they will leave full time learning and become workers (not necessarily wage earners) in our villages and towns.
We have made quite good progress in this endeavour so far, but our task is far from complete. Not all the syllabuses have yet been changed in accordance with the new policy; not every teacher has yet received the necessary re-training and re-orientation. We must try to do more on this, because wrong education could cause difficulties for the nation as well as for the individual in the future. But it is no use being impatient; replacing most of the books used is an expensive business, and in any case, they have first to be planned, written, and printed. It is no use replacing one set of bad books by another.

The policy of Education for Self-Reliance has, however, further implications, as it says that all schools ‘must be economic communities as well as social and educational communities’. And it asks, ‘Is it impossible for secondary schools at least to become reasonably self-sufficient communities, where the teaching and supervisory skills are imported from outside but where other tasks are either done by the community or paid for by its productive efforts?’

Virtually every school now has a farm or a workshop attached to it, and visitors see the children putting various degrees of efforts into the work when a teacher is not nearby. It is also true that some schools have produced quite good crops, and have developed a pride in their production. But it is a much rarer school where the pupils are involved in the planning of the farm, the keeping of records, and the allocation of its returns to different purposes – in other words, where it is theirs and they are able to go forward on a co-operative basis. And still more rare is the school where the productive unit is regarded as an integral part of the life of the school.

The fact is that we have a very long way to go before our educational policy is properly understood and properly applied. Schools are places of learning – we do not want to change this. A school should not become either a factory or a shamba. But working in a school factory or shamba should become a normal part of the process of learning and living. This is what we have not yet grasped; we do not accept in practice that school pupils have to live, and work as they live, as well as learn, and that learning and living are parts of a single process. We are still trying to graft ‘working’ on to ‘learning’, as if the former is an ‘extra’ being added to education just for the good of our souls. Living, learning, and working cannot be separated.

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 text-books which were specially prepared to interest, and educate, adults about the nation’s objective while they are acquiring the literacy tool.

It is as yet too early to say whether the six Districts which were challenged to eradicate illiteracy before the end of 1971 will in fact succeed in reaching this objective. But efforts are going on in those areas and elsewhere, so that in the first half of 1971 something like 560,000 people in the country were attending literacy classes, and another 280,000 were attending other, more advanced, classes. One further lesson learnt from the experience of the past is also being applied now; it is no use teaching someone to read and write and then leaving him without anything to read! Post-literacy books and magazines are being prepared and distributed by the Ministry of Education, and this work will be expanded.

In addition to this ‘mass education’, a great deal of the education activity is now going on in Tanzania. For all the public enterprises are engaged in various worker training schemes; and seminars are constantly being held for Government employees, for TANU workers, for voluntary social workers, or for other different kinds of groups. Some of these seminars have as their major purpose the improvement of job skills; but a very large number of them are directed also towards spreading an understanding of our socialist objectives and what the particular group can do to further them.

Yet although this effort is now being made, we have not, as a nation, grasped that just as working is a part of education, so learning is a necessary part of working. A factory or a shamba is a place of work; we neither want to change this, nor could we do so. But learning must become an integral part of working; and people must learn as and where they work. At present education at the work places is regarded as an ‘extra’, whether it be thought
of as an imposition or as a special treat! We still do not think of working and education as being necessarily connected together.

But they are connected unless a worker is to become simply an appendage to a machine – endlessly tightening nuts or endlessly copy typing. And for a Tanzanian to be regarded in this way simply as a ‘unit of production’ would be quite contrary to everything we are trying to do. It would be to treat people as an instrument of development instead of as the masters of development.

It is therefore essential that work place become places of education as well as of work. Classes must be organized there, for literacy, skills, politics and anything else in which a group of workers are interested. Of course this education cannot replace work; but it can and must supplement it, and be part of the working day.

These classes must become an integral part of the factory life – so normal a thing that it is their absence which is noticed, not their presence! An occasional ‘course’ is not enough: Workers’ Councils, Workers’ Committees, the management, or the TANU or NUTA Branch could take the initiative in this matter, then discussing with the management and the workers as a whole, how, when and what class should be organized. It does not matter who gets them going; the important thing is that they should start and be kept in being. At the moment we have, as a new thing, many literacy classes in different factories in Dar es Salaam. But this is not enough. We must go very much further than that.

If we are to make real progress in ‘adult education’ it is essential that we should stop trying to divide up life into sections, one of which is for education and another, longer one of which is for work – with occasional time off for ‘courses’. In a country dedicated to change we must accept that education and working are both parts of living and should continue from birth until we die. Then we may begin to deserve the praise that was given to Tanzania by the man who said that our policy is ‘revolution by education’. At the moment, and despite our undoubted achievements, such praise refers more to what we say than to what we do.
CHAPTER

12

HAKI ZA ELIMU KWA
WATOTO WENYE
UGONJWA AU AINA YA
ULEMAVU
Nyerere reaffirmed here that all disabled children had a right to education in special and in regular schools. However, the Tanzanian government lacked the resources to provide special school programmes for the disabled. At this moment, a large number of school aged children lacked space in school – expansion of education opportunity for all was therefore the first priority. Education opportunity specifically for the disabled would therefore depend in large part on the contributions of Non-Governmental Organizations and their donor partners.

He also rejected the victimizing concept that people with disabilities were not able to contribute to society. “What disabled people need is the opportunity to participate fully and with equity in national activities. To have a lame leg or hand does not make someone half a person.” Most people could be productive citizens, wherever they were located.

Leo nimekuja hapa kuweka jiwe la msingi, siyo kutoa hotuba. Kwa hiyo kuna mambo mawili tu ninayotaka kuyasema tena kwa kifupi sana.

Kwanza, Azimio la Arusha linatamka wazi wazi kwamba Taifa letu limekubali wajibu wa kuwaangalia wananchi wenzetu wasiojiweza: vipofu, viziwi, viwete, na wagonjwa wa akili. Lakini kwa kweli tunazo shughuli nyingi mno hata hatuna nafasi ya kuwashughulikia wale wenzetu wachache ambao kwa bahati mbaya viungo vyao vina vilema. Serikali, na hata TANU, hushindwa kupata muda wa kutosha kuanzisha shughuli za kuwasaidia wasiojiweza ili kuwawezesha kushirikiana na wenzao katika hali ya usawa. Kama uwezo wenyewe mtu ulio nao ni wa kuwasomesha nusu tu ya watoto.
Haki za Elimu kwa Watoto Wenye Ugonjwa au Aina ya Ulemavu

wote wa Tanzania, basi huna budi kutumia nguvu zako zote za Kiserikali kuwafunza walimu, kutafuta vifaa, na kujenga shule zitakazowafadika kutokana na huduma hicheza kawaida. Huna uwezo wa kufanya zaidi.

Lakini kufanya hivyo maana yake siyo kwamba watoto wengine sasa hawastahili huduma; kwa kweli udhaifu wao unawapa haki zaidi ya msaada wetu. Kwa sababu hiyo sisi viongozi wa TANU na wa Serikali tunafurahisana tunapoona watanzania, na marafiki wa Tanzania, wanaanzisha mipango ya kuwahudumia wengine au wa aina hiyo, hasa watoto wadogo. Tunashukuru kupata watu wanaojitolea kuanzisha na kuendesha shule za kuwasaidia vipofo, viwete, na viziwi, nasi tutakuwa tayari kuhakikisha na uwezo wote tulio na hivyo.

Chama cha Tanzania cha Kuwasaidia Viziwi ni chama kipya, kimeanzishwa miezi michache tu iliopita; na sherehe ya leo ni ushahidi wa kwanza wa juhudi zake. Napenda kuwapongeza wanachama wa chama hicho kwa kazi yao waliyokwisha kuwasaidia; kwa kuwasaidia mizungumzo vita vya watoto, vifaa, na viziwi, na msaada wa mlima. Nitatuweza kuwa msaada na toona kupekeza watoto wetu kuwasaidia kwa zaidi na kuendesha shule za kuwasaidia.

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Vile vile ni wajibu wetu, kama Watanzania na kama wajamaa, kuweka mifano katika nchi yetu itakayowasaidia hawa na vilema wengine wote waweze kujirihi kwa ukamilifu katika maendeleo ya taifa letu. Na yako mambo mengi tunayoweza kujipatia riziki, bila kutumia fedha au wataalamu ambao hatuna wengi, lakini ambayo haiwezigharani hivi sasa. Kwa mfano, Sasa hivi tunajinja maofisi ya Serikali ambayo haiweze kujirihi kwa vilango vya mabadiliko inayowaingia na kufanya mwingine hatua katika kumpanda ngazi, lakini huwezi kupanda ngazi ukiwa unajokota kwa kigari, na ni vigumu sana kupanda ngazi kwa magongo. Matokeo yake ni kwamba waweze kupanda ngazi, au katika ofisi ya bima, au wakati mwingine hata katika ofisi ya TANU au ya Serikali kupeleka shida zao, achilia mbali kufanya kazi katika ofisi hizo. Na hatu kama kwa bahati, nafasi ya kuwingilia, si ngazi bali ni mteremko mdogo, uitaona mlango wenyewe ni mwembamba mno hatu kigari cha kwete hakiwezi kuponya.

Natumaini kwamba wachoraji picha wa majumba wote, na hasa wale wanaotayarisha makao makuu mapya huko Dodoma watakumbuka sana mambo haya. Na endapo watasahau, itafaa sisi wengine tuwakumbushe.

Vitendo vingine vidogo–vidogo vinavyofanana na hivyo vinaweza kufanywa na wananchi kuwasaidia vipofu na vizwi kushiriki katika kujenga Tanzania ya Kijamaa. Maana wanayo haki kutudai nafasi zitakazowaweza kujitegemea, siyo huruma inayompata sadaka “Yala Maskini.”

Wale wote wanaotoa ama nguvu zao ama fedha kujenga shule hii, na shule nyingine za aina hii za kuwasaidia vilema, wanaweke msingi utakaowafanya
Watoto wasiojiweza wajitegemee katika siku za mbele. Wao, pamoja na sisi wengine wote, tunapaswa kuindeleza kazi hiyo katika maisha yetu ya kila siku na katika uhusiano wetu na viziwi, vipofu na vilema.

Kwa moyo huo na kwa matumaini hayo nina furaha kuliweka jiwe la msingi la shule hii. Huu ni mwanzo mdogo sana wa kuwasaidia viziwi. Basi na tudhamirie kuikuza kazi hiyo.

Asanteni sana.
Mwalimu argued that the primary purpose of education was the liberation of the human being and a liberated nation, freed from economic and cultural dependency on other nations.

“Education has to liberate the African from the mentality of slavery and colonialism by making him aware of himself as an equal member of the human race, with the rights and duties of his humanity. It has to liberate him from the habit of submitting to circumstances which reduce his dignity as if they were immutable. And it has to liberate him from the shackles of technical ignorance so that he can make and use the tools of organization and creation for the development of himself and his fellow men”.

Nyerere was particularly perturbed by those who claimed a better salary or pegged themselves on higher “market value“ by virtue of their education:

“…the antithesis of education… is the kind of learning which teaches an individual to regard himself as a commodity, whose value is determined by certificates, degrees or other professional qualifications… There are professional men who say “My market value is higher than the salary I am receiving in Tanzania”. But no free human being has a market value anywhere. The only human beings who have market values are slaves”.

Education needed to be examined in relationship to existing society, which was marked by structures of privilege and inequality at the national and international level. If too bound to international standards, it led to “blind imitation” rather than real innovation and rational adaptation to the local and national situation. A major transformation of the existing school system was needed so as to overcome the barriers to change. These barriers included a reluctance to link education to production, and the use of education credentials as the criteria for social and economic advancement.
I believe that Africa has not really given much thought to the problem of education. We know, or we think we know, that ‘education’ is a good thing. And all African states therefore spend a large proportion of Government Revenue on it. But I sometimes suspect that, for us in Africa, the underlying purpose of education is to turn us into Black Europeans, – or Black Americans. I say this because our educational policies make it quite clear that we are really expecting education in Africa to enable us to emulate the material achievements of Europe and America. That is the object of our activity.

We have not begun to think seriously about whether such material achievements are possible. Nor have we begun to question whether the emulation of European and American material achievements is a desirable objective. I believe that these two matters are now in urgent need of our consideration.

Mr. Chairman: This Seminar is planning a thorough reappraisal of what we in Africa are doing educationally, and what the alternatives are. Few things could be more useful to our continent. But although you must not be hidebound by the past, the Seminar must be very practical in its approach. Our peoples do have a conception of what education is; and although it might be wrong and contrary to their own real needs, this conception cannot be wished away. On the other hand, there is no point in this Seminar if it is simply going to accept the current framework of educational policy in Africa as if it was the only conceivable concept, or necessarily the best concept.

This Seminar needs to consider what kind of education is both appropriate to the needs of Africa, and possible for Africa. And as if this were not a big enough task, you have to go on from there to consider what your ideas imply in terms of organization and approach. And finally, you need to think about how we can move from what is, to what should be.

My job this morning is different and easier. All that I hope to do is to put before you some ideas derived from our experience in this country. For I am becoming increasingly convinced that we in Tanzania either have not yet found the right educational policy, or have not yet succeeded in implementing it, - or some combination of these two alternatives.
In 1967 I defined the purpose of education as ‘to transmit from one
generation to the next the accumulated wisdom and knowledge of the
society, and to prepare the young people for their future membership of the
society and their active participation in its maintenance or development.’

Today, seven years later, I still think that this is a good definition. But it was
a definition intended to cover all kinds of societies – it was designed to be
universal, objective, and descriptive. As a guide for action it therefore needs
some expansion and emphasis, especially for Africa. And I believe that the
necessary emphasis can be stated very simply: the primary purpose of
education is the liberation of man.

To ‘liberate’ means to ‘set free’, and to ‘set free from something’. It implies
impediments to freedom having been thrown off; it can therefore be a matter
of degree, and of a process. Thus, when a man succeeds in untying his wrists
and liberating his arms, he can use his hands to liberate his feet from the
shackles which bind them. But a man can be physically free from restraint
and still be unfree if his mind is restricted by habits and attitudes which limit
his humanity.

Education has to liberate both the mind and the body of man. It has to make
him more of a human being because he is aware of is potential as a human
being, and is in a positive, life-enhancing relationship with himself, his
neighbour, and his environment. Education has therefore to enable a man to
throw off the impediments to freedom which restrict his full physical and
mental development. It is thus a matter of attitudes and skills – both of
them. Education is incomplete if it only enables man to work out elaborate
schemes for universal peace but does not teach him how to provide good
food for himself and his family. It is equally incomplete and counter-
productive if it merely teaches man how to be an efficient tool user and tool
maker, but neglects his personality and his relationship with his fellow
human beings. What I am suggesting is that a liberated nation, in Africa or
elsewhere, is not just a nation which has overcome alien occupation. That is
an essential first part of liberation, but it is only the first. Liberation means
more than that. A truly liberated nation is a self–reliant nation, one which
has freed itself from economic and cultural dependence on other nations,
and is therefore able to develop itself in free and equal cooperation with
other members of the world community.

Similarly for Man. The first essential of a liberated man is an awareness of
two things: his own manhood, and the power of man to use circumstances
rather than to be used by them. He must have overcome any ingrained
feelings of inferiority, or superiority, and therefore be able to cooperate with
other men, on the basis of equality, for their common purposes.

In this sense a man can be liberated while his country is still colonized, and [theoretically at least] while he himself is still physically unfree. Indeed it is only after men have been to some degree liberated mentally that the struggle for physical liberation can be waged with a hope of success. The man who believes himself to be inferior to others because of his birth will remain inferior to them in the organization of society. A man who has been so far liberated that he rejects the concept of slavery and colonialism, as well as his own status as a slave, has taken the first steps towards overthrowing his slavery and his colonialism. For no man’s freedom is secure while slavery exists; it is not possible to be a free man in a slave society without working against slavery. A liberated man in an unfree society will inevitably be working for freedom; and he will be turning even the most unfavourable circumstances to his ends. Even if, for example, he is conscripted into the colonial army, he will learn how to use weapons, and how his enemy fights, and in due course he will make an opportunity to use this knowledge for the cause of national liberation.

And when his country has thrown out an alien occupation, a liberated man will recognize that his task is not ended. For he will reject poverty and disease and ignorance in the same way as he rejects slavery, knowing that these too are as effective in destroying the humanity of man as an overseer with a whip. A liberated man will work with others to defeat these evils, and will again use whatever resources are at hand. These resources may be his own knowledge, the knowledge of others, the land, the water, or simply his own sweat. By this kind of self–reliant struggle, a man will be further liberating himself, because by fighting the things which degrade humanity he will be expanding humanity.

It is the task of education in Africa to effect this mental liberation, or at least to begin it. Education has to liberate the African from the mentality of slavery and colonialism by making him aware of himself as an equal member of the human race, with the rights and duties of his humanity. It has to liberate him from the habit of submitting to circumstances which reduce his dignity as if they were immutable. And it has to liberate him from the shackles of technical ignorance so that he can make and use the tools of organisation and creation for the development of himself and his fellow men. The purpose of education is therefore liberation through the development of man as a member of society. The purpose is not the development of objects – whether they be pyramids, or irrigation ditches, railways or palaces. The development of things – what is usually called economic development – can
be involved in the development of man. It is so involved in Africa. But the purpose of education is not to turn out technicians who can be used as instruments in the expansion of the economy. It is to turn out men who have the technical knowledge and ability to expand the economy for the benefit of man in society.

That is not merely a play upon words. Nor is it a distinction of no importance. It is certainly true that Africa has great need of men with technical knowledge, and that our freedom is restricted by the absence of such men. I am not arguing against technical training in favour of what are sometimes called the liberal arts. On the contrary, in Tanzania just now we are engaged in a major exercise aimed at giving our education a practical and technical bias. What I am trying to do is to make a serious distinction between a system of education which makes liberated men-and-women into skilful users of tools, and a system of education which turns men and women into tools. I want to be quite sure that our technical and practical education is an education for creators, not for creatures. I would like to be quite sure that our educational institutions are not going to end up as factories turning out marketable commodities. I want them to enlarge men and women, not convert men and women into efficient instruments for the production of modern gadgets.

I do not think that in saying these things I am giving an unnatural extension to the word liberated. For I am talking about the liberation of man’s humanity. Nor do I accept that education has liberated a man who regards his knowledge as a tool for the exploitation of others. For such an attitude means that he is seeking to suck sustenance from society without a greater, or even a comparable, contribution to the society. He is thinking of his knowledge as having taken him out of society, as having put him on a pinnacle. They are not free, those who do not value the freedom of others as they value their own freedom.

For man is a social animal. A man in isolation can be neither liberated nor educated; the words are meaningless in relation to an abandoned child brought up by wolves. And education is a social activity, with a social purpose. It is individuals who are educated. But they are educated by their fellows, for the common purposes of all members of the society. The intention is to develop them as human beings who are part of mankind. These things are difficult to express in positive terms simply because each individual is unique as well as being part of mankind. Therefore each man’s liberation will lead to a unique kind of contribution to the totality of humanity. But the antithesis of education in the sense that I am trying to
describe can be easily understood. As I have already indicated it is the kind of learning which teaches an individual to regard himself as a commodity, whose value is determined by certificates, degrees, or other professional qualifications.

Yet this antithesis of education is still too often the effect of what we call education in Africa – and in Tanzania. There are professional men who say “My market value is higher than the salary I am receiving in Tanzania”. But no free human being has a market value anywhere. The only human beings who have a market value are slaves.

There are educated people in positions of leadership in Government, in parastatals, and still seeking jobs, who say “I am an educated person but I am not being treated according to my qualifications – I must have a better house, or a better salary, or a better status, than some other man.” But the value of a human being cannot depend on his salary, his house, or his car, nor on the uniform of his chauffeur.

When such things are said, the individuals saying them believe that they are arguing for their ‘rights’ as educated people. They believe that they are asserting the value of their education – and of themselves.

In reality they are doing the opposite. For in effect they are saying ‘This education I have been given has turned me into a marketable commodity, like cotton or sisal or coffee. And they are showing that instead of liberating their humanity by giving it a greater chance to express itself, the education they have received has degraded their humanity. For they are arguing that as superior commodities they must be exchanged with commodities of equal value in an open Market. They are not claiming or not usually claiming – that they are superior human beings, only that they are superior commodities. Thus their education has converted them into objects – into repositories of knowledge, like rather special computers. It is as objects, or commodities, that they have been taught to regard themselves, and others.

With such an attitude, a person will inevitably spend his life sucking from the community to the maximum of which he is capable, and contributing the minimum he is able to contribute and live as he desires to live. He sucks from the local community as he is fed, clothed, housed, and trained. He sucks from the world community when he moves like a parcel of cotton to where the price is highest for his required skill.

Such a person is not a liberated human being. He is a marketable
We condemn such a person or feel sorry for him as one of society’s failures. But it would be much more appropriate to condemn the system which produces such people, and then to change it.

For it is the education we are now giving in Africa, and the social values on which it is based, which is creating the people we condemn. It is our education system which is instilling into our young boys and girls the idea that their education confers a price tag on them, and which makes them concentrate on this price tag. It is our educational system which ignores the infinite and priceless value of liberated human being, who is cooperating with others in building a civilization worthy of creators made in the image of God.

In thus describing what our education is doing, and what it should be doing, two things become very clear.

The first is that we in Africa have a definite responsibility to challenge the social values, and the educational system, which produces people who look upon themselves as commodities, and whom we must regard as social failures. This should not be a matter of political attacks on Africa’s current leaders; for our present system is a product of history. But we leaders will be – and should be – criticized in the future if we now refuse to acknowledge the need for change. We will be, and we should be, condemned by later generations if we do not act now to try to find, and institute, an educational system which will liberate Africa’s young people.

The second point is that education cannot be considered apart from society. The formal school system cannot educate a child in isolation from the social and economic system in which it operates. Of course it is common-place to say that education must be part of society. But the truth is that education is unavoidably part of society. Children, like adults, learn more from their experience of life than from their books and teachers.

Only a moment’s reflection is needed to confirm this. Suppose a child is taught in school that the supreme virtue is cooperation with others, and help to those with greater difficulties than himself. What happens if selection for a privileged place in the society – whether it be higher education or some other economic or social benefit – is then based solely upon academic knowledge? The child who has learned his lessons well will fail to qualify. For the good pupil will have spent time working with others so as to raise
the general standard of knowledge, while the bad pupil will have concentrated on his own learning of the things which are to be the basis for selection. The facts of life will thus teach all the pupils that while cooperation may be a religious virtue, the pursuit of self interest is what determines a man’s status, his income and his power. Two things will have taught this lesson. First, the very existence of privilege in society; and second, the basis on which selection is made for that privilege.

Formal education in a school or adult classes system is no substitute for the informal education provided by life experience. Nor can a formal system operate effectively in opposition to the social practices. Yet Africa needs change and change has to start somewhere.

Without venturing into wider debate, it is quite clear that in Africa, at any rate, the problem of integrating education with the society cannot be solved by abandoning a formal education structure. We cannot go back to an exclusive dependence on traditional system of what I previously called ‘learning by living and doing’. We cannot go back because modern knowledge is not dispersed in our societies. Even the social values of cooperation have in many places been undermined by the effects of imported capitalism. And the techniques of modern production, exchange, and organisation, were unknown in traditional Africa; they are still unknown by the majority of our adults.

Thus we have the position where a formal school system, devised and operated without reference to the society in which its graduates will live, is of little use as an instrument of liberation for the people of Africa. And at the same time, learning just by living and doing in the existing society would leave us so backward socially, and technologically, that human liberation in the foreseeable future is out of the question.

Somehow we have to combine the two systems. We have to integrate formal education with the society. And we have to use education as a catalyst for change in that society. That is the task. It is one which various African nations, or groups within nations, have been trying to fulfill over the last decade. Interesting work has been done, and valuable experience gained. We need to examine this carefully, and to implement the things which it teaches.

It is not my job today to give a ‘Country Report’ for Tanzania; that will be done by others. But I think it is fair to say that we have at least recognised the need for education which is relevant to our conditions and our aspirations. In 1967 we adopted a policy with the somewhat ambitious title
of Education for Self–Reliance. And our resulting present structure and system is certainly an improvement on our previous practice.

Inevitably it takes time to change an education system, and even more time for the results of any changes to be seen. Young people who entered Standard I of the Primary Schools in 1967 are only now coming out of Standard VII, and pupils who entered Secondary School seven years ago are only now in the first year of their post–secondary training or employment. It is too early to be sure what has been achieved.

Yet even so, I think we must admit that we have not done all that is necessary. We have been too timid – too unliberated – to effect the required radical transformation of the system we inherited. We have made important changes, especially in the curriculum and syllabi. But we are still mentally committed to ‘international standards’ in education. We still apparently believe that a Tanzanian is not educated unless his education takes a form recognisable by, and acceptable to, other countries – and in particular the English speaking countries. It is from others that we seek our certificates of respectability.

So the first problem we have not solved is that of building sufficient self-confidence to refuse what we regard as the world’s best (whatever that may mean), and to choose instead the most appropriate for our conditions. In education, industry, agriculture, and commerce, we all too often prefer blind imitation to relevant initiative or national adaptation.

The second problem is our apparent inability or unwillingness to really integrate education and life, and education and production. I am not suggesting that we have made no advances in this direction. Nor am I suggesting that our failure to advance further can be attributed simply to the prejudices of educationalists. Parents, politicians, and workers, as well as educators, are suspicious of, or hostile to, the educational innovations required. But the total result is that few of our schools are really an integral part of the village life, except in the sense that they occupy village children for so many hours a day. And what is true in the villages is even more true of the towns. Further, few schools – if any – can really claim that their production makes any large contribution even to their own upkeep, much less to the society in general.

Our third failure is in not overcoming the belief that academic ability marks out a child or an adult as specially praise-worthy, or as deserving a privileged place in the society. We still have the idea that a child who is not selected for secondary school has ‘failed’. And that idea will persist until we
have eradicated the idea that a person who does receive post-primary education must receive a greater monetary income just because of that extra education, and regardless of how he uses it. For it is this practice of fixing wage rates according to the final year of education which epitomizes the concept of education as the processing of human raw material into refined commodities.

Once again, this is not just a failure within the formal education system. It is a failure of the society as a whole. Indeed, the educationalists have advanced in these matters more than other sections of the community. We have therefore down-graded examination results in selecting pupils for secondary school; we have included course-work-assessment in determining degree awards. But our society has not accepted that character, cooperativeness, and a desire to serve, are relevant to a person’s ability to benefit from further training. We have not really begun to consider the value of experience with small jobs as a necessary preliminary to more advanced training. You cannot enter a Tanzanian secondary school except straight from primary school. Even mature entry to University is often regarded as a concession to political doctrine rather than a valuable system in its own right!

The Tanzania Government, like Governments elsewhere, is faced with real problems of choice and priorities in education and in the organization of society for human liberation. If we knew how to effect all the changes which are necessary – or even knew all those for which there is necessity – I would not be telling you of our failures. We would be too busy correcting them!

For I have been raising questions today, not answering them. All that I have been saying is that the function of education is the liberation of man. I have not been arguing that academic training is bad, unnecessary, or unimportant. I have not been saying either that technical and professional training are unimportant. What I have been trying to suggest is that education must not be thought of only, or even primarily, as a matter for schools, or as an instrument for academic and technical advance. The dissemination of academic, professional, and technical knowledge is important, and indeed vital to Africa. But it is vital only because it is a necessary part of the education which liberates man, and enables him to work as an equal with his fellow men for the development of mankind.
Adult Education and Development

[English – Opening Speech to the International Adult Education Conference, Dar es Salaam, 21st June, 1976]

Widely cited in adult education circles at the time of presentation, this essay argued that the purpose of development was liberation. Liberating education was holistic, and cooperative, whereby different subject matters were integrated and participants learned in a cooperative rather than competitive way. Liberating education raised people’s awareness of both the need for and the possibility of change. Transformative principles of education were needed in order to realize the liberation objective. Development and change could not be carried out on behalf of others – instead, people had to act on their own behalf in order to change society and themselves. Development itself connoted change. Adult education ought to promote change in society as well as individuals.

“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… Teaching which induces a slave mentality or a sense of impotence is not education at all…”

“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”

… 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 man; 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 an 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 actions; 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 decision, 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... [text missing in original] 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 soya 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 change 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**
In that case, 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 recognise both that the life they lead is miserable, and that they can change it by their own actions, 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 organisation. It will simply be a matter of organisation 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 recognize it as a necessary basis for all other developmental 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 village should come to recognise that something can be done about their endemic malaria – that it is not an evil which has to endure. They also have to learn that malaria can be treated with drugs, or prevented by controlling mosquitoes, or that malaria can be dealt with by a combination of curative and preventive 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...
The Scope of Adult Education

Adult education thus incorporates anything which enlarges man’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 organisation 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 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 specialized 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 towards – the persons 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.

But in saying that I do not wish to imply that adult education has a beginning and an end, or that it is necessary for 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 speciality 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 a curative health service. And the health specialist must have organisational links with the agriculture 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 interests 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

For 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 organisers and teachers in an adult education programme can know 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.

And 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 not 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 which has 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 Organisation 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 organisation of adult education activities. Obviously there is no ‘ideal’ adult education organization pattern to which all nations could, or should, aspire. The type of organisation 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 a 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 in 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 organising the different kinds of adult education. And 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 specialized 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 organisational 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. And 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 educated 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. May be 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 auditors 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 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 trained in techniques.

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 organisation of this second stage is such more
difficult than arousing a demand for change. And it is even 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 these
decisions for themselves.

THE SITUATION AND CHALLENGES
OF EDUCATION IN TANZANIA

[English – Education Seminar, Arusha,
22nd October 1984]
CHAPTER 15

THE SITUATION AND CHALLENGES OF EDUCATION IN TANZANIA
This essay celebrated the achievement of near 100 percent adult literacy and near universal primary school enrolment during the 1970s. A combination of state policy and popular demand and commitment led to these results. But Nyerere also warned against complacency:

“For we are in danger of taking more pride in our educational achievements since independence than the facts may warrant, and that is dangerous”.

The immediate challenge ahead was how to improve the quality of education and to make it focused on skills – building. In this endeavour, people were encouraged to re-read ‘Education for Self-Reliance’, which called for the integration of school and community. Was pedagogy to be one of “teaching by preaching” or “teaching by seeing, holding and doing”? How could there be real education when the key resources were not in the hands of the school, nor in the hands of the School Boards and the Primary School Committees. Were parents and teachers full participants in the decision-making process? Be it about primary or adult education, “The people know their needs – ask them! And when they have told us, organize classes for them.”

Throughout Nyerere exhorted educationalists to abandon their fixation with buildings:

“But the buildings are less important… the important things in education are the teachers, the books, and for science the laboratories”.

Where will we get the teachers? Use the human resources in the community – a bookkeeper, an Agriculture Extension Officer, a farmer, a cook! Teaching materials? Use local materials for teaching. These changes connoted less control from the center. “…there must be maximum freedom for well-trained Head-teachers of our schools and institutions, and for local initiative”

… At this Seminar you will be discussing the policy and practice of education in Tanzania; you will therefore be discussing the future of our country. This is a necessary and timely undertaking. For we are in danger
of taking more pride in our educational achievements since independence than the facts may warrant, and that is dangerous.

We do have legitimate reasons to be proud. We have largely overcome adult illiteracy, and we have expanded our primary school system so that virtually all children go to school at the age of seven; the numbers of our young people who go to secondary and tertiary educational institutions has increased beyond comparison with the position at independence, or even in 1967.

But that is not enough. We need to look again at the quality of the education which we are providing, and in particular consider whether it is appropriate to Tanzania’s needs. For although some of our schools and other educational institutions are very good, the truth is that, taken as a whole, we have not been doing what we set out to do. Moreover, there is a danger that unless we re-examine and correct ourselves, our education service will continue to grow in a manner different from that necessary if we are to lay a solid foundation for Tanzania’s development in freedom and equality.

That re-examination and preparation for the future is a purpose of this Seminar. If I am to be helpful in this self-examination, some of my remarks will necessarily be critical of what we have been doing and of how we have been organising ourselves. It is therefore important that I stress now, at the beginning, the nation’s thanks and its great debt to our teachers in primary schools, secondary schools, in colleges and universities.

Teachers are everywhere – in all our villages, and our towns. Their pay is low, their conditions both of living and working are very difficult, and the demands made on them are very many. I have frequently found it necessary – without great success – to urge other professional groups to live and identify themselves with the people they are supposed to serve; the school teachers – and especially those at primary schools – are doing just that. On behalf of the Government and the Party I want to pay tribute to the work and loyalty of Tanzania’s teachers. They deserve our full and continued support and encouragement.

But in our traditional systems, education was a matter for the whole society and involved all its members; there were specialists only in the sense that certain individuals were recognised to be especially knowledgeable on, or clever at doing, a particular thing. These days we educate our young people in schools and colleges. We have allowed this need to organise and modernise education to lead us into thinking that education just means the teaching given in classes organised by, or under the control of statutory
educational bodies. And we try to build a wall around this education, in the apparent belief that only those inside know what, and how, to teach, – and perhaps even to whom they should teach.

To the extent that we have fallen into that trap, we have divorced education in Tanzania from the society of Tanzania, and made it inadequate for fulfilling the aspirations of Tanzanians. Good educators and teachers always reach out from their special knowledge, trying to involve others in the work of education and teaching, and using the skills of others. They seek in all ways to integrate education into Tanzanian life – where it is, in the villages and towns scattered throughout our large and varied country.

That was the most fundamental thing which I tried to emphasize 17 years ago in the booklet Education for Self–Reliance. I once horrified a mass meeting by simply re-reading the Arusha Declaration instead of delivering a speech as usual; that experience has prevented me from reading to you what I wrote in 1967. But I do wonder how many of you prepared for this meeting by studying Education for Self–Reliance again, and thinking about its meaning in the light of our experience during the last seventeen years? If not, I suggest that you should do so.

For that document defined the purpose of education, summarised the kind of society we are trying to build, and set out the tasks of the educational system. It pointed out that primary education needs to be geared towards preparing pupils for the life the majority of them will lead and that secondary education must be ‘education for service to the many’. It called for the integration of primary schools into the life of the village, with their terms and times of teaching, as well as the manner of teaching, arranged so that the children could participate in the work of the village. And it said that every secondary school should also be a farm or a workshop in which the students both produce, and learn as they are producing.

I am not sure that we can now honestly say that these things do happen everywhere, or even in most places. Some of our schools – perhaps many – do try. I understand that in much of Tanga Region part of the time in primary schools is devoted to practical lessons specific to the needs of that village or division, in what they call ‘Project Centred Education’. I am told that this is already showing beneficial effects on local agriculture. Certainly in schools which are well integrated into the local community, we do not hear many complaints about lack of visual aids or teaching materials apart from books and paper; for they are found in and as a part of the project itself, and then used in other classes too.

And there are some Secondary Schools – as well as Nangwa, I could
mention Weruweru, Rungwe, Ruvu and Ilboru – which produce as well as consume, so that they are able to contribute considerably to their own development. It is worth noting that in such Secondary Schools there seems to be a high correlation self-reliance, academic performance, school discipline, and student and staff satisfaction. It is not true that self-reliance activities have a bad effect on class-room work. On the contrary, far from being inimical to scientific learning, well organized and integrated self-reliance activities – whether these be within the school or as part of the village effort – are a positive help to it. They reduce the practice of teaching by preaching, and encourage teaching by seeing, holding and doing.

There are other schools also, where the Head Teachers try to lead in this direction. But the truth is that our educational organisation and structure, and sometimes also the pressures from the society and the Party, discourage rather than assist them. For example, we set school terms and times of work for the whole country at the Ministry in Dar es Salaam; but the agricultural seasons and the demands of different crops, vary from one District to another. So how can the village parents get the help of their primary school children in the big tasks of picking cotton or coffee? Even if the school has its own shamba as part of the village shamba, the children are not able to do the necessary work on it at the right time if the time table is rigid. Or again; we urge that schools participate with the rest of the community in building teachers’ houses; but if they do so, the rents go to the Central Government Treasury or the District – the schools cannot even build a fund for maintenance or replacement!

By law we have a system of School Boards and Primary School Committees. But their powers are limited; often they do not meet regularly, and their real involvement in what is happening in the school is very slight. Further, we make no special efforts even to involve the parents in what the schools do. Parent–Teacher Associations are a normal thing in the developed world, but in Tanzania we rarely even have an ‘Open Day’, much less take steps to get parental help in making the school work relevant to the life of Tanzania, or in development or discipline problems.

The truth is that far from giving education for self-reliance, our school system still largely operates as if money for education was not a problem relevant to the pupils, and an office or factory job was waiting for everyone. When a child finishes the education we give him, he is in many ways less self-reliant and less able to contribute to production than he was when he completed a similar period in colonial schools. Then it was routine for the pupils and students to learn, for example, how to prepare compost and
manure, or how to make a rough hutch for rabbits or build a wall etc.; they did these things as part of their school life. Malangali Secondary School, and the Mpwapwa Teachers’ College were among those famed for their self–reliance. But they were not unique. Now we make classroom ‘lessons’ out of such things – and often decide that we do not have the time, or the equipment, or we spurn the result of the children’s efforts as being worthless because it is not as good as that which is made by craftsmen.

Let us look again at the whole question of education in Tanzania, and look at it in the context of the realities of Tanzania – life as it is, and the economy as it is.

What we have to develop is education for, as part of, and as a contributor to, our present and changing society. And we must begin this process now; for our present economic situation means that if we try to continue along our present lines even the quality of education that we give at present will decline. Through causes beyond our control, the nation’s income has gone down. And because it is impossible for us to purchase as many imported goods as we used to do, we have either to increase our own production and live on what we produce, or we shall have less and less resources available for education as well as for other things.

We also need to look at education in the context of our aspirations for socialist development. I have told our Army that a country cannot build ujamaa unless the Army is prepared both to build and to defend ujamaa. It is, if anything, even more true to say that a country cannot build ujamaa unless the teachers agree to build ujamaa, and unless its education builds the basic attitudes of socialism and self-reliance. A child is shaped by its upbringing.

In re-examining our education the first thing we have to accept is that the future of Tanzania and all its people depend upon Primary Education. Upon that depends the future life of our people. That is the right of all citizens. And most of them will receive no more formal education after they have completed it. Primary education therefore needs to be good education, sufficient education, and education which is directly relevant to their capacity to be productive and participating members of a free and developing socialist society.

Primary Education has to provide pupils with the basic literacy and communication skills – that is, reading, writing, and arithmetic. It must give them a knowledge of good Swahili, and the basics of English. Seven years is enough for all that work. Primary schools should also be teaching the
history and culture of our nation and of Africa. They should encourage enquiring minds, and inculcate a scientific – that is a questioning – approach to techniques of doing things, based on knowledge of local and national resources. In the process of this teaching, primary education needs to transmit the basic skills relevant to a better life in our villages and towns.

Thus Primary Education is to the education of our nation what Agriculture is to the economy – the pivot on which everything else turns. It is not called Primary Education for nothing; it is the education everyone has. It is our National Education, and at present it lasts seven years, because that is all we can afford; when we can afford more, we shall extend it. Therefore our top priority educational task is to improve the quality of Primary Education so that it deals adequately with the subjects I have mentioned, and to expand it so as to keep up with the increasing population. At the end of it, a young person should be capable of contributing, and willing to contribute, to society at the same time as he or she continues to learn from that society.

And if ours were really Education for Self–Reliance, there would be a smooth and easy transition from school life to village life, for the school will be part of the village – part of its total productive, educational, and social life. For Primary schools are the schools of the community. In the past we have tried to start what we called ‘community schools’ as an example of what all our primary schools should be like. Instead of the educational establishment regarding these as an awkward and difficult arrangement forced upon them by politicians, and thus to be resisted and pulled into more orthodox patterns, they should be regarding them as the pilot project for all primary schools. For if a primary school is not a community school, what kind of a school will it be? It is only a community school which can build the community spirit which we need.

As far as the nation is concerned, the major supplements to Primary Education are Adult Education, and centers for technical and craft training. These too must be so designed that they help people to improve their lives, not directed towards the attainment of secondary school examination qualifications. The emphasis must be on increasing and improving skills – especially, but not only, agricultural skills. The people know their needs – ask them! And when they have told us, organise classes for them. Teachers are there, in the villages and towns. For as well as the school teachers themselves, there is, in or near almost every village, at least an agricultural extension worker or a book-keeper, or a carpenter or mechanic, or someone else with useful knowledge. Throughout history people have been teaching without teacher training, and at least in adult and technical subjects we are
not so developed that we can afford to be very choosy about teachers!

Just because our nation is poor, we cannot afford to slacken our efforts on adult education now that we have made such great strides on reducing illiteracy. That is the beginning, not the end. If we do not eradicate ignorance we shall continue to be poor.

And technical training for our young people is crucial to our future development. The expansion of primary education must go alongside our efforts to expand technical education. We exist in a technical world. It is our ignorance, and especially our technical backwardness, which more than any other single factor holds back our national development. For it means that we do not do things for ourselves which could easily be done with local resources if our people had greater technical knowledge; and it means that we damage imported machinery which we cannot replace. We can not make our own implements and machines, and those we buy we cannot look after. This is our basic weakness. The task of our education is to overcome or at least reduce that weakness.

We have declared the intention of establishing technical schools in the Districts; but few are operating. There is a problem of importing the equipment and machinery, but we have allowed this to discourage us. We should start from where we are; if we do not have a lathe, start with a saw. Use what exists, and spread the knowledge which a few of our people have. That is better than nothing – which is the present alternative. At the very least it will make the youngsters familiar with materials, and retain in our society some of the knowledge our parents had. Indeed, starting with the most primitive tools will help to keep our technical education severely practical; we can add new equipment and better trained teachers as we can afford it. But often it is not our poverty which makes us lack a lathe. We do not have a lathe because we do not give any priority to technical education. We do manage to have cars!

It is now, having spoken of Primary, Technical, and Adult Education, that I come to the subject which appears to be the great love of educationalists and politicians alike – that is, Secondary Education. We do have to expand our provision of secondary school places. But the reason for doing so must be properly understood. Not all Tanzanians can get Secondary Education. We have to expand Secondary Education because we cannot improve and expand our Primary and technical education without providing teachers who have had secondary school education. Similarly, there are other services which can only be given by people who have had more than seven
years education. For the foreseeable future that is the purpose of our secondary school education – that, and providing a reservoir from which we can recruit teachers, agriculturalists, health workers, engineers, and so on. We have no other justification for providing Secondary school education; it is not the right of all Tanzanians – as Primary Education is.

I know that virtually all the pressure for educational expansion comes in the form of a demand for more secondary schools, and indeed more of what the British used to call ‘Grammar Schools’. These were schools for the children of the governing classes and the idle rich of Britain; they taught English grammar, Latin, Greek, and inculcated the self-confidence which underlies mastery over others. When the colonialists started schools of this type in Tanzania, they were intended primarily to be schools for the sons of chiefs. Very often, when we press a demand for secondary education, what we are really looking for is not the education itself, but the mastery over others which is thought to follow from it. I am saying that it is the job of the Party and the Government, and in particular of the Ministry of Education, to resist this pressure.

We have announced our intention of increasing the number of secondary school places, and doing this largely on the basis of new Day Schools so as to reduce the costs. We have also announced charges for those going to boarding secondary schools, as a small contribution towards the costs of feeding and boarding. I am not quarrelling with those decisions, nor rescinding them. But they do not provide an answer to the problem of providing a good education at either Primary or Secondary level. And they also raise other problems. If we are to maintain the equal rights of all our young people, it will be necessary for some ‘scholarship’ provision to be made for the children of parents who really cannot afford these charges; I hope our village and urban local government will help such parents.

And if we are to defend the equal rights of a child from the rural areas, we have to deal with the question of where they are to stay, and how they are to be kept under discipline and care, when the school is not near their village.

Our task is to expand secondary education when the teachers and at least the minimum of equipment is available – and not before. For we cannot expand real secondary education without teachers and equipment; to pretend otherwise is to cheat the people. We would be offering them something we call secondary education, and charging them for it; but in reality it will be no such thing. That applies to both public schools and private schools. At
present many of our Secondary Schools – especially but not only the Private
ones – are cheating the people. They are doing so not out of ill–will, but
because they do not have the teachers, or the books and equipment –
especially for science subjects – which are necessary if a real secondary
education is to be given.

When talking about secondary school expansion, we are very quick to say
that the people will put up the buildings by their own efforts. But the
buildings are less important. As the example of Nangwa School
demonstrates, after a very small base has been created, simple buildings can
be put up by the joint efforts of students and staff as part of the learning and
work of the school. The important things in education are the teachers, the
books, and for science the laboratories. Apart from the library and the
laboratories the buildings can be mud and wattle huts if the students and staff
are keen enough! And it is worth emphasizing that many of our Primary
Schools have a shortage of classrooms and teachers’ houses. If our people
really have the ability to do more building, the priority should be to deal with
these primary school shortages.

There is a further point which must be emphasized. Whenever and wherever
we do create new Secondary Schools, they must be Secondary – Technical
Schools – with many of them being biased to agriculture and other science
subjects. A person with an agriculture or science based secondary school
education can be trained to be an administrator if necessary. We have a
number of departmental Heads in different Ministries who are trained
professionals of one kind or another, but an administrator cannot do the job of
an Agricultural officer or an Engineer. I could not, for example, do the job of
an Engineer, but an engineer can decide to become a teacher or a politician.

Just as the improvement and expansion of Primary Education needs some
Secondary School expansion, both need extended Teacher Training
capacity. All the other plans will fail if we do not pay sufficient attention to
this question. For we need more teachers, and we need better teachers – that
is, new teachers in larger numbers, and more In–Service training. We keep
talking about expansion; the reality is that we have a great shortage of
teachers now. We have in place only 75 percent of the primary school
teachers we know would be needed for classes of 50 pupils – and that is
much too large a class for good teaching. Further, we have only 73 percent
of the secondary school teacher places filled – for some subjects (like
technical teachers) the gap is much greater. It is estimated that we have a
shortage of 24,000 Primary School teachers and 875 Secondary School
teachers, Even the Teachers’ Colleges have 20 percent of their official
establishment vacant – there are 300 vacancies. Our promise of Universal Primary Education, and our plans to start new Secondary Schools, will come to naught unless we deal with the current teacher shortages.

In the Teachers’ Colleges themselves, we have to make a deliberate effort to orient the training more towards technical subjects. In particular, we have to create among the trainees the capacity to be innovative in their teaching, and to use as visual aids whatever resources are available where they are posted. And they must be helped to see the advantages of seeking the cooperation, and the teaching both for themselves and their classes, of people living in their community who have special local or technical knowledge.

The vast bulk of education in this country is now provided, and will be provided, by the Central or Local Governments. But our resources are too limited to do all that is required, even in our priority areas of primary education, technical education, and adult education. In particular, we are indebted to the Voluntary Agencies for the establishment and running of many of the special schools for the handicapped children; I wish to pay tribute to the work which is being done, and to offer my congratulations those responsible. At the same time, we must recognise that whenever the degree of handicap makes it possible, these disadvantaged children should be integrated in ordinary schools, along with their fellows. That has been our policy, and remains our policy. But it adds a task to the work of our Teachers’ Colleges. For our teachers must understand that they may need to give specially sensitive help and encouragement to a child who is mentally deficient, or hard of hearing, has bad eyesight, or has limited use of part of the body. Most important of all, they must encourage the other pupils and students to accept them normally, while helping them when necessary.

Ndugu Walimu: Our education has to provide skills to our children, young people, and adults. It also has to help to build attitudes appropriate to the development of our society. At present we are still labouring under the disadvantage that our people think of school education as being a training for employment in the towns. And when a young person finishes – especially if he or she attended Secondary School or University – they expect to move away from the rural areas. As a result our educated people are becoming exiles from their homes and their societies. They run away instead of helping to change them. This is an indication and a measure of our educational failure. For our people live and work in the rural areas; and that is where the future of our country lies. Where are we running away to?

There is one attitude in particular that we must all fight – first, I suspect, within
ourselves. It is the notion that a child who is not selected for Secondary School has ‘failed’. Our primary education lasts for seven years. When a pupil has completed that, he has completed it, and he has passed. A few among that number will be selected to enter Form I; the majority will not be selected. Not being selected does not imply that they have failed anything; it is the result of the very few Form I places which exist. So if there is any talk of failure, it is the country and the Tanzania Government as whole which has failed to provide secondary education for everyone. In our existing circumstances, we know that even if all our pupils got 100 percent marks in their Standard 7 examination, the number who could be chosen to enter Form I would be just the same. It is not because a child is inferior or backward that he or she does not get selected for Secondary School; it is because our economy is backward.

We continue to have this attitude about ‘failing’ Standard 7 examination because we still refuse to accept the purpose of primary education. We go on believing, and cheating ourselves into believing, that the purpose of primary education is to prepare the pupils for secondary education. On that basis, anyone who does not get a secondary school place has ‘failed’. If we accepted from the beginning that the aim of primary education is to prepare our young people for their life and work after primary school, we would be preparing them for that life, and their real examination would be their after-school life. We would not be meeting our young people – and our nation – by preparing them for an entry examination for secondary school places which we know do not exist.

If we do not succeed in overcoming this belief in the near future, we shall begin to believe that we are a nation of failures; a nation which consists of fools, except for the few who are able to get secondary education. I must vehemently condemn this attitude. It is one means by which a few lucky and privileged people create an inferiority complex among the majority, in order to exploit and disregard them as if they really did not have any intelligence. For only about 2 percent of our children now go on to Secondary School after finishing their Primary Education, and there is no chance of that proportion increasing much in the near future. Nor should it. When we can afford to increase our educational provision, we should decrease the size of our classes and extend the years of Primary School so as to include more technical training in it. At present we are educating people to want a better life, but we are not educating them to build a better life.

That is the heavy task before us. It has to be carried out in the light of very limited and even decreasing resources. We have therefore to work out our priorities, and develop in a balanced manner strictly in accordance with
those priorities. All the things we have said we want to do – even that we intend to do – are good things in themselves. They cannot all be done in the near future. If we try to do all these things at once, we shall end with the educational equivalent of dozens of half completed buildings, and nothing being produced at all. Our first priority is a good and appropriate Primary Education for all our young people. Technical and Adult Education are the next priority. The rest of our educational provision has to be developed to serve those categories, and at the lowest possible expense.

In particular, the administration of education has to be done efficiently, and with the minimum use of scarce resources. I do not think that is the case at present. The twenty million people of Tanzania cannot be educated from Dar es Salaam. The Ministry of Education Headquarters can set the direction and lay down policy; it must ensure that teacher training facilities are good and as far as possible adequate. And it must monitor and guide the education which is being given throughout our large country. But within that framework there must be maximum freedom for well-trained Head Teachers of our schools and institutions, and for local initiative.

This means that the administration has to be de-centralized. There should not be a large number of educationalists in Dar es Salaam. At the Ministry Headquarters there should be the very minimum of people who do work which genuinely cannot be done anywhere else. All the other well-trained and good senior people must be posted as Regional and District Education Officers, and they must be given power to take administrative and discipline decisions without referring everything to Dar es Salaam. The Head Teachers in both Secondary and Primary Schools must also have genuine discretionary powers; they are not children or clerks, but selected and experienced Educators who have been given extra training in the administration and purposes of our education system. When we refuse such people sufficient power to do their work properly, we are really making it impossible for them to lead our education in the Regions, the Districts, the Colleges and Schools.

Genuine decentralisation must include some discretionary power over the detailed use of money which is allocated for different purposes. And once this decentralisation exists, the Head Teachers and the Regional and District Education Officers can be held responsible for the progress, quality, and appropriateness of education in their area of jurisdiction. For they will then be in a position to give better and quicker service to our pupils and teachers. [text missing in original].
EDUCATION FOR SERVICE
AND NOT FOR SELFISHNESS

[English Award of Honorary Doctorate of Letters degree from the Open University, 5th March, 1998]
CHAPTER 16

EDUCATION FOR SERVICE AND NOT FOR SELFISHNESS
Probably his last presentation on education before his death, Nyerere reiterates many of his central principles for education in this address. He deplores the “appalling” quality of education in the late 1990s, and argues for the goal of universal education. A key rationale for the latter is to ensure gender equity in schooling. Education ought to be an instrument of liberation, and for it to be so it must be “relevant’. Consistent with his emphasis in his previous essays, Nyerere takes issue with characterizing those lucky few who access secondary education as having “passed” and the rest of the majority having “failed.”

“This kind of language is absolutely intolerable. We are still using it. It is adding insult to injury. We refused to give those children an education that could help them to improve their own lives in the villages: We dangle before them a Secondary School or even a university education which we know they could not get even if they all scored 100 percent marks, because the country could not afford it. And when inevitably they end their education at that level, and return to their villages we brand them failures. And so instead of leaving school with a sense of pride and achievement because of their Seven Years Education, they live for the rest of their lives with a stigma of having been failures”.

… we cannot exaggerate the importance of education to the continued independence of our country and the future well-being of its people. Knowledge is power and those who have it, within nations and between nations, will always tend to use it against those who do not have it. An English poet, Hillaire Belloc, expressing the power of the colonizer against the powerlessness of victims penned the couplet:

\[
\text{Whatever happens we have got} \\
\text{The maxim gun, and they have not}
\]

The maxim gun or its modern equivalent, will still be used by those who have it against those who do not; and some of those who do not have it will try to acquire it. But increasingly most nations will tend to leave the competition in
acquiring the maxim guns to the very rich or to the very foolish. The instrument of domination of the future is going to be education. Fortunately, in the acquisition of that instrument, we can all compete and all win with honor.

If, therefore, we do not want to be the permanent source of the hewers of wood and drawers of water for the educated of this world, we must seriously enter this honourable competition for knowledge. So I want to use this opportunity to stress once again, a few points about our education generally, and simply our university education. First our education should be universal. If Primary school education is not universal, those who will miss out will be mostly the girls. Every child in this country, male or female, should expect to receive an agreed minimum level of education as a right. The present requirement of 2 years pre-primary and 7 years primary is, in my opinion, reasonable and affordable. We can raise it as our capacity to afford it increased.

Secondly, our education should be of good quality. Primary education, in particular, should be excellent; for this is the only formal education that most Tanzanians are likely to receive. At present, the quality of our primary school education is appalling. We must do something about it as a matter of national urgency. Apart from the fact that it is the education of vast majority of citizens of Tanzania, it is also the foundation of the whole of our education system. *Ndiyo elimu ya MSINGI*. If it is poor, the rest of our education system is bound to suffer.

Thirdly, our education should be relevant. At the University level both students, and staff believed that what we were advocating was some kind of inferior education. They reminded us that University education is, after all, universal education, valid every where in the world. How could it be tailored to the special needs of Tanzania without making it inferior to universal education every where else in the world? It was the same when we tried to emphasize the need for technical training at secondary level. That would be a departure from the idea of the grammar school of the British education system: and such departure would be bad for free people! I think African-Americans (or Negroes as they were then called) went through that kind of either or debate after their emancipation from slavery. Similarly, when we advocated an education for self reliance, especially at the lower level, we were looked upon as a bunch of ignorant ideologies who knew nothing about real education.

Fortunately in those early days, the refusal to make higher education relevant to our needs, did not matter very much. The country’s needs for
educated persons were so great that any leaver of secondary school or graduate of university was guaranteed a job in government.

To emphasize its importance, the department of manpower planning and development, was located in state house! There was no possibility of having an unemployed graduate, whatever his or her educational qualification. But today the situation has changed, and the horde of the unemployed in Tanzania includes University graduates. This is not just absurd: for a poor country like Tanzania it is tragic!

At the primary school education level, the rejection of relevance was more harmful. We refused to help our young people, to acquire the skills and attitudes which would help them to improve their lives in the villages after completing primary school education, not for life in the village. But into Form I of our available Secondary School we could admit only 2 to 3 percent of those who had finished standard seven of Primary school education. This tiny majority had “passed” we said. The rest - the 97 to 98 percent of primary school leavers had “failed”. And we adopted and adapted the English words to express it. “Wamepasi” for those few who had been selected: and “Wamefeli” for the vast majority who had not been so lucky.

This kind of language is absolutely intolerable. We are still using it. It is adding insult to injury. We refused to give those children an education that could help them to improve their own lives in the villages: We dangle before them a Secondary School or even a University Education which we know they could not get even if they all scored 100 percent marks, because the country could not afford it: And when inevitably they end their education at that level, and return to their villages we brand them failures. And so instead of leaving school with a sense of pride and achievement because of their Seven Years Education, they live for the rest of their lives with a stigma of having been failures.

I emphasize this point because of my profound belief in the power of education. For a poor people like us Education should be an instrument of liberation: it should never be so irrelevant or other worldly as to become an instrument of alienation. Alienation from yourself, because it makes you despise yourself; an alienation from a community in which you live because it purports to make you different without making you useful to anybody. Including yourself.

As I said earlier, it is not only absurd but tragic that a country like Tanzania, which is still thirsting for educated people should have unemployed
graduates. And it is even more tragic that our achievement of almost universal literacy should leave the majority of our literate young citizens with a sense of loss and stigma.

So I beat my hobby horse again; we must educate our young people for the real life which they are going to live in Tanzania. Even as we prepare our selves, as we must prepare our selves for competitive life in the Global Village, we must not forget that our corner in that Global Village is in Tanzania; and for most Tanzanians that corner is going to be in rural Tanzania or the informal sector of urban Tanzania.

**Our Educators Must Bear that in Mind all the Time**

In the parlance of today: we must educate for the demands of the market. A few of our people including your trainees, will receive an education which will probably enable them to live and work any where in the world. But the majority of our people will live and work in Tanzania. We need to arm them with the attitudes and skills which will help them to do so successfully. Indeed, in the competition to attract potential foreign investors to come to Tanzania, one of the incentives will be the availability of relevant attitudes and skills in the Tanzania labour force. But even the local investors may seek the necessary skills from outside Tanzania if they are not available locally. We cannot ignore that fact of Globalization and a Liberalization driven by capitalism and profit motive, and still hope to compete successfully in the Global free market.

But in real life in Tanzania “the market” for a long time to come will be mostly in the field of self employment. For, although to-day some 15 percent of Primary school leavers do enter form 1, and although they has also been considerable expansion of tertiary education, the majority of our citizens will not be educated beyond the primary level. They will continue to live and work for themselves in the villages. Indeed, not even all those who will be lucky enough to receive secondary or tertiary education will be able to find salaried employment. The kind of education which we give to these young people before they go into “the world” as the saying goes should be a matter of great national concern. If they can secure paid employment, well and good: but their education must prepare them to be Self-Reliant and self-employed if they cannot secure such paid employment. Perhaps in the language of to-day, we should say that education should help the young to develop a spirit of private enterprise.
Finally our education, especially our higher education, should be socially responsible. Education for Self-Reliance is not education for selfishness. Yes, it is also for the Self-Reliance of our country. I believe that the community has a responsibility to educate its members. The need for individuals to contribute directly to their own education and education of their children cannot absolve the community as a whole, represented by local and central government, from its duty to assist every Tanzanian to receive a good education. But a poor country like Tanzania cannot afford to educate the selfish. It invests in education in a belief that such investment is good for both the individual concerned and for the community as a whole. In the language of yesterday: Education for Self-Reliance, especially at this higher level, should also be Education for Service.

Not all of us will have the same concept of community, but all of us have a need to belong. However socially insensitive we may be, we have a need to belong to a community of fellow human beings. No human being can make it alone. No body is asking us to love others more than we love ourselves; but those of us who have been lucky enough to receive a good education have a duty also to help to improve the well-being of the community to which we belong: it is part of loving ourselves!

Thank you.
Nyerere on Education
Nyerere kuhusu Elimu

Tanzania finds itself in an important moment in its history. A large number of reforms are underway. But the extent to which these reforms benefit the people, especially the poor, remains a question.

This is a time in which a sense of equity and justice is needed most keenly. It is also a time that demands clarity of vision and purpose. What is the point of development? What is the meaning of education? What is a schooling system meant to achieve? What should an educated person be capable of doing? For progress devoid of meaning and clear purpose can quickly turn hollow.

Mwalimu Nyerere had a keen appreciation of these challenges. His writings on education cajole readers to reflect – and act – more deeply so that education can be fully liberating for all. Many of the challenges raised in Nyerere's essays are perhaps even more relevant today. We need them to critique current policy and practice, and to fire the public imagination about what is possible.