

# ADULT EDUCATION AND DEVELOPMENT IN TANZANIA

Volume I



NATIONAL ADULT EDUCATION ASSOCIATION OF TANZANIA

# **ADULT EDUCATION AND DEVELOPMENT IN TANZANIA**

**VOL. I**

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Education Association of Tanzania

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**NATIONAL ADULT EDUCATION  
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**1975**

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## INTRODUCTION

The idea for this book originated one night in January, 1974 in Lushoto during a meeting of the executive committee of the National Adult Education Association of Tanzania. Our chairman, the Hon. D.N. Mwaka-wago, announced that he had been thinking for some-time that it would be very useful for the Association to produce a book of essays, commentary and ideas that would represent many of the thoughts of the members of the Association. As the chairman spoke the eyes of the other members of the executive began to shine. Perhaps as a result of the good progress that was being made in the workshop that was occurring at the same time, the executive seemed caught by the "Spirit of Lushoto", and one by one began to say, "I'll write a chapter on this", or "I'll rewrite my paper on that", and it was clear that the book would be more than just an idea.

The articles which appear in this book represent a variety of thinking about adult education in Tanzania and elsewhere.

It is a singular honour to be able to present for the first time in print the full English version of **Elimu Haina Mwisho** (Education Never Ends) by the President, Ndugu Mwalimu Julius K. Nyerere. Although both the 1970 and 1971 New Year speeches have appeared in separate places elsewhere, this is the first chance to make the two speeches together available in English to the educators. The first speech, known as the "Adult Education Year Speech", marked the beginning of a new era of altered educational priorities for Tanzania. The President sets out in clear and logical fashion the importance of adult education to Tanzanian development. The emphasis which Tanzania has placed on adult education as a national priority gives it a unique place among the nations of the third

world. The two speeches of the President are the source of this emphasis.

Ndugu D.N. Mwakawago, Minister for Information and Broadcasting, the Chairman of the Association<sup>2</sup> presents a thematic paper concerning itself with the role of adult education in the complete development of African nations, drawing attention to the need to redress the balance of educational resources so as to place the necessary emphasis on the active adult population. Of particular interest is the example of the full integration of adult education into the goals of the liberation movements in Southern Africa and Guinea Bissau.

The paper on the ideology of adult education by Hall attempts to pull together the principles and themes of national adult education policies which might together be seen as a set of ideas with implications for action. The practice of adult education in Tanzania flows to a large extent from the principles which have been isolated and drawn together in this piece.

Fr. D. Mbunda, the present Director of the Institute of Adult Education in Dar es Salaam, has elaborated in more detail the linkages between Tanzania's choice of a socialist path of development and the subsequent emphasis on adult education. The choice of socialism directly implies subsequent attention to the creation of politically conscious and cooperative citizens. It might even be said that socialism is adult education.

Paul J. Mhaiki, the Principal of Kivukoni College, begins the section of the volume dealing with the practice of adult education as he explores the relationship between political education and adult education in broader terms.

P.F.K. Mtenga goes beyond description and explanation to a concrete strategy for training adult educators for rural areas. He stresses the importance of more

training for adult educators with emphasis on the need for careful planning and draws his examples from numerous cases in Tanzania.

R.Z. Mauma's presentation of what mass media could play in a socialist aspiring Tanzania. He argues that the combination of both the radio and the printed media could create a relevant platform in a country where illiteracy has not been effectively won. In order to create this platform there is a need for the mass media to identify with the aspiration of the people for whom they are to serve. Picking up this point Lennart Grenholm takes a concrete example of Tanzania experience with mass radio study campaigns. Grenholm's piece elaborates further points brought by Mhaiki and emphasizes the relevance of mass study approach to Tanzania's socialist transformation.

J.P. Mbonde brings his experience in the publishing field to this volume through a timely chapter on the problems and difficulties involved with increasing the production and use of books in Tanzania. His concern and observations are necessary if the progress made through the national literacy campaign is not to be lost. Simoni Malya explains one way of creating reading materials for new literates while at the same time allowing people to realize their own creative potential through a process where they write their own books. This original approach is the result of work which he has undertaken in the Lake Regions of Tanzania and where the outcome is not only most relevant reading materials but at the same time an important conservation of indigenous culture.

Ezekiel E. Kaungamno focuses the attention on the important role of the libraries in post-literacy Tanzania, his particular concern being the immense efforts to create a "literate environment", establishing reading habits in order to retain the skill of the new literate adults. Renée Erdos in her article outlines the steps

leading to the founding of the National Correspondence Institution. She describes the advantages offered by correspondence education, the methods used in teaching correspondence students, and the response of Tanzanians to the courses now available. The future development of the National Correspondence Institution to offer learning facilities to the vast number of adults who can not be reached by face to face teaching is foreshadowed.

The Association sincerely hopes that the thoughts and suggestions provided by this very experienced group of adult educators will stimulate continued development of adult education in Tanzania, and provide many people outside of Tanzania with a glimpse of what may be one of the very significant educational developments in Africa.

Budd L. Hall  
Dar es Salaam  
September, 1974

## **EDUCATION NEVER ENDS**

The 1969 and 1970 New Years Eve Addresses to the Nation

J.K. Nyerere

The importance of adult education, both for our country and for every individual, cannot be over-emphasized. We are poor and backward, and too many of us just accept our present conditions as "the will of God", and feel that we can do nothing about them. In many cases, therefore, the first objective of adult education must be to shake ourselves out of a resignation to the kind of life Tanzanian people have lived for centuries past. We must become aware of the things that we, as members of the human race can do for ourselves and our country. We must learn to realize that we do not have to live miserably in hovels, cultivate with inadequate jembes (hoes), or suffer from many diseases; we must learn that we, ourselves, can change these things. The first job of adult education is to give us the ability to reject bad houses, bad jembes, and preventable diseases; it must make us recognize that we have the ability to attain better houses, better tools, and better health.

Of course, many people already know this. What they need to learn is how to bring about improvements in their lives. They need to know such things as the fact that dirty water makes their children ill, and that they can avoid such sickness by working together to bring clean water to their village, or even just by boiling water before drinking it. In other words, the second objective of adult education is to teach us how to improve our lives. We have to learn how to produce more on our farms and in our factories and offices. We have to learn about better food, what a balanced diet is and how it can be obtained by our own efforts. Every house-wife must learn that good food does not



*President Nyerere listens (right) with interest to two members of an adult literacy class at Visiga Kwa Jaluo, Ruvu, where he went to inspect various activities of the Ruvu National Service training camp. He inspected a parade by "Tekeleza" and "Vitendo" operations and toured some construction works on the Ruvu Irrigation Scheme.*

mean European cooking. We need to learn about modern methods of hygiene, about making furniture for ourselves out of local materials, about working together to improve the conditions in our villages and streets and so on.

But learning these skills is not enough. For we can only accomplish these things if all members of the nation work together for our common good. The third objective of adult education, therefore must be to have everyone understand our national policies of socialism and self-reliance. We must learn to understand the plans for national economic advancement, so that we can ensure that we all play our part in making them a success, and that we all benefit from them. But what is adult education? Quite simply, it is learning about anything at all that helps us to understand the environment we live in and the manner in which we can use and change this environment in order to improve ourselves. Education is not just something that happens in classrooms. It is learning from others, and from our own experience of past successes or failures.

Education is learning from books, from the radio, from films, from discussions about matters that affect our lives, and especially from doing things. The question of learning by doing is very important. The best way to learn sewing is to sew; the best way to learn farming is to farm; the best way to learn cooking is to cook; the best way to learn how to teach is to teach; and so on. A child learns to walk by walking, not by reading a book on how to walk. We learn from the experience of doing.

Learning from experience should not be difficult for us to understand. In our traditional society, we did not have schools as we have now. But we learned from our parents and other elders about the society we lived in, about the methods of farming, and so on.

We learned about plants and animals which were useful and which were dangerous. We learned which trees were useful for making bows or axe-handles or canoes; we learned which trees were useless for these purposes, but were very good for making charcoal. We learned how our tribe governed itself-and, indeed, we took our places in that government. This was education about the tribal society we lived in, even though there were no formal school and no teacher.

But our education was very limited, and it often discouraged us from asking ourselves questions and thinking out new ways of doing things. What was important, and what is still valuable, is that education in our traditional societies was part of life, not something separate, which a person took part in for just a short period in his lifetime. A man's education continued throughout his whole life; and this is how it should be, even these days. But we now live in very different kinds of society; we live in a village or town, as part of Tanzania, as part of Africa, and as part of the world. So we have very much more to learn now — and a much wider area from which we can learn. We must begin to ask questions about our lives, and to search for our own answers. Yet it is still true that the first education anyone ever gets is from his parents and his brothers and sisters, as he grows from infancy into childhood. When our children go to school at the age of seven, they have already learned to walk, to have good manners, to do useful jobs around the house or farm, as well as many other things. This can be called basic education. It is something everyone receives, without being conscious of it.

Second, there is formal education at school. Unfortunately, we are still not able to provide a place in school for every Tanzanian child, even for seven years of primary education. We must, and we shall,

expand these opportunities as fast as we can and, as you all know, we have decided that we must shift the emphasis from expanding secondary education to expanding primary education during the next Five Year Plan. Still, it will take a long time before we achieve universal primary education; those who receive it now are fortunate, and must use it as a basis for further learning of their own.

Adult education is the third stage, and it can cover many of the subjects learned at school for those who never had the opportunity. It applies to every one of us, without exception. We can all learn more. Those who have never been to school, those who have just attended primary school, and those who have attended secondary school or university there is much more that everyone can learn about our work and about areas of knowledge that they were not taught when they were at school.

I know that there are some of my literate fellow citizens who never read at all. Their purpose in going to school was to get a certificate, which they could use to get work. After getting the certificate and using it to obtain employment, they just put the certificate on the wall so that everyone could see it. But they never use the knowledge of reading and writing; they never read at all. This is a big mistake, arising from colonial attitudes of mind.

A very pleasant thing about adult education is that we can learn what we want to learn, what we feel would be useful to us in our lives. At school, children are taught the things that we adults decide they should be taught. But adults are not like children, who sit in classrooms and are then taught history, or grammar, or a foreign language. As adults, we can try to learn these things if we wish, but we do not have to do so. Instead, we can learn more about growing a particular crop, about the government, about house-building,

about whatever interests us. We can build on the education we already have, using the tools of literacy, a foreign language, or an understanding of scientific principles. Or, if we never went to school, we can start by learning about the things of most immediate importance to us — better farming methods, better child care, better feeding. We do not even have to start by learning to read and write!

For literacy is just a tool; it is a means by which we can learn more, more easily. This is its importance. It enables us to read the instructions that come with a bag of fertilizer, it enables us to read about new methods so that we do not have to rely on a teacher being near; it enables us to study our Party policy until we really understand it. And if we have not yet had the opportunity of learning to read and write, we can still learn and we should still learn, if we do not want to be left behind as we make progress.

For I repeat, education is something that all of us should continue to acquire from the time we are born until the time we die. This is important both for individuals and for our country as a whole. A country whose people do not learn, and make use of their knowledge, will stay very poor and very backward. The nation will always be in danger of losing its independence to stronger and more educated nations, and the people will always be in danger of being exploited and controlled by others.

This means that education is very important to a country like Tanzania. We want to improve our lives and maintain our freedom; we shall only be able to do this if we apply ourselves to learning as much as possible and as quickly as possible. Many of our farmers realize that a neighbour who does not keep his shamba (field) clean is both a disgrace and a danger to the whole village. He and his children live in poverty and sickness, and sooner or later the other villagers

get angry with him because the weeds and insects from his plot spread disease to their shambas. Let our country not be like that farmer who, by his laziness, antagonizes neighbours who are bigger and stronger than he is. For the rest of the world is advancing all the time. Other countries are using new methods of production and are organizing themselves for their own benefit. They will not wait for us! Unless we determine to educate ourselves we shall get left behind again; we shall be at the mercy of other nations and peoples. Independence that is subject to the decisions of other peoples is not independence, it is an illusion.

We must change our conditions of life ourselves; and we can learn how to do this by educating ourselves. We must recognize that there is no use in demanding that someone else do something about it. Nor is there any use in the citizens simply sitting back and waiting. The Government and the Party are simply organizations of citizens, a coming together of people for certain purposes. Neither the Government nor TANU can do anything apart from the citizens; nor can these organizations do everything that has to be done in our country. Every one of us, by improving his own education, can begin to make improvements in his own life and, therefore in the lives of us all. By educating ourselves more each one of us can help to make our country stronger and our children's lives better.

But as well as being students, we all have to be willing to be teachers. We have to be willing to teach whatever skills we have by whatever methods we can — by demonstration and example, by discussion, by answering questions, or by formal classroom work. If we all play our part, both as students and teachers, we shall really make some progress. I would like to remind you of the promise of TANU members: "I shall educate myself to the best of my ability and use

my education for the benefit of all.”

In December, 1971, mainland Tanzania will have been independent for ten years. Some of you will remember that, during our struggle against the colonial government, I said that in the first ten years of governing ourselves we would do more for the progress of our country than the colonialists had done during their whole period of governing us. It is not for me to say whether we have fulfilled that promise or not. But it is our intention to honour the completion of this first ten years of self-government by inviting many guests to our celebrations. These will include some of the many British friends who worked in Tanzania in the past, so that they may see for themselves the progress we have done. These invitations will not be sent in any spirit of reproachfulness. Their purpose is to enable us all to celebrate together about the things which we have been able to do.

I hope that in the New Year we shall continue with our efforts to implement all our policies of socialism and self-reliance; to build and to strengthen the ujamaa villages; to expand our economy; to increase still further the political consciousness in the whole country; and to strengthen the defences of our country. In this past year we have made great progress in all these matters. But it is not my intention to talk about these things today. Instead, I want to remind you again, as I did last year, of the importance of adult education.

For, as I said last year, adult education is something which never stops. Whatever level of education we have reached, we can go on; there is always something new to learn. And if we have not begun to learn about the modern world, we can begin now. For education is like a big hill which climbs to the skies and gives a view over the surrounding countryside. And all of us can climb at least some of the way up, so that

all of us can gradually extend our vision and learn more of the things which affect our lives, or which can be made to help our lives. In fact, we are like the people of olden times who used to climb the nearby hill — or a tree if there was no hill — to see what was passing, or what was approaching them, so as to be ready to welcome the guests, or to protect themselves against invaders. We who live in the twentieth century world, in which the activities of all the countries affect all the other, need to go on climbing this hill so as to get away from the danger of floods, to get away from the disease and misery we used to live in, and to take advantage of all mankind's knowledge for our own welfare.

You will remember that 1970 was designated as Adult Education Year, and that on the 31st December, 1969 I said that Government and Party would put a great deal of emphasis on this aspect of our activities during 1970. This has been done although I repeat that we have only just begun.

Adult Education Officers have been appointed in every district of the mainland, and have spent some months being trained in their new jobs. For something like six months now, they have been working in their districts organizing courses, and helping to co-ordinate the educational activities of all the different Ministries of Government, as well as co-operating with TANU and voluntary agencies in their area. Their purpose has been to increase the educational opportunities open to adults, particularly in the rural areas. In some districts they have done very well, and adult education is making good progress.

On a national level, our activities have been assisted by an Advisory Committee on Adult Education, and similar committees have been set up in most regions and districts. Further, in many of the classes organised, it has been possible for the Government

to provide adults with text books, pencils and paper, just in the same way as this kind of equipment is provided for the use of children in school. We have done this, and used your tax money to buy these books and papers, in order that no individual should be prevented from learning because of shortage of money. The Ministry of National Education will continue to expand its work and to improve the help it gives to adult education.

It is very early to say what we have achieved in this past year. But in the first nine months, there were 324,664 registered adult students in official classes. Some of these people had taken, or were taking, more than one class, and the kind of things they were learning were very varied. A large number of people were in literacy classes. But others were learning arithmetic, history, politics, agriculture, economics, health, child care, Kiswahili, English, or other subjects, including drumming, dancing or sports. This is a good beginning, and in Adult Education Week there were very good displays in very many areas.

Let me, therefore, congratulate all those people who have attended classes over the past year, and who have therefore improved their knowledge and their understanding of the world we live in. Through the expansion of such activities until they cover the whole population, we shall equip ourselves better for the struggle to improve our lives, both materially and spiritually.

As I have already said, adult education means adults learning about anything which interests them. It is possible to learn from talking with others, from the example of others, from the radio. But a tool which is essential if anyone is to make very much progress, is the ability to read and to write. Literacy is almost the first step up this hill of modern knowledge, and it is the key to further progress.

We have had many literacy campaigns in the past, and many adults are now able to read and write for themselves, although as children they never had a chance to go to school. We must increase this number, for a socialist Tanzania cannot be created if some people are very highly educated and others are completely illiterate. The illiterate ones will never be able to play their full part in the development of our country or of themselves; and they will always be in danger of being exploited by the great knowledge of others. Therefore it is necessary that we should plan to overcome the existing high level of illiteracy. We must help as many of our people as possible on to this first step up the hill; afterwards they will be able to climb further by using this basic knowledge to read and study more.

We have done quite well recently, especially as we have used experience gained in earlier campaigns, so that the learning is more interesting and relevant to adults. Thus, in the first nine months of this year, almost 200,000 people were attending literacy classes.

This is very good. But it is not enough. In the coming year we must all, everywhere in the country, make further efforts but in six districts I am asking that a very special effort be made so as to eradicate illiteracy completely. These districts are Ukerewe, Mafia, Masasi, Pare, Kilimanjaro and Dar es Salaam. In these districts I hope that every citizen will be able to read and write by 9th December, 1971. That would really be an achievement to be proud of!

I believe that this objective can be attained in all the places I have mentioned. Ukerewe and Mafia are both quite small districts — indeed, in Mafia there are only about 17,000 people living altogether. The people of Ukerewe have already made a good start; in the nine months ending in September this year, 18,000 people in that district were registered in literacy

and other classes. On this basis, and with the help of Government and TANU and all the educated people living on the island, it should be possible to overcome illiteracy in the next eleven months.

In Mafia, the problem which has to be overcome is one of attitudes, and I want to appeal particularly to the people of Mafia to recognise that they must play a full part in the development of Tanzania. In that island, not even all the school places are taken up, and the attendance at adult classes is very poor. In addition, whereas in other parts of the country men and women go happily to one class in order to learn together, in Mafia I hear that there are still attempts to segregate women, and to prevent them from taking advantage of the educational opportunities which are provided. The people of Mafia, in fact, are getting the reputation for being the most backward in our country. I challenge them all to show that this reputation is false, and to ensure that every person in the island can read and write in Swahili within the next year.

Masasi and Kilimanjaro have been included in this list for very different reasons. Both are districts in which the general level of education is above average for Tanzania. This means that it should be quite possible for the combined efforts of all those who are educated, working with the Government and Party, to ensure that every single individual can read and write, and can celebrate our tenth anniversary by writing his own little essay on what independence has meant.

Dar es Salaam has been included in the list because it is a shame if long-term inhabitants of our capital city cannot write their own name, read the newspapers, take advantage of the library facilities, and so on, which are all more easily available here than elsewhere.

But because it is such large city, perhaps it is more

necessary to have a deliberate plan for adult education in Dar es Salaam than it is in other areas; there is not the same sense of community among large groups of people as among small.

But the town is made up of streets and ten-cell units; people work in factories and offices. If every literate trade unionist, office or works foreman, ten-cell leader, religious leader and so on plays his part, we can overcome this problem. Every such person should find out which of his co-workers are illiterate, persuade them that it is their duty and their opportunity to overcome this backwardness, and then ask the District Education Officer or their TANU Office for help with teachers and equipment. Up to now, when we have organised literacy campaigns in Dar es Salaam, we have had more teachers available than people who were willing to learn. I hope that, within a few months, I shall be hearing complaints that there are not enough teachers—for that is a problem which I believe we can easily solve on a voluntary basis in the capital city.

Pare district has been included in the list of districts to be challenged because the people there have shown themselves to be so energetic and so anxious to learn. Even so, it will not be easy for that district to achieve the target, because many of its people still live in inaccessible and isolated areas in the mountains. But I believe that, with this challenge, the people of Pare will demonstrate to us all what can be done despite the difficulties, and I express my good wishes, to them for their efforts.

Having presented this challenge, let me emphasise again that everyone, whether literate or not literate, should go on to learn more, and that everyone who has had an opportunity to learn something should be willing and anxious to teach it to others whether formally in classes, or informally. All of us should use the facilities which are available. We should read

newspapers and magazines, like "Ukulima wa Kisasa" and "Nchi Yetu". We should use the library facilities and in this connection I would remind you that villages in the rural areas can acquire book boxes from the National Library Service when they can show that they have someone responsible and reliable to look after the books which are lent from our national store.

All that has to be done is for the village to decide to write to the Tanzania National Library in Dar es-Salaam and to explain how many people there are in the village, where they can keep the books, and who will look after them. You will find the library is only too anxious to help. There is no useless knowledge, no useless learning. There are only priorities of learning. As a nation we have said that our priorities must be learning about agriculture, about better food, better health, greater skills for production, and greater understanding of our national policies of socialism and self-reliance. In these areas whatever help is possible will be given. But this is a very wide field and each man and woman, once literate, can determine his own priorities—he can choose for himself what he wants to learn next. He can also use his literacy to learn other things, from a foreign language to the movement of the stars in the universe—there are books, at least in English, about everything. Or he can read just for enjoyment—to read stories about our past and about the lives of other peoples, just as we once used to listen to story-tellers or travellers as they visited our villages and sat around the fire of an evening.

Let me sum up. We must increase the production of goods of all kinds in Tanzania, and we must develop our nation along socialist lines so as to enable every man and woman to develop in freedom and without being exploited. In the rural areas this means we must increase the number of ujamaa villages, and we must expand the co-operative production in all of them.

But we must also begin now to organise our own social and cultural activities in these villages and in our towns and hamlets. Even though we must still give first priority to production, we can begin slowly to benefit from the greater social life and greater cultural life, which living in villages and working together makes possible.

Let us make sure that, when we celebrate the tenth anniversary of our national freedom, we are all doing so as citizens who are developing themselves at the same time as they are developing our country.

A happy, peaceful, and developing New Year to you all!

## ADULT EDUCATION FOR LIBERATION

D.N. Mwakawago

Africa is typical of the so-called developing states in that when you talk of education it is invariably the education of the children. Education of the children is the one service which is emphasized throughout the continent. The education of the adult receives more or less lip-service in the continent. Granted that on the average only about 50 per cent of the children of school going age have places in primary schools, illiteracy among the adult population is appalling. In some states it is as high as 90 per cent. Coupled with this is the low-productivity capability of the same adult. At a time when the developed societies are talking of nuclear and space exploration, Africa has to grapple with the basics of survival. Thus adult education assumes greater significance than in developed societies. The situation is compounded by the fact that some parts of the continent are still under foreign domination and in those areas where flag independence has been won there is the added problem of liberating the adult population from colonial hang-over and ways of thought. We are therefore confronted by a very complex situation in the continent. Education on the one hand seeks to equip the adult with the necessary tools of survival but at the same time it tries to bring him up-to-date with current world developments in science and technology. It is not surprising to see an African adult who is illiterate managing a very sophisticated equipment such as radios, tape recorders or even automobiles. At the same time he is busy fighting malaria, monotonous and low nutrition diets. Both fronts are being tackled simultaneously.

It is apparent from the above analysis that in Africa you have a class situation in that some adults are

educated in which case they are almost fully utilising and benefiting from the scientific achievements of the last century. Then there are the majority of the adults who can barely read and write and whose world outlook is circumscribed by their limited schooling. One aspect of adult education therefore is to bridge the gap between those who have education and those without. Without such a conscious effort at bridging this gap with education will unquestionably use it to their own advantage at the detriment of the majority. Consequently democracy cannot be fully realised.

Lack of education to an adult creates a situation of instability, fear and lack of confidence. Progress is couched in mystical terms even where there are very sound explanations for the changes that have taken place. Fatalism becomes the order of the day. The individual concerned becomes susceptible to many forms of exploitation. Education can eradicate this malaise in society if properly conceived and effectively executed. Economists have given the following percentage of the adult to youth ratio. It is said 60 per cent of the population in black Africa is below the age of 18. The adult population is 40 per cent of the entire population and is in effective charge of national life! Given that the majority of the adults are without effective education, it becomes imperative that for a break through in Africa adult education has to be properly organised and carefully worked out. Not many states pay much attention to adult education as a major force for change and development. It is poorly provided with funds, left to voluntary efforts and in many cases without clear national goals. Such a situation can only serve to perpetuate the impoverishment of the continent. Drastic measures such as those in force in the United Republic of Tanzania will go a long way to correcting this state of affairs. But hope alone will not suffice; effective action is required

now if the 'second scramble' or neo-colonialism is to be thoroughly checked.

Adult education therefore is a very effective liberation force for the circumstances of Africa as a developing continent. But its potential and effectiveness cannot be fully utilised without proper planning and execution. Freedom cannot be given, it is won. To acquire new techniques, ideas and even habits is a struggle. The liberation process is a slow but sure emancipation process of those involved in it. I have said elsewhere that even the use of a modern weapon by an illiterate freedom fighter is education. Literacy in this case comes after the use of the weapon. In such a situation the process of education is more effective and thorough although with basic education one could argue the pay-off could have been several-fold. The liberation aspect of adult education is a



*The Mozambique Liberation Front and the Transitional Government have started a literacy campaign in an effort to change the situation in which about 90 per cent of the population was illiterate under colonial rule. Here fighters of the people's armed forces attend literacy course.*

cleansing process. Changing old ideas and values and replacing them with new ones which are aimed at releasing the full potential of the adult.

Adult education therefore, apart from creating a sense of equality among people who hitherto were not on equal footing, unleashes the possibilities of cooperation on many fields. We have also argued above that education is a tool for development (and development is growth, change, and greater freedom of the individual) and the lack of it contributes to backwardness both in terms of equality and economic productivity. It can thus be argued that in Africa, and indeed one might add in the developing world, adult education is a great force of liberation politically, economically, socially and culturally. This recognition alone does not ensure that every kind of adult education programme will achieve those goals. To be effective such a programme has to be consciously organised on a national basis with very clear goals of what it is intended to achieve. That is where planning becomes absolutely essential.

Far too many states in Africa pay lip-service to the provision of adult education. Greater emphasis is placed on the provision of formal education for the children. Meager resources are put at the disposal of adult education agencies and many states have window dressing adult education bodies. I am arguing that a significant breakthrough in the economic development of Africa can only be made if serious attention is focussed on the provision of adult education. Adult education programmes have to feature prominently in development programming and budgetary provisions. The adults are the effective producers of agricultural and industrial products. Surplus can only be produced with a politically conscious and educated farmer and worker, without which Africa's development is very bleak indeed.

A large component of adult education has of necessity to be political. I did mention earlier that Africa was the scene of ruthless colonial exploitation and some parts of it are still under foreign domination. Many years of foreign domination have left their imprint on the mind of the African. One cannot talk of liberation without disabusing the African of colonial assumptions and mystifications. Centuries of serfdom and slavery have resulted in an African who is very unsure of himself and prefers foreign goods and achievements to his own. Adult education in this respect will be without any meaning if one of its objectives is not to restore the self-confidence of the African so brutally damaged during the period of slavery and colonialism. To liberate the African is to equip him with the necessary tools that would render him an impregnable bulwark against all forces of domination. The adult education effort in a developing state has to focus to some extent on the enhancement of human dignity. A self-reliant individual is free. Any adult education programme that does not aim at the liberation of the individual whether from the clutches of tradition, environment, or the shackles of foreign domination is not worth while.

Africa is passing through a very significant phase. The majority of the people now live in independent states. The excitement that accompanied the attainment of Uhuru has now died down. For the remaining parts of Africa still under colonial domination the form of struggle for independence is different. Armed struggle is the order of the day. In those areas undergoing an armed liberation, we can say quite positively that adult education is at its highest stage of development. For a people to commit themselves to fight for their own independence means a high degree of political consciousness which is affected by careful propaganda, organisation and of course by the suffering arising

from foreign domination. But there is another aspect of this consciousness on the part of a struggling people; fighting in these days cannot be undertaken with bows and arrows or with muzzle loader guns as our grandfathers did. Sophisticated weapons are extensively used not only by the oppressors but also by the struggling liberation movements. A lot of instruction has to be under-taken on the use of such weapons. Liberation thus assumes a greater meaning than merely the freeing of a piece of territory from foreign of colonial domination. The process is highly educational. The success of many of the guerrilla movements has always been dependent on the successful execution of adult education programmes covering such subjects as the use of weapons and the skills needed for reconstruction of vital services in liberated areas. The successes of the Algerian Revolution (FLN), PAIGC of Guinea-Bissau and FRELIMO of Mozambique to mention only three movements, are clear testimony of what adult education can do in a struggle. Needless to say the methods used to achieve that degree of success are many and varied. Literacy went hand in hand with knowledge and techniques of how to fight. In some cases it came after the instructions on use of weapons, field tactics and actual deployment.

Education is a struggle and adult education is an even greater struggle. For it assumes that the object has certain acquired attitudes and habits which are not progressive, or to put it differently are inward looking, which have to be eradicated and desirable ones inculcated. Resistance will inevitably follow sometimes out of ignorance but at other times because of fear of losing direction. The last ten years have shown much of what is said above. It cannot be over-emphasized that for a battle to be won it cannot be fought half-heartedly and with scanty weapons.

The situation in Africa now calls for a concerted action and the marshaling of all material and moral support for adult education. The age of technology cannot fully be understood by an untrained population. It follows therefore that national development will be greatly enhanced by the provision of the widest and most intensive programme of adult education. Development in Africa will be measured largely by the enlightenment of its adult population. There can be no short-cut. Having realised that the next thing of necessity is action.

Let me end my discourse on adult education for liberation on the concept of ignorance. TANU declared early in the fifties that the country had three major enemies, namely poverty, ignorance and disease. The call made by the Party to the people was rolling-up-sleeves to eradicate those enemies. Of late there has been considerable debate on the meaning of adult education. One school of thought takes the view that literacy is the main objective—perhaps the be all and end all of the struggle. Once illiteracy has been wiped out then all can sing hurrah that ignorance has been buried once and for all. This is terribly narrow and dangerous and should not be allowed to persist either as a policy or as a conviction of some of the people involved in the field of adult education. It is reactionary to say the least. The other school of thought again wrapped in its thinking maintains that a great many of the people being encouraged to attend functional literacy classes are intelligent inrapped except that they lack the tools of reading and writing. Once these skills are provided, ignorance will be buried and forgotten. This view is oversimplified and ought to be fought against as well.

Knowledge is a living phenomenon. It is still true that there is always something new to learn as we have to find answers to the many complex problems

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facing mankind. The last twenty years have seen tremendous advances in science and technology both for peaceful uses as well as for aggressive. Even the best educated among us cannot claim to be conversant with all these changes and discoveries. There is something to learn for everyone—in other words everyone of us has some pocket of ignorance to deal with. Its scope and extent depends very much on the kind of basic preparation one has had in school and the experiences one has had in work.

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Our total liberation will only be possible through the recognition of adult education as the key to the liberation process. Liberation is both individual and collective. For the individual liberation must mean both the provision of new skills and the creation of a consciousness which allows the individual to feel his own power and role in the construction of society. On the collective level, liberation means freeing people from fears and obstacles which limit the full co-operation of all people in building together their own lives. Adult education is an integral part of Africa's second struggle.

## THE IDEOLOGY OF TANZANIAN ADULT EDUCATION

Budd L. Hall

'The importance of adult education both for our country and for every individual cannot be over-emphasised.' (J.K. Nyerere, 1970 Adult Education Year Speech).

Education is one of the main themes throughout Tanzania's ideology of Ujamaa and self-reliance. For Tanzania, education means education for everyone—for the rural peasants, urban youth, university students, cooperative secretaries, medical assistants, herdsmen and mechanics as well as the young people in classrooms throughout the country. Tanzania places a great deal of hope in the ability of education to create conditions conducive to socialist development. For Tanzania, independence basically implies development through education.

The nature of development means that increased attention has to be given to adult education. As President Nyerere has said, "Development means development of people, not things" (*Socialism and Rural Development*, 1968; p.340). People are not 'developed' people can only develop themselves. As the conditions for socialist transformation in Tanzania have become clearer, so has the emphasis on adult education grown. Tanzania has committed herself to socialist development, laying a major emphasis on the growing consciousness and skills of the masses provided through adult education.

Since the Arusha Declaration, and particularly since the second Five Year Plan was promulgated, the increased emphasis on adult education has made it necessary for the government to be more specific about the main elements of Tanzanian adult education.

This paper is an attempt to pull together many of these elements into what might be called an ideology of adult education a set of ideas with action consequences. The elements examined are: the definition of adult education, the role of adult education in socialist development, the nature of adult education and the aim of adult education.

### **What is adult education?**

There are assumptions contained within the definitions of adult education. Mwalimu Nyerere defined it as, "Learning about anything at all which can help us to understand the environment we live in and the manner in which we change and use the environment to improve ourselves" (*Elimu Haina Mwisho*, 1971; p.2).

The emphasis in this definition is on learning for changes. There are no limits as to who can participate in adult education; the assumption is that everyone can profit from some kind of learning. The Ministry of National Education defined adult education in a paper prepared for the 1972 Tokyo Adult Education Conference as "widening the mental horizons of the people so that they can exert greater control over their own future". It is significant that both these definitions imply change and purposes. The purpose of these definitions has also been to emphasize the breadth of the field. The colonial and early independence concepts of adult education focused on the provision of literacy and homecraft skills for the unschooled. With his New Year Speech of 1970, President Nyerere stressed the wider concept and specifically noted that adult education is more than literacy, "For literacy is just a tool; it is a means by which we can learn more, more easily" (*Elimu Haina Mwisho*, 1971; p.3).

### **The role of adult education in socialist development**

"I have said that adult education is of paramount importance to national development; it

would be more true to say that the two are inseparable" (*R. Kawawa*, Second Vice President, opening Speech, 1971 African Adult Education Association Conference).

The Ministry of National Education paper for the Tokyo Conference says, "None of the major national revolutionary measures that have taken place can be fully understood without alluding to the need for education for the worker and the peasant". Socialist development in Tanzania indeed depends on socialist education of the entire nation. Since the Arusha Declaration, all major policy statements by TANU or the government have implied major dependence on education for their successful culmination or implementation. The Arusha Declaration, the second Five Year Plan, the TANU Party Guidelines and the decentralisation policy have all stressed participation by the people in their own development. Democratic socialism cannot function from above. Instructions cannot be passed down from the leaders to the people. The people must understand their own power and their own capability for change. "It is not correct for leaders and experts to usurp the people's right to decide on an issue just because they have the expertise" (TANU Guidelines, 1971; p.7).

If the people are going to make the most of decision—making and fully participate in planning in a meaningful way, the people's consciousness about the nature of their world, their power for change and their skills for producing change must become increasingly articulate and sophisticated. Education is seen as the key variable in raising the consciousness, spreading the understanding and providing the skills by which development will occur.

There is a large difference in the emphasis placed on adult education in socialist Tanzania because of the

nature of socialism. In the first place, adult education is absolutely essential in spreading an understanding of socialism because it is such a break from the individualistic capitalism which was stressed for so many years in Tanzania. Socialism is an ideology that can only prosper if and when all Tanzanians themselves adopt it as their own—it demands enlightened masses. “You can impose capitalism, you can impose totalitarianism, but no one can impose socialism” (Ministry of National Education, Tokyo Adult Education Conference 1972; p.11). Only when man sees and intelligently accepts socialist values will they become committed socialists.

### **Aims and objectives**

The year 1970 was declared Adult Education Year by TANU. This was announced by President Nyerere in his New Year's Eve Speech to the Nation which is found in the document *Elimu Haina Mwisho* (Education Never Ends.) Adult Education has three objectives:

1. to shake ourselves out of a resignation to the kind of life Tanzanian people have lived for centuries past;
2. to learn *how* to improve our lives;
3. to understand our national policies of socialism and self-reliance.

In discussing this first objective, Nyerere emphasizes the fact that people must become aware of what they *as human beings* can do for themselves. “Adult education”, says Nyerere, “will make us recognize that we ourselves have the ability to obtain better houses, better tools and better health” (*Elimu Haina Mwisho*, 1971; p.3). It is significant that this objective has been put first. It is important, for it points out the consequences of the colonial education policies beforehand and the oppressiveness of the methods of

education which undermine men's ability in themselves to bring about change. The heavy emphasis on subservient values of the colonial period means that an entirely new process of thinking has to be stressed. The effects of colonial education have created two problems which have to be overcome. The first is that of the adopted colonial habits of decision-making and leadership which placed the educated few in positions of extreme power and importance. It brought about habits, "In which one man gives the orders and the rest just obey them" (TANU Guidelines, 1971; p.4).

The other side of this situation concerns the 'rest' who just obey. Paulo Freire and Franz Fanon have dealt in depth with the concept of the colonized or oppressed mind. The culture of silence is that of the people who through habit or design feel outside of and alienated from the decisions of the state, their own nation. The combination of education and colonial ways of thinking created these two sides of a single problem. It is, therefore, the first objective of adult education to bring about the "liberation" from resignation and *kasumba* (colonial ways of thinking).

Nyerere's second objective is quite straight forward and logically follows the first. Skills are to be imparted to everyone who can benefit from them. The priority in skills follows the national priorities of rural development first. It is significant that in the Adult Education Year Speech, Nyerere did not stress literacy as a skill. He emphasized the importance of practical rural skills such as producing more food, modern methods of hygiene or making furniture. In the New Year's Speech for the following year, however, the importance of literacy as a first step in the education process was reinstated. Literacy was seen to have significant political importance, particularly in the form of a mass campaign which serves to mobilize vast number of

people. The act of mobilization itself is a powerful unifying factor.

Learning and discussion of the national policies involved in Ujamaa and self-reliance is the third objective put forward by Nyerere. The necessity of this is quite clear. Political education in Tanzania is seen as providing the basic motivation for full participation in many of the changes that are necessary to move Ujamaa from theory to implementation. As has been pointed out previously, Ujamaa, while rooted in traditional living patterns, is a major break from the capitalism which was developing in Tanzania. A thorough understanding of the new policies is absolutely necessary to the success of Ujamaa. Defence purposes also require a high level of political understanding. As the Ministry of National Education has expressed it, "A politically conscious citizenry is the best custodian of national security" (Tokyo Adult Education Conference, 1972; p.9).

After two and a half years of implementation, the Directorate of Adult Education within the Ministry of National Education outlined the national adult education objectives in a slightly more detailed manner:

1. to mobilise the rural and urban masses into a better understanding of our national policies of socialism and self-reliance;
2. to provide leadership training in various aspects of life at all levels;
3. to eradicate illiteracy;
4. to give knowledge and skills in agriculture and rural construction, health and home economics that will raise the people's productivity and standard of living;
5. to provide follow-up education for primary and secondary school leavers with the view of settling them in ujamaa villages;

6. to provide continuing education to professionals at various stages in the form of seminars, evening classes, in-service training programmes, correspondence courses and vocational training (A National Development Revolution towards Socialism and Self Reliance. p.15).

#### **The nature of adult education**

How do adults learn? What are good conditions for effective adult education? Who are the adult educators? What considerations should guide adult education regarding the content of their lessons? Either directly or by implication these questions among others have been dealt with in an official manner either by Nyerere himself or by the Ministry of National Education.

It should first be noted that adult education falls within the national education policy as outlined in *Education for Self-Reliance*. This essay does not deal in much detail with the difference between adult education and youth education. Some of the points from *Education for Self-Reliance* which bear particular relevance to the adult education ideology include:

1. education must be integrated with community life;
2. education should prepare those educated for the realities of rural life;
3. education must encourage the growth of socialist values;
4. both content and structure of education contribute significantly to the learning process.

Turning to a more specific reference to adult education, what can be said about the nature of the adult learner and the conditions under which he learns best?

On examination of the official policies on adult education, a number of principles about the nature of the adult learner and the adult education process emerge.

1. "As adults we can try to learn ..... if we wish; we do not have to do so" (*Elimu Haina Mwisho*, 1971:p.3).

The adult is a volunteer; he learns because he wants to learn. Adults learn those things which are interesting or those things which will improve their lives. This means then that unlike childhood education which stresses the role of the teacher as the selector of knowledge and the teacher of knowledge, adult education necessarily begins from the needs of the adults. To this aim local adult education committees are set up in each ward in Tanzania.

2. "With adults, even more than with children, learning must be seen to be problem-solving, and the problems must be ones which they know and experience" (Kawawa, in *Adult Education and National Development 1973*: p.13).

Whether adult education takes place in classroom settings or elsewhere in more informal situations, the stress is on teaching through the solution of problems which the farmers or workers actually recognize themselves. Of course it is admitted that people may not be aware of certain situations on a conscious level. In cases such as these, a raising of the consciousness is necessary, perhaps in a manner similar to that used by Freire in his literacy classes in Brazil — 'conscientisation'. Political education is seen as an integral part of the entire adult education process, the first step in the motivation of adults for change.

3. "Adult educators should recognise that they can learn from the people they are teaching" (Kawawa, 1973; p.13).

The teacher of adults is not encouraged to be an absolute authority on all knowledge. The tradition of depending on the teacher for knowledge is a very strong force in Tanzania where the use of the name *mwalimu* (teacher) is often a lifetime title. This tendency is criticized, and instead teachers are encouraged to participate in practical activities with the people, "and not to think of themselves as a separate kind of person" (Kawawa, 1973; p.15). An agricultural teacher should work with the people in the field to improve the yield or quality of the crop. The health auxiliary can do much with the villagers in working towards improved health practices in the village.

4. "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 for education and another one for work" (Nyerere, *Ten Years After Independence*, 1971: p.32).

There is a continuing theme throughout official statements about the needs for learning to be integrated into all working situations. All factories have been strongly urged to implement worker's education programmes as an integral part of the working situation. "People", noted the Vice-President, "must learn as they do and also do as they learn" (Kawawa, 1973; p.13). Adult education would become enmeshed in the day-to-day activities of people in most kinds of work. The separation of living into segments leads to an artificial situation in which that which is learned, or still more likely, that which is taught is not related to the actual conditions and the realistic problems of

the area. Education falls easily into the realm of the theoretical.

What can be learned is that which is written in books. Adult education remains an area for adults to "catch up" in an entire set of subjects which were poorly designed by someone else for primary school age children. Much of the "fundamental education" of the late 1950's and early 1960's fell into this category. Guidelines at least exist for alternatives in Tanzania, although implementation is still in early stages.

5. "Adult education should be work-oriented the way our ancestors had it" (Ministry of National Education, *A National Development Revolution* . . . . 1972:p.9).

Traditional African education was not separated as rigidly into childhood and adult education. Education was linked to one's work. One learned what was socially and economically necessary as it was needed in a more continuous stream from childhood through old age. The dichotomy between theoretical knowledge and practical knowledge has developed after the importation of Western concepts of education. There certainly was no reward for knowledge which could not be proven useful in the village!

Work-oriented adult education then is seen by Tanzania not as an importation by the Unesco/UNDP functional literacy project in Mwanza near Lake Victoria, but as an outgrowth of traditional adult education. All of the literacy primers in use in Tanzania in 1973 were tied to agricultural economic areas. They all stress crop improvements through modern farming methods.

To summarize, adult education is seen as a broad area of learning activities with emphasis on the arousal or awakening of adults' awareness of their realities. Adult education is seen as a key to socialist develop-

ment. Further it is viewed from a practical, problem solving, point of view. Teachers and students are encouraged to learn from each other and with each other.

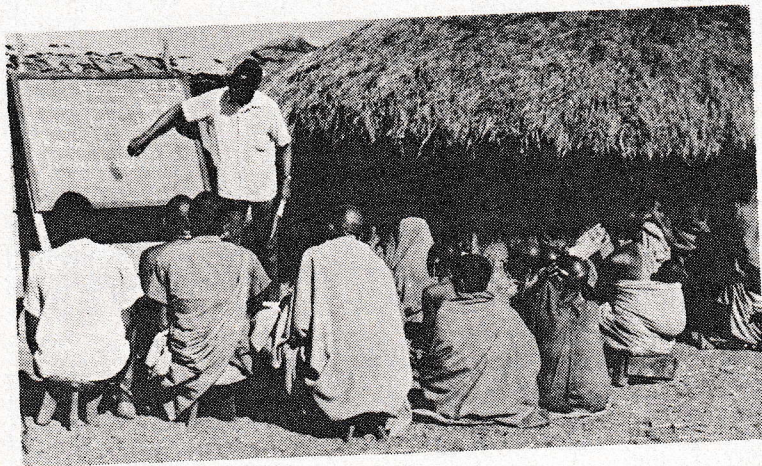
As much as possible, adult education should be integrated into life and not a segment of life. Adult education should not be something done instead of working, it should be integrated into the needs of each area and group. The education of adults in Tanzania is in its ideological purity flexible, practical and integrated into the reality of the nation.

## ADULT EDUCATION AND SOCIALIST DEVELOPMENT

Fr. D. Mbunda

“To a people who has been enslaved or who has been subjected to humiliations, exploitation and disrespectful manipulation by colonialists, feudalists, and capitalists, development means liberation”. (TANU Guidelines)

The above free quotation of the TANU Guidelines reflects the basic reality expressed by the same document on its first pages — that the African continent has for so long been a scene of oppression inflicted by so many man-designed evils, misery, and wretchedness. Africa was emitting one mighty groan — a groan for liberation for self discovery and identity, self-realization and self-fruit. Such a liberation is Africa's development.



*Democratizing Education*

The "wind of change" blowing across the face of Africa in the 1960s was a signal marking the long and hazardous march of the awakening giant along the road of liberation and development. Independence from colonial masters was the external factor conducive to an atmosphere in Africa in which her people could plan their destiny and future.

The burning issue after independence was the question of meaningful existence or life to millions of peoples snatched from the clutches of colonialism and imperialism.

TANU had no hesitation in offering a conceptual solution to this question. TANU's pledge to build a socialist society in Tanzania is a commitment to ensuring a human development rather than a development of things.

Man must be made to see the meaning of his own development; he must choose from a number of alternatives; he must set himself on the implementation movement, guide himself all along the process of realizing the goals and eventually become the beneficiary of his own developmental activity.

Man's development intrinsically calls for man's free participation in decision making about chartering his future and also calls for active participation in realizing and enjoying the fruits of his achievements.

Free choice is central in socialist development. Choice is an act of the will enlightened by cognitive faculty — the intellect or mind. Only an enlightened people can make a reasonable choice worthy of a truly human activity.

On the eve of independence Tanzanians were yearning for liberation from colonial mental shackles; they were groping in the dark for attitudinal changes that would lead them into rediscovery of their mental potential.

The key to achieve these aspirations of the people

is through education; to be more precise through a socialist system of education.

A socialist system of education is based on the concept of human equality, consequently development opportunities must be offered equally to all enjoying human capacity to grow.

An elitist system of education is incompatible with socialism. Socialism embraces all men as integral and essential components of a society, the natural outcome of the very basic elements and nature of man himself. Socialist education exploits all man's potential at every stage of his existence so as to leave no stone unturned in search of all possible human resources.

Socialism through universal education sets free the forces of true human actualization. This has been the belief and the song of TANU all through the twenty years of its life — whether you read the TANU constitution, or the TANU Guidelines the underlying notion is always the same; socialism as an ideology for human integrated development must be a reasonable choice reached during the continuous process of educating the people. It is in the light of these deep and fundamental changes that since independence the Party and Government have applied every ounce of their energy to ensure that the contents and structure of our education system are such as to produce the kind of society we want to recreate and foster. Political education explains our ideology as the source of our social and political values and the guiding and inspiring spirit in all our life activities. A politically conscious citizenry will see the sense of our socialist economic planning and implementation. Proper political orientation gives meaning, unity and harmony to our efforts to actualize the Tanzanian nation.

Economic education must inculcate cooperative efforts in production, and distribution of goods. The

basic social element in man must be reflected in the socialist system of economy.

Capitalistic and overtly individualistic tendencies, which sets man against man in an exploitative and egoistic struggle for survival of the fittest, must be eradicated by the substitution of more congenial socialist economic values leading to the obtainment of plenty with human dignity.

Cultural values give a nation its identity and ethos. Transmission of such values to all citizens ensures national evolutionary identity and pride.

A socialist content of education does not guarantee the establishment of a socialist society unless all the members in the society are organically included in the educational system whereby opportunity for active participation in democratic nation-building is offered. Integrated child, youth and adult education is not a luxury, but a must for Tanzania if we are honest and committed to socialism and self-reliance.

All seem to understand the meaning of educating our children and our youth. But educational thought is rapidly discovering one of the greatest philosophical blunders ever committed against creation — that human resources which had, for some reason or other, missed formal education — (a period comparatively short in man's life-span and less productive in terms of social and economic impact) are left either to lie idle or if anything at all are haphazardly tapped as if they were of no or little significance to society. This laissez-faire attitude towards an integrated and comprehensive educational system is one of the greatest hindrances to human liberation and human development. Out-of-school education in Tanzania, apart from playing a major remedial role, has a complementary role in its own right to play in a socialist educational system which is comprehensive as well as democratic.

No true socialist will deny the importance of adult education — in most cases adult education serves the majority, it covers the longest span of man's life and possibly the most productive period. If education serves society by equipping youths as future agents of development, then adult education does immediate service to society by providing adults with the necessary mental attitudes, skills and knowledge for immediate production.

An integrated adult education system is not a donation by the privileged few to the many, but it is a recovery by the exploited many of the right to development and a meaningful existence.

TANU is implementing its obligation to the masses in part by bringing about a revolution and mass oriented progress through adult education. In fact TANU itself had become well known in even the remotest part of Tanzania, through mass campaigns and public addresses, all forms of political adult education.

We all remember the Presidential addresses on two consecutive new years eves, 1969 and 1970. The former declared 1970 to be Adult Education year for the whole country with three objectives: to awaken the people from resignation to the kind of poor life Tanzanians have lived for so many centuries; to learn skills necessary to improve lives at all levels; to understand our national policies.

Taken as a whole adult education programmes are a complex undertaking. Man's capacity to learn is staggeringly infinite; the dimensions of the knowables are boundless; and the continuous marriage between truth and mind and the resultant developmental acts that enrich life's bounty are the most rewarding engagements worthy of man as man. As the President put it: "To live is to learn; and to learn is to try to live better". In other words before 1970 — that is before Tanzania had seriously attempted an integrated adult education

system — to the majority of the Tanzanians life lacked its purpose in the true sense of human life — to live is to learn — learning that is systematic and would lead to better living.

It is therefore not surprising to note that the 1970's ushered in some of the most revolutionary aspects of our ideology. The masses embarked on attacking illiteracy as one of the greatest hindrances to human communication. By 1975 TANU declared every one in Tanzania should read and write, with Tanzania listed as one of the 25 poorest countries in the world!

The masses have also begun to analyze and discuss the political content through discussion groups reinforced with reading materials and radio programmes. To learn under a shady tree; under the blazing sun, in a pombe shed, in a club, in a school or in an office became the normal scene. Leaders — be he a politician, or government official or religious leader — could not make a single speech without referring to the popular adult education revolution.

The people have made it their movement. The 15th Biennial TANU Conference in September, 1971: resolved as follows:—

“Resolution 21 . . . moreover the Conference calls on all people who have had the fortune to attend school, especially workers, to participate in adult education. Further more this conference enjoins that from now onwards education should be an integral part of any work programme through out the nation. Arrangements should be made to implement this resolution.

Resolution 22: The conference enjoins that programmes be prepared so as to eradicate illiteracy within the next four years.”

Why did the people so quickly embrace the adult education revolution? Several reasons can be deduced. Fundamentally is because people have so much confidence in TANU as their liberator from all

that is dehumanizing and enslaving. TANU's influence acts as a magic wand. The masses have seen that adult education through a functional approach is relevant and meaningful to them. It enriches their thoughts, their skills, their farm produce and their lives. In May 1973 over 3 million adults were enrolled in adult education classes with nearly 100,000 teachers, a large percentage of these volunteers.

This rosy description should by no means give us the impression that the Tanzanian experiment has no snags or bottlenecks, or that final solutions have been found, there are many areas which still need careful thought.

Where then lies our problems? My feeling is that the very complexity and immensity of the question of the application of human potentiality to development poses an enormous problem of priorities, integration of choices and coordination of agents and efforts. The problem of choices of priorities in development projects theoretically lies with the grass roots development planning units—in our case these would be ward development committees. Here at this level the assumption is that people can identify their needs, articulate them and produce plans which can then be looked into by more expert eyes at the district level. All things being equal, there should be no doubt about the value and authenticity of such plans. This requires that the peasants and workers have been awakened from the kind of resignation to life to which our people have accustomed. If political conscientization has shaken our eyes open to realise the wretchedness of our misery in terms of living standards, food, clothing, and housing then village committees, can start wondering why they complacently remain in misery and which of the possible alternatives offered are within their reach. What they need to improve in their lives are changes of attitude to life, knowledge of

alternative development approaches, training to secure necessary skills, the availability of equipment, and advice and guidance for coordinated human achievement.

Decentralization basically aims at stimulating local initiative to be guided by expert counselling. There is no doubt that the theory behind this national practice has started to bear the desired fruits by generating self-guiding development efforts.

But there is even at this level the problem of integration of priorities. For example villages have the need of cleaner and more durable houses; a clean water supply, need of poultry units a vegetable garden, and a small social centre. All seem to be desirable, but the local committees have to sit down to see which projects are easier to start with given their manpower and finance and which projects can be easily coordinated. A large scale poultry undertaking must go hand in hand with availability of chicken feed, chicken medicines, market transport, a nutrition campaign, domestic science and all sorts of other things that makes the project meaningfully integrated in peoples life. This integrative approach to projects should not be under - estimated—as practical examples have discouraged people for lack of correlated services.

As one can see no single agent can comprehensively accomplish single handed man's development in any single dimension. There are always required other supporting services from other agencies to enrich, support, to sustain the set goal. This leads us to the need of interdependency of agents of adult education. The multidimensional character of human development arises from his complex nature as a human person, his deep self is a world with immense capabilities to be explored and exploited in an infinite variety of ways. This is the underlying concept of Mwalimu's New Year's Message on Adult Education on December 31, 1969.

He appealed to all organizations, public and private, to individuals and groups to involve themselves in adult education. (see *Elimu Haina Mwisho*).

The resolutions passed by the 15th Biennial TANU Conference are not less emphatic on the need of cooperative efforts in effecting adult education programmes for building a self-reliant socialist Tanzania. To quote (free translation) "The conference calls on all Tanzanians, who had the privilege of being educated, especially workers, to participate in adult education programmes." (Res. 21)

The Prime Minister's Directive of 5th July, 1973 is even more explicit as it details all the organizations and social units which must systematically plan and implement workers' education. The 16th Biennial Conference explicitly calls on all leaders to be in the forefront in implementing adult education programmes and see that they are properly executed.

All these documents go to prove the very important aspect of adult education—its socialist and integrated approach in solving human problems affecting human development.

A very clear example was the successful and popular national campaign—*Mtu ni Afya* (Man is health). The objective was to raise the health consciousness of the people by teaching adults basic health principles in study groups in view of generating initiative to take up measures against the most common diseases in Tanzania. Certainly such a campaign is essentially a health campaign therefore it falls under the province of the Ministry of Health. But in fact the campaign was organized by the Institute of Adult Education in cooperation with the Ministry of National Education, Ministry of Health, Ministry of Information, Ministry of Agriculture, Prime Minister's Office, Kivukoni College, U.W.T. and TANU. All these agencies had a part to play in mobilizing the people, in training the

adult group leaders, in radio programming the message, in seeing to it that the information given is correct and appropriate to our target groups—and so forth. It is through such coordinated efforts that it became possible to secure the necessary funds, reading materials, publicity and trained personnel which made the campaign a national success.

This campaign has shown us that a campaign that is directed at improving the daily lives of the people becomes very effective once the people are involved in its comprehensive and integrated planning and implementation. Isolated adult education planning confuses the people and the planners as well as leading to a wastage of time, funds, and efforts.

Another bottleneck in our adult education programmes is the difficulty in realizing the functional character of our proclaimed adult education policy. To achieve functional education say in tobacco farming one does not only need a book or books on tobacco farming but the books should be so designed as to give the adult learners a graded dose of the knowledge and techniques of tobacco cultivation. At every stage there must be an organic expansion which links the known to the new. One has also to pay attention to the proper level of education of the group leaders or functional literacy teachers—there must be a systematic plan for their ever widening expansion of knowledge if they are to provide leadership to their advancing functional classes.

The very fact that we have so huge an army of literacy teachers—over 80,000 by our latest statistics—makes it very difficult to ensure that they are equipped properly to conduct functional literacy learning. The immensity of the task does pose a challenge both to the Party and Government. We have to face up to the reality of the need of properly trained and sufficient staff to manage our adult education institutions which

are charged with the responsibility of training adult educators and administrators at all levels, promoting research work in adult education, and disseminating adult education information through mass media. Functional literacy as an essential element in adult education is the surest short cut to real human development, but we must be prepared to pay the price. So far the Party and Government have given the fullest support to the revolution and it is the hope of those involved in the field work that TANU will never slack in her efforts in mobilizing the national human and material resources to live up to its declared ideology—Tanzania society must be based on equality and human dignity.

Education is one of the social services difficult to effectively provide unless people live together. This is still more true with adult education as dialogue and exchange of experiences are so central. One snag, however, had been that Tanzania is such a vast country and in most areas the population is so sparsely spread out that effective adult education groups on regular basis would seem virtually impossible. The Party's decision to move the people into villages of economic size will facilitate lots of other social services, education included. The Mtu ni Afya evaluation report has shown that study groups in ujamaa villages stood a better chance of benefitting from mass education campaigns than groups in other types of living situations.

Functional education momentum must be sustained by an atmosphere that goes beyond the four walls of the traditional school. The concept of deschooling society, or the idea of an emerging societal school wherein all men are continuously learning each minute of their existence is easier said than done. It is a revolutionary concept.

People are fond of thinking of education as a banking system where the cashier—the teacher—hands

out cash to the learner at the counter between the strong walls of the bank. The self-styled bankers are reluctant to give up the prestigious posts as the haves—and view their students as the have nots. They feel that only the formal system of education is the right channel to transmit knowledge or worthy of recognition and that only certified educators are the proper transmitters of the intellectual heritage; the schools, text-books, and equipment all have to satisfy set standards of quality for being recognized as proper means of transmitting education.

Adult education aims essentially at democratising channels of knowledge—the issue is not how or where or who dishes out knowledge as whether one has true knowledge—a knowledgeable person is knowledgeable no matter whether he has a paper qualification or not. Whether he has obtained that education in school or outside school. Knowledge is knowledge. The closed academic world is not prepared to let such inroads to be made upon its sacrosanct sphere.

Tanzania has started to integrate formal education and informal education so that transition from one system to another is natural and organic and the seeds of adult education are built in already in youth formal education. Mwalimu's booklet on *Education for Self-Reliance* points out clearly the absurdity of holding on to formalities rather than to practical truth by giving an instance that a very good and experienced farmer who has never gone to any formal training in tobacco farm management stands practically little chance of being appointed manager of a tobacco farming concern—whereas a graduate with a paper qualification and little or no experience had got the passport to this post which he from a realistic point of view is ill qualified to shoulder.

Adult education breathes freer air than our traditional school education, it is more consistent with

human tendencies than most educators realise, in fact it is the natural development towards which all formal education systems should be oriented. The best assessment of our school system is the extent to which it is adult education oriented. It is this view of the concept of adult education we must try to generate in the minds of our planners, administrators, and assessors of human development.

Adult education in the modern world cannot be divorced from the literacy element. We believe that adult functional education can be done and is often done without a literacy element. But the written word facilitates easy communication and preservation of information. This ensures quick acquisition of knowledge, skill, and attitudes and maintenance of information. Nobody doubts the importance of our determination to wipe out illiteracy by 1975. But this determination must equally be supported by a comparable structure to ensure that literacy will be retained and improved in the future. This is not an easy job. We need authors who can write suitable books on a variety of relevant topics at various levels of understanding. We need the printing infrastructure to produce the required amount of literature to flood every corner of Tanzania to reach the more than 5 million new literates in 1975 in addition to the already existing readers. Creation of a literacy environment is a challenge that must be met at any cost otherwise illiteracy will once more bring to naught most adult education efforts.

It was not my purpose to exhaust the list of difficulties one runs into when one embarks on such a complex human involvement. Yet this presentation suffices to point out that we should not take adult education lightly. Its demands are heavy, but it is a good investment. The Ministry of National Education along with the Institute of Adult Education have been

charged by the nation with the heavy responsibility of securing the success of this revolution. Tanzania knows we are not the only country in the world endeavouring to liberate the masses through adult education programmes. In fact other socialist countries such as China, Cuba, the Soviet Union, or Yugoslavia see adult education as a tool for mass liberation.

It is therefore the prime duty of the adult education machinery to seriously accept TANU's call and enlist the cooperative efforts of all agencies of adult education both national and international. Adult education is born of socialism, grows by cooperative efforts, and flourishes through hard work. Socialism and adult education are ideologically interlinked and unseparable. Hence the future of socialism in Tanzania stands or falls with the success or failure of adult education. We have made the choice, the people have decided, we have come to a point of no return, we have no alternative but to move up the high mountain of knowledge. *Elimu Haina Mwisho!* (Education Never Ends)

## **POLITICAL EDUCATION AND ADULT EDUCATION**

P.J. Mhaiki

Political education is not the same as political science. While political science deals with history, structures of governments, and parliamentary procedures, mainly the interest of academicians, political education deals with the development of people in the effort to make them conscious of their national ideologies—the national ideas of man and the future of humanity; of national economic, social, and cultural programmes; and of how they can effect their development and maintain their independence through participation and decision making. True development is the development of people who will give proper direction to development and modernization.

Today the principle of political education of the masses is generally accepted in all developing countries; but few developing countries take it seriously or know how to do it. "A government which declares that it wishes to educate the people politically thus expresses its desire to govern with the people and for the people". A government that gives political education to the people wishes to get the support of the people.

### **Political Education and Freedom**

Seen this way political education is a necessary weapon for freedom and human development in any country. In the colonial countries political education for the masses has been mainly responsible for wrenching freedom from the colonial masters. It will always be necessary for maintaining it. The problem with the people in the countries still under colonial yoke is that they are not sufficiently politicized. The colonial powers know too well the power of political education in the developing countries, because it is directly

opposed to their class, economic, and imperialistic interests. This is the reason why colonial powers banned political education for schools, for civil servants, and for the general public. Politics was only for those in power because it is an instrument for wielding power, an instrument for decision making, an instrument for domination. In the hands of the people it can, therefore, be an instrument for liberation.

### **Ideologies**

Only those nations with ideologies can have a consistent political education drive for their people. The world is roughly split between east and west according to ideologies. Western nations have a capitalist ideology and eastern nations have socialist or communist ideologies. Developing nations are wooed to join these ideological camps as sympathizers or as followers to strengthen the stand of the strong nations. In the absence of their own national ideologies the developing nations sway from one camp to another depending on who dangles the bigger money-bag before them. In this situation it becomes extremely difficult to make people politically conscious.

Frantz Fanon, in his book, *The Wretched of the Earth*, pointedly notes that the capitalist countries govern with the help of their laws, their economic strength, and their police. Their power is ensured by these methods to such an extent that they do not need to involve the mass of the people in political education. The rulers are strong in their own right and yet they call their government democratic.

Political education is necessary for democracy. Democracy demands that the process of decision making be a shared responsibility. People cannot effectively exercise democratic decision making without being politically conscious. They would be asked to

indulge in an exercise they have no base in. Elections and voting are considered to be democratic instruments only when people are politically conscious and politically educated. Without it elections can become occasions when the rich and the powerful manipulate the masses no matter whether it is a one-party or multiparty government.

Political education for the people is necessary in newly independent African countries to bring about the feeling of nationhood. Political education must be an indispensable subject in adult education programmes to synthesize the various tribes, chiefs, vernaculars, and religious sects into a national unity that can adopt a national policy in economic, social, and cultural development.

### **Colonialism**

Political education is necessary for decolonization of the minds of the educated and the privileged. The lucky few have adopted colonial values, ways of thinking and doing things that are sometimes contrary to national and cultural interests. They have adopted attitudes that are opposed to national aspirations. The local bourgeoisie, educated by colonial master, are products of a colonial system of education whose aim was to alienate them from their people, culture, and aspirations. According to Fanon, the German Colonial Office instructed its governor in Tanganyika to inculcate a sound knowledge of German customs and patriotism. During the fight for independence and after independence, some of the local bourgeoisie collaborated with colonialism and neo-colonialism in sabotaging the economy, in black markets, and in corruption to frustrate cooperative endeavour of the people for liberation. Only through political awareness can people identify and expose them.

In a developing country the young people represent

the most promising sector of free and democratic development. The level of political consciousness of the young in the schools, in the national service and in the army must be raised. The army and the youth camps need not always be school of war. Most of them should be camps for civil and political education. There must be a difference between a mercenary in an imperialistic service and a soldier in a revolutionary developing country.

A politicized soldier is a citizen who defends the nation by arms. The politically conscious soldier knows that he is in the service of his country and not in the service of his commanding officer, however high that officer's rank may be.

#### **Equality of women**

It is becoming more and more accepted that women are the equals of men. The practice of this concept is necessary in a developing country, and political education can hasten it, to the great advantage of the country. Women have been known to contribute greatly to national life in schools, in factories, in parliament, and in the liberation struggle. Politically conscious women in Vietnam and Mozambique fight alongside the men in the jungles.

#### **International understanding**

Political education is necessary for international understanding. In developing countries people have lived for centuries in isolation. Their view of the world must be widened in many respects including the political aspects. They ought to know, through political education, on what basis other people have chosen to organize the development of their countries. They ought to know their own way of life and try to understand why people are different. They should be able to understand that though people differ in

political orientation, they all have to live on the same planet and interact in trade, aid, sports, and travel. Tolerance and good neighbourliness are essential qualities. Through political education, people can get to understand the causes of tensions and violence in the present world. The ultimate reasons for wars and violence are political. Only through political education can people understand the evils of colonialism and neo-colonialism, the basis of discrimination and segregation, the basis on which the UN fights for human rights and equality.

#### **Political education for the masses**

How do we educate the masses? Mass rallies and public meetings are the main schools of mass political education in developing countries. Long political harangues from time to time are almost a habit. It is often thought to be enough that a political leader speaks braggingly about the main issues of the nation, calls colonialists a few bad names, and impresses on the people with what great things he himself has done to bring about independence. Most people in liberated developing countries are sick and tired of this. Political education means opening the minds and souls of the people, awakening them, and allowing the birth of their intelligence. To educate the people politically cannot mean making a political speech. What it means is trying tirelessly to teach the masses that everything depends on them, that we do not go ahead in development and freedom without them. It is their responsibility. If we make progress, it is due to their efforts. They must know that there is no famous man who will take responsibility for everything and that the magic hands are the hands of the people. This can be done not by lectures only but also by organised classes, by participation in development projects, by participation in decision-making organizations as

organized by government and party.

National organizations like the youth organizations, women's organizations, parents' organizations, trade unions all have a big role to play in bringing political consciousness to the people. It is essential, therefore, that these organizations have branches and roots among the people, even in the villages. Too often these organizations have large offices in the capitals but lack contact and discussions with rural people and therefore fail to be effective political education instruments. Political issues that concern youth, women, farmers, and parents should be discussed in branch village meeting and discussion groups. This ensures that all people are involved by direct participation in political education on national ideologies.

#### **Mass media**

Political education for the masses can be very well fostered by mass media. Hence the importance of literacy campaigns. The ability to read and write gives people the power to alter their environment by individual or group action. It gives people psychic mobility, allowing them to involve themselves in situations beyond their immediate experience. Literacy will give people a rising knowledge of their national policies, plans, and increased opportunity to discuss political issues of interest in their development. Thus books, newspapers, posters, and radio are powerful instruments of political adult education, if well used. Here is a case study.

In 1970 — 71, the Institute of Adult Education, University of Dar es Salaam, Tanzania, in collaboration with government departments and national institutions, organized a national political education campaign for people in Tanzania, using radio and study group methods. The topic for 1970 was "Elections," because that was the parliamentary and presidential

election year. In 1971 the topic was "Time of Rejoicing", because Tanzania celebrated its tenth Anniversary of Independence. In 1970 — 71, people were organized into radio listening groups, with a textbook specially prepared on the selected topics, to discuss issues under the chairmanship of a specially trained group leader. In 1970 they discussed the meaning and importance of election, procedures and rules, and what to look for when voting for constituency candidate. In 1971 the radio campaign was much bigger and the same method of radio study groups was used. People all over the country listened to the radio programmes or to a chapter read from the textbook, then carried on guided discussions. This went on twice a week for two months. They discussed the history of Tanzania, the struggle for independence, and the national achievements since independence.

The political message was, first to inculcate a deeper sense of national awareness; second, to help people feel that whoever they are, wherever they live, whatever they do, they were all Tanzanians; third, by tracing the development of Tanzania from the distant past up to the present day, and by highlighting the achievements since independence help Tanzanians feel joy in their accomplishments. Out of 62 districts, 42 organized radio study groups and 2,000 group leaders were trained, which meant that no more than 2,000 study groups could be organized in the whole country. The national average of a group was 16 members. Approximately 20,000 people were involved in this political education campaign. Of the participants, 62 per cent were men, 38 per cent women. The campaign was organized with the idea of reaching as many rural people as possible. From the evaluation of the campaign; the results were gratifying. A surprisingly large number of group leaders (40 percent) were farmers, dispelling the fear that school teachers

might monopolize the position of group leader.

#### **Adult education and political education**

Political education has been one of the subjects on the school curriculum in all primary and secondary schools since 1967, and is included in the examination at the end of Form 4 and Form 6. It is also a subject in adult education classes all over the country. Experience in Tanzania shows that not only is it possible to include political education in adult education, but, according to adult education statistics of September 1972 (Ministry of National Education, Tanzania), political education is the second most popular subject for adults in Tanzania. It would be interesting to see the response of people to political education in other countries.

#### **Teaching political education**

In the experience of Tanzania it has been very gratifying to see so many people attending political education classes, yet it must be realized that it is not easy to teach adults political education. The subject, by its nature, always touches on experiences of the adults and they usually get very involved in the issues. It takes a good teacher to give light to the many problems of adults. A survey was made of adult education officer's views on this issue. These officers, responsible for training voluntary adults educators, were asked which subject were the most difficult for voluntary teachers to understand. Political education was ranked most difficult by 49 percent. While it is a difficult subject to teach, the success of voluntary teachers in an adult class very much depends on, among other things, his ability to teach political education. This is easily understood because of the very motivation of attending adult classes in political education. A poor teacher in political education is probably

a poor amateur. Political education gives meaning to all the other subjects. If they are taught about good health, if they are urged to do better farming, if they are encouraged to keep tribal culture, all these have their explanation in political ideologies. Scientific and philosophic arguments for these things have no impact on adults, but political reasons strike a note in their brains.

Political education demands from teachers thorough understanding of national policies in order to inculcate political consciousness in the adults. It is a feature of developing countries to plan their development under Development Plans. For the plans to materialize, participation and commitment of the people is essential. People cannot participate if they are not made politically conscious of the significance of development to them as individuals or as nations. Developing peoples cannot understand the significance of austere economic measures, defence and loyalty to the country, taxation burdens, educational reforms, health campaigns, nationalization policies, nation-building efforts, wars of liberation, cultural revolution without political consciousness. "The battle line against ignorance, against poverty, and against unawareness ought to be ever present in the muscles and the intelligences of men and women. The work of the masses and their will to overcome the evils which have for centuries excluded them from the mental achievements of the past ought to be grafted into the work and will of all underdeveloped peoples."<sup>2</sup> These must be awakened by political consciousness.

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## STRATEGIES FOR TRAINING ADULT EDUCATORS FOR RURAL AREAS

P.F.K. Mtenga

Tanzania in the 1970's has to attempt to solve one of its major human resource problems. The problem the country has to solve is the one of creating more rewarding employment opportunities for people in rural areas. Doing this will reverse the growth of unemployment and reduce mass poverty. All the staff in the development ministries at the regional, district and divisional levels require technical skills and ability to pass on their skills to people at the village level. Experience with rural development programmes at the village level, shows that government staff supposed to provide the leadership still use colonial approaches and techniques. They go around telling people what to do instead of making people see the need to do things in new ways. Farmers in rural Tanzania and in particular, those in Ujamaa villages have demonstrated their dissatisfaction of this approach by refusing to cooperate. Participant observation in the Ujamaa villages in the Coast Region and a careful review of studies on achievements in these villages supports this view. Freyhold<sup>1</sup> states very categorically that; "the rural staff are still objectively agents of an only slightly mitigated neo-colonial exploitation via the world market, one might therefore include that these staff have nothing but an antagonistic relationship to the peasantry".

Since development in rural Tanzania will be brought about by people who are willing to take action at the village level, there is an urgent need to re-educate the local leadership. They need a new kind of education that will provide them with the necessary skills and knowledge for making farmers not only more productive but more creative and better at decision-



*Training for Adult Educators: a Group of Adult Trainees*

making. The central purpose of rural development is changing people's ways of doing things. This includes changing their customs and traditions. Since as Spicer<sup>2</sup> puts it; "Changing people's customs is an even more delicate responsibility than surgery"; training rural development staff in the techniques of passing on their knowledge to people in the rural areas who need it is extremely important.

This paper will therefore review selected approaches for training adult educators for rural areas and suggest new ways of training them so that they can initiate, implement and evaluate changes in rural development programmes at the village level.

The need to be self-sufficient in high-level man-power by 1980, has led the government to initiate training programmes for adult educators at all levels. At the University level, some of the education undergraduates specialise in adult education during their second and third year. They study the factors that have shaped the present policies of adult education in the country, the development of the adult education movement here and in other countries, and the techniques for planning, implementing and evaluating progress in adult education work. Relevant field assignments are given during the vacations to provide the students with the necessary practical experience for doing adult education work. Students that complete the programme successfully work in government ministries and parastatals as training officers, others work in Colleges of National Education to train teachers who will teach school leavers and others at the village level, adult education approaches. The rest become administrators of adult education programmes at the national, regional and district levels.

The output of degree holders with a specialization in Adult Education has proved inadequate. As

a result, since 1969/70 thirty carefully selected staff from government ministries and parastatal organisations are trained for one year in a residential adult education course. Those selected usually satisfy the criteria below<sup>3</sup>.

1. They have at least three years of experience working in the field of adult education in its broadest sense, for example rural development, urban community work, health, agriculture or welfare service and educational programmes of national organizations.
2. They have been sponsored by their parent ministry or parastatal organization and have been recommended by the Board of the Institute of Adult Education.
3. They have obtained at least a School Certificate or a G.C.E. 'O' level or its equivalent.

The teaching of the programme is done by the staff of the Institute of Adult education at the University of Dar es Salaam. The main content of this residential course has included;

1. The scope and philosophy of adult education.
2. The adult teaching and learning process.
3. The planning, administration and evaluation of adult education programmes.
4. The social and economic aspects of development in Tanzania that are vital in adult education activities.
  - a) The policy, organization and resources in adult education.
  - b) Political education.

Those that successfully complete the course return to their parent ministries where they are given full responsibilities of planning adult education pro-

grammes at the district and ward levels. Field interviews of those that completed the training, seem to indicate that some of them were not given jobs that were directly related to their training. As a result, a few of them have resigned from their posts. There is a need for the Ministry of National Education to admit into training only those candidates that are most likely to be responsible for adult education work in their ministries or parastatal organisations at the end of the course.

Other government Ministries and parastatal organizations have also played a role in the training of adult educators. They have done this through short and long term residential courses. The Ministry of Agriculture, the Prime Minister's office, the Ministry of Labour, the Ministry of Health have all been involved in one type of training or another. The effectiveness of these programmes is not fully known. However, the few studies that have been done to find out how these rural staff perform in the field, show that there is a need for more careful planning of all these training programmes. The rural staff have been accused of lacking relevant knowledge to pass on to farmers.

Some lack the ability of making themselves understood by farmers and other people in the rural areas. Rural people in Tanzania like rural people in other parts of the world fear taking risks and paying for a new practice that they are not sure will work.

In this connection it is useful to remember what Bagehot<sup>4</sup> wrote in 1873;

"One of the greatest pains to human nature is the pain of a new idea". Staff in rural areas responsible for development programmes ought to be aware of this problem. They need to understand the customs and traditional values of the people they are working for in order to know in advance which customs are likely to help or hinder the implementation of village

level projects. Such an understanding will ensure that the adult educator is communicating with the people he is trying to help at the grassroot levels.

A few of the trained adult educators in Tanzania have attempted to train leaders and teachers that have eventually reached people at the village level. The training of literacy teachers<sup>5</sup> by the staff of the Work—Oriented Literacy Project in Mwanza, the training of tutors and group leaders by the Institute of Adult Education<sup>6</sup> and the successful communications in development programme on the local level in Maswa District of Shinyanga Region in Western Tanzania<sup>7</sup> are examples. All these programmes that will be described briefly here, were concerned with training rural staff for reaching people on the local level.

### **The literacy project**

From the beginning of the Work—Oriented Literacy project, training functional literacy teachers was considered essential for the success of the programme. For this reason, from January to June 1969, 204 teachers were selected and trained. They were trained for teaching functional literacy in Busega, Nyegezi and Ihangiro. The teaching lasted for four weeks. The content included:

- 1) The use of the literacy primer.
- 2) Health Education.
- 3) Principles of teaching adults.
- 4) Preparation and use of Audio Visual Aids.
- 5) Preparation and use of Rural Newspapers.
- 6) Class Administration.
- 7) Cooperative Education.
- 8) Animal Husbandry.

It is clear from this list of courses that literacy teachers need more than just the ability to use the literacy

primer. To ensure continuing literacy, the functional literacy teachers requires some specific skill or knowledge relevant in a given rural area. This particular skill ought to be taught to the participants of the programme. If the participants are helped to learn the skill, they can make effective use of village libraries, rural newspapers and other reading matter. From this kind of reading, participants of adult literacy programmes are likely to use their acquired skills for actually improving their lives in the rural areas.

Teachers for the literacy programmes were selected among staff from government ministries and lay people in the area. An evaluation study intended to find out how to improve the selection and training of functional literacy teachers provides some guidelines for the selection of adult educators for rural areas. The study showed that the effective ones were mature people who understood the national language and had the ability to follow the training. They were forward looking, pleasant in appearance and had the ability to express themselves. They were usually people from the local area who were aware of the problems and concerns of people they were expected to teach. An experts meeting<sup>8</sup> made similar observations. According to them the best instructor was one who:

- a) was as close as possible to the adult and his problems and who was the best accepted by the community;
- b) was best informed on the development objectives;
- c) was more of an adviser and a development agent than a teacher.

Helly<sup>9</sup> who studied training programmes in the United Arab Republic, Thailand Vietnam, and Ecuador made more specific observations on this

problem. His study showed that school teachers were more easily trained for adult education work. He argued that they live in the community in which adults are, they understand the vernacular and the psychology of the local people and are well qualified to assess the needs of the community. All these principles remind all those responsible for training programmes to take them into account when selecting staff for adult education training.

#### The mass radio campaigns

The Institute of Adult Education, in cooperation with other government ministries and national organizations, organised a campaign in 1973 that reached people at the grassroot level. This was the Mtu ni Afya Campaign (Man is Health Campaign) in which about two million people participated.

The campaign was launched in May 1973, using a combination of radio programmes, printed materials and study groups. The purpose of the campaign was to improve rural peoples' health practices. In order to carry out the campaign successfully a staged system for training tutors and group leaders was used. The pyramid below shows the various stages of the training programme.

|                                |   |
|--------------------------------|---|
| ZONAL<br>LEVEL                 | 240 Adult Education Officers<br>were trained.                                       |
| DISTRICT LEVEL                 | 3,000 District Officers trained.  |
| DIVISIONAL LEVEL<br>WARD LEVEL | 75,000 group leaders were<br>trained in 2000 divisional<br>seminars.                |
| VILLAGE LEVEL                  | About 2 million people 93%<br>of whom were farmers<br>participated in the campaign. |

As seen from the pyramid, at the zonal level Adult Education Officers, literacy teachers, Ministry of Health staff and staff responsible for cooperative education were trained.

After their training they taught district level staff. The district level staff in their turn, trained divisional and ward level group leaders of the campaign.

The seminars at the various levels lasted for three days. In these training seminars they discussed:

1. The purpose of the campaign and its organization.
2. Various group methods for teaching adults.
3. The content of the campaign using the booklets produced.

Different organisations were involved in the teaching of this content. The Institute of Adult Education, the Ministry of National Education and the Ministry of Health provided the tutors for the training. In these training seminars different kinds of teaching aids were used. A 16 page flip-over was produced, giving guidelines on the study method and the campaign subject, books, cassette tape recorders and group leaders' manuals were used.

Participant observation<sup>10</sup> of these groups showed very clearly that the seminar message was understood without distortion at the different levels. However, it was felt that since the educational levels of the participants varied at each level, the length of the seminars should have been different at the different levels. Despite this weakness, the 75,000 group leaders, managed to persuade 2,000,000 adults to participate in the campaign. An evaluation study of the campaign showed that the campaign was a success in most areas of Tanzania. The health index table for Dodoma shows the degree of change in health practices in four selected Ujamaa Villages.

HEALTH INDEX TABLE FOR DODOMA\*

| UJAMAA VILLAGE | SCORE BEFORE<br>THE CAMPAIGN | SCORE AFTER<br>THE CAMPAIGN |
|----------------|------------------------------|-----------------------------|
| BAHI           | 2.1                          | 4.3                         |
| MVUMI          | 2.2                          | 3.2                         |
| HOMBOLO        | 3.0                          | 5.4                         |
| BUIGIRI        | 3.1                          | 4.6                         |

(\*Note, the Score for this Health Index ranges from 0 — 12)

Observations in the campaign areas showed that new latrines were constructed, grass around houses was cleared, wells were dug, new mosquito nets were bought and peoples' homes in general looked cleaner.

#### **The Maswa development programme**

The successful communication in development programme on the local level in Maswa District of Shinyanga Region in Western Tanzania is a good example of adult educators using the multimedia communications approach to teach people at the local level. The approach included the using of a combination of traditional African means of communication, print media, visual media and audio—visual media. The special feature of this programme was the coordinated use of the communication media to teach at the local level.

This programme was led by a team of four development workers for a period of five days. It was attended by about 30 women from the local villages in Maswa district. An evaluation of this seminar showed that the multi-media communication approach was very effective for teaching adults. The women in particular enjoyed the traditional African means of communications such as singing, group discussion and group participation. They responded well to the visual aids used in the seminar.

The programmes reviewed in this paper provide us guidance in training adult educators for rural areas. First, they need to be carefully selected after meeting the criteria already suggested and be taught relevant content using a variety of teaching methods. The multimedia communications approach using carefully coordinated media is the best. Secondly, given Tanzania's policies of socialist development, training village level adult educators requires taking a number of factors into consideration.

For the adult educators' programmes to be of most value, we need to know the groups of people that the adult educators will be teaching. We also need to know the regional goals of development and the specific projects that the adult educator will be responsible for at the village level.

Knowing this will ensure that the adult educator during the training is provided with the necessary knowledge and skills for carrying out development projects in his area. This is in line with what Tyler recommended thirty five years ago. According to him meaningful adult education programmes should meet both societal and individual needs. President Julius K. Nyerere on the other hand, makes a similar recommendation when he says that people can develop themselves if three conditions are satisfied.

1. "If people understand their own needs.
2. If they understand how these needs can be met.
3. If they have the freedom to make their own decisions and carry them into effect".

This last recommendation suggests that our knowing the needs of the people we wish to train is not enough. The people themselves must understand their own needs for training. This is best done if they

participate in identifying their own needs and problems. Involving people in the identification of needs and problems it is argued, provides support for the programme, valuable learning experiences and ensures that accurate decisions on what should be taught are made. Tanzania's organizational structure of adult education makes the process of need identification easier than in other countries. There are adult education committees at the Regional, District, Ward and School levels. These committees are also sub-committees of the planning committees at each of these levels. They therefore have committee members who should be aware of the problems facing people at the local level. A careful review of adult education reports shows that the committee members are not aware of their functions on these committees. Secondly, they do not meet frequently to discuss adult education problems. If these committees are going to be effective in the regions, there is a need to train the committee members. They need training in:

1. The regional goals of development.
2. The projects that will be started in each village.
3. The people's functions and responsibilities in carrying out the projects.
4. How to identify problems, publicise programmes, recruit teachers and students for various adult education programmes.
5. How to measure progress of the adult education programmes that they have started.

The adult educators' training programmes require clearly stated objectives. Objectives tell us where we are going and what we want to achieve in a given adult education programme. Today many short training courses for teachers of adults are held in industries.

government ministries and in the regions. Quite a number of these training programmes do not have clear purposes. Experience elsewhere has shown that objectives make it easier to make decisions on; what to teach in a programme, and they assist in selecting relevant materials and methods for teaching a programme. Objectives make it easier to evaluate a training programme.

Once objectives have been clearly stated, the planner responsible for the programme must make decisions on the methods most appropriate for the programme. A few training methods have already been discussed in the training programmes reviewed in this paper. However, the particular methods that will be used will depend on the type of adult participants in our programme and the resources available for adult education in the area. The International Symposium on Functional Literacy in the Context of Adult Education<sup>12</sup> recommended three principles of selecting educational methods and techniques.

1. "The methods selected should be based on group discussion and significant dialogue between teachers and learners such method means teaching and practising participation, the basis of democracy.
2. A combination of knowledge and know-how strengthening reciprocally theoretical teaching and practical demonstration.
3. An educational technique based on the solution of problems (problem—solving approach) capable of leading to self-teaching by developing the aptitude to solve at first similar and later on different and more difficult problems. All these principles emphasize the importance of selecting methods that will ensure that the participants

use all their senses during the learning process.”

Today, the Cooperative Education Centre in Moshi and the National Correspondence Institution in Dar es-Salaam, use the multi—media approach for teaching their students. Efforts should be made to find out the most effective strategy of using the different means of communication. It is useful to find out the frequency and pattern of using the different means of communication. It is also advisable to find out how to combine the different means of communication to achieve maximum results.

The four study campaigns held in Tanzania over the past three years do indicate that the study group method is an effective means of training rural level adult educators. The method involves using printed materials, radio programmes and a study group leader. Since it is a relatively cheap method of teaching large numbers of people the method should be more widely used for teaching all kinds of adult education courses.

Implementation of adult education programmes is as important as deciding on objectives and teaching methods. After deciding on objectives and teaching methods, it is important to work out ways of implementing the whole programme. Ideally every region should identify its potential teachers of adults using the guidelines already discussed in the paper. After knowing their members, they should be taught:

- A basic rural skill that they can teach people in rural areas and in particular those in small scale industries.
- How to teach adults.
- How to design short courses for adults in different occupations.
- How to evaluate the programmes they will be responsible for.

Such an approach would provide the nation with a large army of teachers to teach all those that will have gone through literacy programmes by 1975. The figures below show more clearly the need for a large number of teachers that can teach adults basic skills for rural development.

NUMBER OF ILLITERATE ADULTS IN TANZANIA  
SINCE THE ADULT EDUCATION YEAR (1970—1973)

|                                  | AUGUST 1970 | JULY 1971 | JULY 1972 | JULY 1973 |
|----------------------------------|-------------|-----------|-----------|-----------|
| No. of Illiterate adults         | 4,938,631   | 4,291,649 | 3,291,649 | 2,210,090 |
| No. Enrolled in Literacy Classes | 261,369     | 908,351   | 1,508,204 | 2,989,910 |

At the national level, the relevant institutions according to the Report of the Regional Seminar on University Level Continuing Education for Manpower Development in Africa the following types of staff should be trained:

1. Organisers and administrators.
2. Programme and Course Designers.
3. Researchers.
4. Course Writers.
5. Teachers/Instructors (part-time and full time)
6. Mass Media personnel.
7. Supporting Staff (Sub-professionals and technicians)
8. Study group leaders for various kinds of adult education programmes.

In the training of all these staff members the planner of the programmes should seek answers to some of these basic questions:

1. When will the training programme start?
2. What content should it include?
3. How long will it last?
4. Where will it be held?
5. What materials are needed to make the programme a success?

Although these questions sound very simple in themselves; they are usually ignored. Many programmes offered in the country today do not take into account these questions. Programmes should therefore start as soon as there are enough resources to make them a success.

Knowing how well the programmes are achieving what they intended to achieve should be made an integral part of all training programmes. This is what adult educators call evaluation<sup>+</sup>. The Regional Seminar on University Level Continuing Education for Manpower Development in Africa recommended the evaluation of courses and programmes, student performance, teacher performance, training techniques or effectiveness of procedures and cooperating elements. This evaluation should be done at the beginning, while the programme is in progress and at the end of the programme. The organisers, students and the adult education committees may be involved in evaluating different parts of the programme.

Once the programme for training rural level adult educators is well known, it should be put in writing. The table below shows the number of written adult education plans received from 8 selected regions by the Ministry of National Education since the adult education year.

NUMBER OF ADULT EDUCATION PLANS RECEIVED BY THE  
MINISTRY OF NATIONAL EDUCATION (1970 — 1973)

| REGION              | Y E A R |      |      |      |
|---------------------|---------|------|------|------|
|                     | 1970    | 1971 | 1972 | 1973 |
| TANGA ... ..        | —       | 1    | —    | 1    |
| SHINYANGA ... ..    | 1       | 1    | 1    | 1    |
| MTWARA ... ..       | —       | 1    | 1    | —    |
| MARA ... ..         | —       | —    | 1    | 1    |
| COAST REGION ... .. | 1       | —    | —    | 3    |
| WEST LAKE ... ..    | —       | 1    | —    | —    |
| TABORA ... ..       | —       | 4    | 1    | 1    |
| MWANZA ... ..       | —       | —    | —    | —    |

+For a further discussion on evaluation refer Chapter 8 of the Adult Education Handbook Institute of Adult Education, Tanzania Publishing House, 1973.

As seen from the table, some of the regions have not sent in their adult education plans regularly. This makes it difficult for the Ministry to know in advance what kind of adult education activities are going on at the regional level. Therefore, there is a need for written adult education plans for the training that will be provided to village level adult educators or adult educators at other levels. Written adult education plans are necessary because they provide us with a record of the decisions made before starting the programme. The plan becomes a useful source of reference to all those interested in finding out what training is going on. The plan serves as a vehicle of communication about training among government ministries and parastatal organisations.

In conclusion, this paper has argued for the need to train adult educators at all levels. This large army of adult educators will provide educational programmes to people at the local level and in so doing create more rewarding employment opportunities for people in the rural areas. For the training programmes to be effective, they need to be based on the

participants' needs, interests and concerns. Once the needs are known, objectives should be set bearing in mind the background of the programme participants and their future work in the rural areas. The facilities available for the training, including human resources and other development objectives in our national and regional plans should all be taken into consideration. This kind of approach to training will ensure that the rural masses are provided with relevant education for changing and improving their lives.

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## MASS MEDIA AND ADULT EDUCATION IN TANZANIA

Rommel Z. Mauma

One characteristic distinguishing man from other animals is the ability to communicate and make tools with which he shapes his environment to meet survival. As a result we cannot operate in our daily activities in isolation from this basic characteristic. There are tools which help us to disseminate the intended message among ourselves and to a large number of people. These are generally known as "mass-media".

But in order for the message to be effective it requires, among other things, about three basic things. There ought first to be the source region from where the message is generated ready for dissemination. Secondly, there must be the organ of carrying out the message, and thirdly, the receiver — the audience.

When talking about the need to communicate, we should not forget some of the factors working against an easy dissemination of ideas. Otherwise the ideas might be falling upon a barren ground.

We live in a world of rapid changes. And to use a common radical expression we live in a "revolutionary" world. This change has involved us in using less symbols when communicating. Modern technology has enabled us to rely very much upon modern tools when communicating among ourselves. Our world is reduced in size in our plight to overcome some of the environmental predicaments difficulties/problems.

In Tanzania, todate, we depend very much on the mass media in order to realise the above important virtue. There are two important organs employed in this struggle to suit our own ends. In the first place we depend very much upon the electronic devices. Secondly, the printed medium is also offering a very creditable service.

However, it was pointed out earlier that we employ less symbols when communicating. But this does not mean that we have **cherished** all our traditional way of communicating. This is true when we take into consideration interpersonal communication. This enables the message to be well digested and if possible to be given the right articulation for subsequent realization of the desired goals. In defence for this type of interplay, Wilbur Schramm points out that mass — media cannot work in isolation from “traditional media of social communication — the bazaar, the coffee house, the puppet show, the local meeting and others.”

Electronic devices consist mainly of the radio, films, and television. The last two have their own limitation largely because of the non-electrified rural sector. Where they exist, for example, the television in Zanzibar and the films in urban areas, can register meaningful aims.

Starting with the radio as a popular medium of communication, a general conclusion usually arrived at is that it has proved to be a relatively cheap, in terms of cost and production, in selling ideas to the audience. In most cases it is no longer regarded as a mere source of entertainment, news and information, but also an organ admitting the right articulation in the field of adult education, especially where illiteracy is still at its best.

There are various advantages offered by the radio which when well manipulated could overcome some of the disadvantages. Gert Wolff in his chapter, “Radio — The Nature of the Medium<sup>1</sup> contends that radio transcends illiteracy barriers and therefore there is no need to add or “create a language barrier where a written word barrier has been overcome.”<sup>2</sup> However, Tanzania enjoys an extraordinary situation favouring the use of the radio. Basing the argument for Tanzania

situation only, there are two languages used over the radio, forgetting the other languages used for the Liberation Movements. These languages are Kiswahili and English. Kiswahili has a wider coverage and it is easily understood by most of the peasants and workers. Unlike Uganda<sup>3</sup> which uses at least over twenty languages to cater for regional linguistic differences, Tanzania really enjoys a better position for adult education activities by radio. It is very easy to use a single language to reach every corner of the country.

It is not only because of the Kiswahili which is understood by the people but also the radio has other vital advantages relevant to the situation prevailing in the so called developing countries. Ignacy Waniewicz summarizes this situation vis a vis the use of the radio that "radio broadcast is one of the most accessible, if not the most accessible, means of communication. The variety of types and portability of radio sets, makes possible the reception of programmes in great variety of living conditions — at home and at public places, during leisure, work and travel, individually or in groups, and so on. In many developing countries and regions radio ..... is very often still the only link with the outside world, for those living in remote areas, for those, who because of different geographic and climatic conditions, live far away from administrative, cultural and educational centres"<sup>4</sup> (80% Population own radios?)

We listen to programmes over the radio because of various reasons. Either we are "captivated" in that we form a target group of listeners at which specific programmes are aired. Whether or not we are disciplined to heed the call the programmes will be transmitted. Sometimes we are just "casual" listeners. We tune on our radio sets because they ought to be on and then wait to hear whatever noise comes out of

them. But between this dictomy, there are various interested individuals who listen or continue to listen because of their respective temporary reasons.

Whatever is the case people are motivated to listen to the programmes. What is very important is to get the 'right' feedbacks from the listeners. A random sample could be administered especially to the "casual" listeners in order to capture them. The same could be instituted to the captivated.

Perhaps the radio experts—might be interested, among other things, in the necessary details such as the quality of the sound, recording and so forth. To such people programmes like "Mbiu za Mikoa"<sup>s</sup> might be disqualified not because they are poor information wise or educationally but merely because of their poor reception to the ear.

The use of the "ear" has a deep rooted and long historical tradition. For our successes and failures in life have been received into our memories from the memory via the month into the ear. It is an educationally adhered to philosophy that the more senses of organ one uses, the better the understanding of what is learned. The more the understanding, the better the retention which leads to purposeful application of what is learnt. Sometimes the use of the ear as the sole organ of learning has its own limitations. However, when this is supplemented with the use of the "eye" can register meaningful results. This is possible when we talk about films and television.

Because of poor memories and differential response to stimuli, we might forget and perhaps exaggerate what we perceive or learn. And this is where the printed media, comes in especially where the illiteracy level has been won. These are books, newspapers, magazines and others. For precise definition, this group can be subdivided into the following categories: books, magazines, newspapers, and journals; visual—

symbols—these include charts, diagrams, and sketch drawings; and then such visuals as photographs etc.

This chapter will not dwell upon books, or journals because these are covered in other chapters. Perhaps we shall confine ourselves to the newspapers.

Of the "common" printed media are the *Uhuru*, *Mzalendo*, *Nchi Yetu*, *Ukulima wa Kisasa*, *Mfanyakazi* and *Kiongozi*. They are common because they are relevant as far as the medium of communication is concerned. The Daily News/Sunday News group is also important but here the English language is the barrier which tends to favour a section of the population which understands English.

Education is a life long process. But it should not be looked upon philosophically as the mere "preparation of the participants for future life." If this is to become the order of the things then we might be overtaken by events. It should be life in itself. That is why Tanzania aspires for functional approach in adult education programmes. Functional in a sense that the content is derived from the society in which our adult learners live and then the knowledge and skill gained is ploughed back into the society. This ought to be the case augmented by foreign skills and knowledge for purposeful application to solve our incumbent problems for development.

Tanzania has a lot of advantages springing from our ideological commitments.<sup>6</sup> The ideology of Socialism and the policy of Self-Reliance put the base and sets up the road for action, respectively. In order to reach our destination our pilots have to navigate the aircraft and encourage the passengers for a safe arrival. This calls upon the need to disseminate the information to the audience through the mass-media or other available organs of communication.

The information from the source region to the audience, vice versa, demands each and everybody to