

adhere to committed discipline in matters affecting our daily lives. Participation means positively, work. By working in a disciplinary manner, we shall be moving ourselves ahead in different fronts without diverting away from the norms of socialist development which is aimed for the liberation of the total man.

However a people will participate if they find relevancy in the kind of task ahead. There might be cases and incidents of non-participating because people do not like the leader—the change agent. He might not be exemplary in his daily activities by doing things contrary to what he believes, preaches and confesses to be.

The need for good leadership in this context is a virtue which is not only asked for but highly demanded. Sometimes people might not participate because of irrelevant plans which are floated from above without proper involving of the people themselves in decision making in the struggle to get out of the cocoons of ignorance, poverty and diseases.⁷

There might be cases, too, when people are just stumbling blocks, resisting to social changes. This is manifest in instances where traditions—attitudes, skills and other beliefs in superstition and their accompanying social norms—are the steering wheels of our daily lives.⁸ Such cases demand a strong penetrating mind to break the layer of such ignorance for the right kind of liberation. For we cannot sit back and wait for a natural disaster to teach us a lesson of conduct. Nor can we endure the problem and regard this as the will of God.

What is to be done in this respect? Perhaps we can apply a "whip." But there is an extent to which the "whip" can be administered. The Arusha Declaration wisely sets about four prerequisites for development: people, land, good policy; and good

leadership. And then assures of conditions of sustained growth: hard work and intelligent utilization of what we have at our disposal.⁹

However, we shall have to talk about "good leadership" here because it is relevant to the topic under discussion. A good and exemplary leadership is looked upon as a springboard exerting soft hammer blows as an answer to the predicament of applying the whip. If it finds acceptance within the group, then in turn the group feels duty bound to sacrifice their individual interests for what is common good, our lives will eventually be shaped in light of socialist norms—our end target.

If we want to liberate ourselves, we must respect what the society has opted for as the basis for action. Every information must be derived and reflected into this base. Therefore all our media organs must also respect this base. For their proper role is nourished by the community in whose interest they are to serve. Failing to realize this our mass-media will be alienating itself from the people. Hence the control of mass-media under the people's elected government in a prompt action to fight against this seeming alienation. All those who are fortunate are called upon to contribute what they know so that it is shared by our less fortunate fellows. For knowledge is no longer a privilege of only a few. Each one of us should be made accessible to the venue of knowledge without discrimination, be it the use of complicated language or themes. For our ideological commitments do not marry with the saying, "do not wake up those who are asleep".

While waiting for the fortunate to take the lead, it should not mean that the others should remain passive. Mass media should penetrate to reach the common man for whom it is also intended to serve. By inciting and evoking him with the right kind of

food for thought, though he might not know how to read or write, he can equally contribute in the liberation ahead of us.

This is pertinent to adult education. For one aim of adult education is to shake off ourselves from the state of "resignation" in order to break the cocoon of ignorance. There are various ways to realise this. And the radio together with our newspapers can play a vital role. Radio transcends illiteracy barrier. Therefore feeding it with "trailer" like "Mziwanda Wangu" (My first-born child) or the "Simba" (the lion) alot of creditable work can be accomplished to sell complex ideas needing big written volumes for our illiterates to comprehend.¹⁰

The "Mziwanda Wangu" trailer does provide us with food for thought aimed at evoking a sense dedication to work. For hard work is one of our politics in order to become what we are called upon as Tanzanians worthy the name. It is a big disease if we shun away from work. This trailer provokes linear and cyclic thinking. This is adult education for relevancy both for the literates and illiterates. One might occupy ones mind about the tender love shown by the lamenting mother. Or one might blame the malingering father for causing the trouble. Perhaps one might think about this in terms of a lazy person irrespective of sex who shuns away from work. Perhaps a father might dislike the whole idea because it touches him. He might, on the other hand, like the idea because it does not concern him, but curse those unto whom the cap fits. Lastly one might think this is light of this complex analysis.

The other "trailer" that of the "Roaring Lion" illustrates precisely the concept of capitalism and its effects. This is flashed on the air for a short time but the meaning becomes more clear than say big volumes written on the same.

Newspapers can also play an important role in this field. For example the *Uhuru/Mzalendo* have the Chakubanga—Bushiri—Polo series which depicts some of the current episodes happening amongst us. They happen in our capacities as officials and in our ordinary daily lives and how they are seen or interpreted by the common man. Whether or not we take this series seriously, yet there is much to be learned. The problem is left with us in deriving the right kind of lesson to shape our behaviour. Are we just left with nothing but amusement?

Both the radio and the newspapers have been utilised in national campaigns which, through group discussions, people of different literacy levels have been able to come together and hear, and discuss what has been focused. In this way mass media is a very important "gatherer" of the people for specific purpose. This does not only confine itself to such campaigns, but also other news item generated by our mass media. While succeeding to bring the information to the people, mass media prompts us for immediate reaction to what we hear or read.

In order for the mass media to perform its role properly, there is a need to re-socialize our journalists too in adult education. Their participation in, say, the National Adult Education Association of Tanzania, would provide a platform to understand some of the problems underlying adult education activities and how best we could pull resources together in order to conquer these incumbent problems. This will come about as the result of re-socializing ourselves in light of new trends in order to control our environment. For we believe in the liberation of the total man. Therefore, adult education has a big role to play in the re-socialization process for "the underlying purpose of education has always been to liberate people from the shackles of ignorance and frustration, to further

their search for truth and liberty.....and never before has the time factor become such an impelling force"¹¹ as the case is for Tanzania which believes strongly that development is nothing but liberation of the total man.

In trying to liberate our people in light of the adult education aims and objectives, mass media could help to serve the following important fields:—

1. For literacy to be sustained, there is a need for mass media to provide easy, common vocabulary for the neo-literates. Thanks for our Uhuru/Mzalendo and Kingozi newspapers which have a page devoted to this effect. Also our radio has a programme aimed at giving the right usage of some of the Kiswahili vocabulary. Hence, mass media can really support literacy by providing rich and relevant vocabulary to suit this purpose.

2. Tanzania like any other country belonging to the so called developing nations, still suffers from lack of manpower and resources. These constraints in terms of qualified teachers of adult learners and resources, pose a challenge which can be surmounted by careful employment of our mass media. The radio, for example, is a good watchman who brings information, news and even entertainment to us where this is possible. So are the newspapers. As the result they act as "Teachers" on various issues.

3. The information which we get through our mass media is not meant for passivity. It should, among other things, incite and evoke us in critically constructive thinking. For it is largely through problem solving that will enable us to widen the scope of social changes as Tanzanians and as free citizens of the world at large. Hence, there is also a need to learn from others who are facing the same problems like ourselves. Their successes and failures could act purpose fully as a lesson of conduct for future actions.

4. Mass media should also play a major role in promoting our cultural and aesthetic values which give us the right image as Tanzanians. If this is achieved, we shall not think about ourselves as inferior or alienated from ourselves. This important factor can create amongst us a sense of confidence pertinent to socialist and self-reliant aspirations.

It is true therefore to arrive at the axiom that for the mass media to realise the above demands, they must respect the policies we have opted to pursue. They should also understand the nature of the audience to be served. This audience is very complex. Some, because of historical reasons, are still at large illite rates and suffering from the abyss of ignorance. But the war has been waged against these rampant ills facing us. Let us engage ourselves and see. Let us report back our successes and failures in this noble war through the suggestion box, the mass media, for further mobilization till the enemies are weakened and finally subdued. Let the banner of working together and sharing what skill and knowledge we have fly high for the betterment of mankind.

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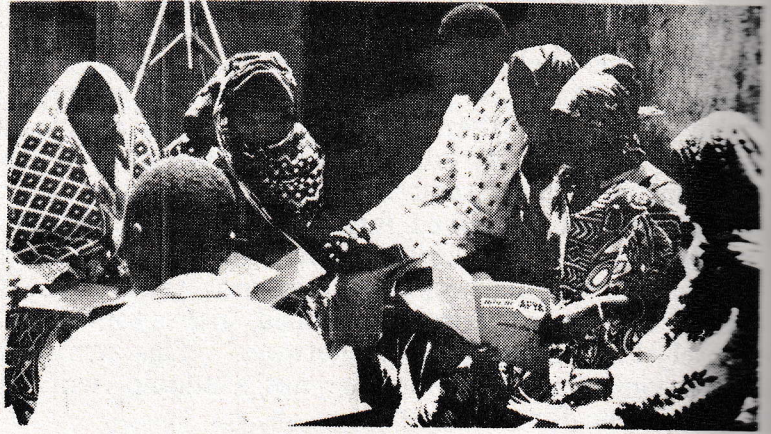
THE STUDY APPROACH TO MASS EDUCATION

L.H. Grenholm

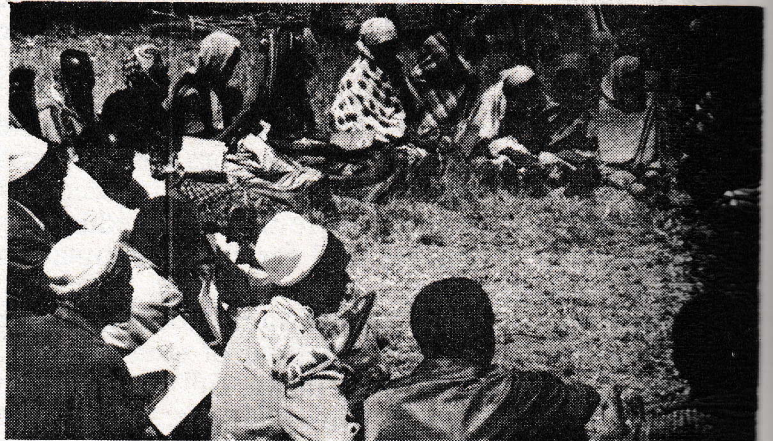
The overwhelming majority of Tanzanians live off the land. The rural population is also the poorest in spite of the fact that the country's main source of income is farm products. The education of the millions of farmers scattered over a truly vast country in the uses of improved farming methods, new high-yielding seeds, fertilizers, insecticides, safe storage, and economic marketing, is an enormous task. It would require an army of trained instructors and a densely knit communication network. This army and these communication lines are not available, will not be available for a long time.

Are there, then, any alternatives for the educators? Is there a substitute for the non-existing army of agricultural extension officers? Is there another way to the villagers than the dirty-roads and mud-paths? There is radio, and one certainly can communicate ideas and facts via the spoken word transmitted to the many transistor receivers you find in the villages. But the question is whether unstructured, unorganized listening has any value? How could one measure the effects, obtain relevant feed-back from the listeners? If radio listening was organised and a system of evaluating the studies could be found surely educators would have a very efficient tool for the dissemination of knowledge to the rural areas.

The Institute of Adult Education has for some time been experimenting with the method of study groups. In study groups one could make full use of the pedagogical merits found in dialogue, discussion between the learners. A logical extension would seem to be to supply the study groups with information over



Group Methodology



A Special Study Group in the rural area

the radio in addition to printed or cyclostyled materials. In 1971 these combined information in-puts were used for a rather large-scale campaign, Wakati wa Furaha — a time for rejoicing, that not only aimed at celebrating the ten first years of independence but at the same time educate people on the country's policies and development plans. The project, which involved some 20,000 participants, proved very encouraging, and the educators at once began to discuss the possible future use of the radio study group approach.

The study group idea

During the Wakati wa Furaha campaign between 1,800 and 2,000 groups had been formed. For the 1973 health Campaign Mtu ni Afya, the need was much greater, the planners estimated that some 75,000 groups should be organised. Did nucleae of discussion groups exist in all places around the country?

The organizers had first to establish for themselves and for the field officers designated to help in recruitment what conditions should be met by an effective radio study group. The very core of the study group concept is that of complete equality between the participants. Anyone who wishes to become a member should be allowed to, no one member should be superior to the others, there is no teacher, no rigorous rules that must be followed. If the essence of a study group is equality, then the traditional, classic village council of elders gathered around the fire or in the shade of a tree does not stand up to the requirements. True, they are groups for discussion but do members participate on equal terms? Are women for instance even admitted into the circle? Can a youth voice his opinion in front of his fathers? On the other hand, only very slight adjustments would be needed to transform these classic palavers into real study groups. If the terms are accepted women and younger people

could enter the group, and the traditional arbiter be the chairman, another member, given some training, could act as the study leader. In the old days the group method was used by villagers for advice, to argue the suggestions, discuss the points, and finally reach mutual agreement. To the organizers it seemed logical to mobilise this method to develop learning groups.

The group leader

Obviously the assumption that discussion groups are a widespread common custom was correct when we observe how easily groups were formed, with what little effort they were mobilized. What they lacked was proper guidance. Someone in the group had to be trained to coordinate discussion, to guard the interest of the less articulate members and stop the too talkative and dominating members. Otherwise the groups would not provide the "democratic" learning atmosphere necessary. Although the study group concept rejects the traditional role of the teacher, it requires a group leader. Training is necessary if groups are not to have an authoritarian leader, or a teacher who continues to treat the group as a class of children. The whole pedagogic strategy of recognizing the group members as subjects in the learning process instead of passive objects should be overturned through this process the study group leader should be just one member of the group, knowing no more about the subject of study than the rest but good at guiding the discussion and recording the proceedings of the group work.

The best way would of course be to have the group leader elected by the group itself. But that would require that the groups were formed in good time before the actual study campaign started. This was not the case during the Wakati wa Furaha campaign.

and was true in only a few cases during Mtu ni Afya. An agency then had to be found that could act on behalf of the groups in the selection of suitable study leaders. Fortunately, adult education and health education, as well as agricultural education, already have this structured field organization in operation in Tanzania. And the extension officers are easily alerted and eager to cooperate. The field organizations of the Ministry of National Education and of the Ministry of Health were mobilized and asked to do several things. They were responsible for the estimation of the expected number of study groups within their areas, identification of the study group leaders, and organisation of training.

A coordinating committee

The success of the campaign and the method on a mass scale depends on the support which the idea receives from a local to national level. In order to gain the full support of the various extension agents and others in the related adult education ministries, it was necessary to involve them in the campaign from the beginning. The mechanism which enables this to occur smoothly is the central co-ordinating committee. The National Coordinating Committee is made up of representatives of the various ministries and organisations with interests in the project. In the case of Mtu ni Afya the representation from all major national institutions made it possible to call on the Prime Minister who made several national speeches calling for support by the extension officers of all ministries to the Mtu ni Afya campaign.

Training

For practical reasons the training of group leaders must follow a staged system of seminars. There are not enough tutors available to conduct training semi-

nars all the way, so tutor teams will have to train others to act as tutors at subsequent stages. This exercise, however, must be closely observed in order to avoid distortion of the central training message—the role and functions of the radio study group. It has been amazing how little disturbance occurs during this transfer. At the very final stage of the training, the group leaders' seminars at division or ward level, the study group idea was carried across to a most satisfactory degree. The experience of Mtu ni Afya does show, though, that the training part of a campaign of this character can and should be more refined. Firstly, as has been stated above, the ideal thing would be to have all group leaders elected by the groups themselves. This puts a heavy responsibility on the shoulders of extension staff, e.g. ward adult education coordinators, who will have to assist adults village level in the formation of groups. Secondly, some confusion was observed as to the roles of the group chairman, the study leader, and in some cases, the secretary. Naturally, it would be advantageous if all three could be given basic training in the study group method. This will of course have to be seen against the availability of training funds, and time.

In spite of the fact that participants in seminars at the various levels will have a different background and varying degree of experience in adult education, it is the feelings of the past campaigns that the training material should be the same all through. One point perhaps should be made. Study group chairman and group leaders for that matter, do not necessarily have to be literate! Personality and acceptability to the rest of the group should decide, not the level of education. Group leaders' seminars, then, should rely on dialogue and discussion as the ultimate group work will do. The irony of conducting training seminars in an old-fashioned, authoritarian manner to

prepare the leaders of adult, democratic study forms is too obvious and will inevitably give the trainees a muddled picture of what is expected of them. We do not only learn from our teachers, we all too easily copy them.

The training seminars should at one point or another try to create a mock meeting. This will help the participants to realise what kind of problems that may crop up. Cassette tape recorders are available at most centres, and it is not all too expensive to make enough tape copies to supply every district with a number. Most essential is that the printed matter proposed for the actual campaign work is ready and is used during the seminars. The group leaders' seminars, in fact can act as a distribution opportunity of material for the groups.

Materials

The study group leaders—or preferably the study group advisors'—manuals should be written in simple and very straightforward language. There is an advantage to have the actual study guide parts included in the textbooks, alongside with suggestions for activities and points for discussion. These should be the topic for quite some part of the group leaders' training, as they constitute the ultimate objective of the entire exercise. These questions and discussion points, at the same time, must be phrased in an adult way, not just simple yes and no matters. This question of keeping all the material on an adult level certainly is extremely basic. Educators' recognition of the fact that age alone does not decide ones capacity to learn must not be a confession of the mouth only. The fact that illiterates should, and do, take just as active a part in the study group work as the literate members should not lead the organisers to oversimplify the material.

The introduction of suggestion for practical actions as was practised in the Mtu ni Afya study material proved to be a great asset. Once again it showed the truth in the old workshop instructors' advice, "Dont' just tell'em show'em". For obvious reasons we cannot in mass campaigns arrange demonstrations, but we can indicate how the groups could set about to carry out this or that action. And, indeed, this is a very successful learning method, learning by doing. As Mwalimu has put it: "This question of learning by doing is very important. The best way to learn to sew is to sew, the best way to learn to farm is to cultivate, the best way to learn cooking is to cook, the best way to learn how to teach, is to teach, and so on....." (Freedom and Development, p. 138) The very physical action in itself constitutes a change, and our experience of doing it will reinforce the knowledge received over the radio or through the books, or derived from discussion. The study material in itself should be very close to the physical situation the study participants experience. That is why a survey should be carried out prior to the production and writing of the material of the actual interests of the intended participating groups. Such a survey might reveal the limitations of the proposed study scheme; some subjects might have slight relevance to the total population and consequently should not be included in the general study material. Not only must the contents of the text books and the radio scripts have general relevance, the style and language should also be acceptable.

Radio programmes

More challenging is the demand for identification. The listeners and readers should be able to identify themselves with the speakers on the radio, the figures in the books. People from the very same strata of society as the study participants should speak and act

It is so much easier and much more natural for a farmer in the southern region of Ruvuma to listen to and identify his own problems with those of a farmer in the lake region of Shinyanga than to the same views expressed by an expert from the University Faculty of Medicine. (This might even have a secondary, very subtle implication. It would strengthen the sense of belonging to an identical society, create the feeling of having one common nation).

As has been said before, the study group method should provide an equal learning opportunity to all and everyone. And although the national language may be understood by all, we can not assume that all can follow the rapid tongue of a person schooled in the everyday jargon of the coast. The speakers on the radio, then, have to make an effort to speak clearly and slowly. The poor radio reception in some parts of the country should also be accounted for.

Even if it is true, that study groups function quite well without access to radio as much attention must be paid to radio scripts and recording quality as to the textbooks. And radio transmissions to a very high degree decide when the groups will gather, not only should it be at a time in the day when people have finished or not yet started their work, it should be a time when people are settled and used to switch on the radio for a moment of relaxing or attending to news from the outside world. Close to the news releases, the sports reviews or the popular request music programmes would seem ideal. Mtu ni Afya revealed, however, that in some parts of the country people would prefer to sit down for studies in the early morning rather than the late afternoon chosen by the organisers. We have very clear indications, that at least three transmissions a week of the some programme is inevitable if we want to reach a majority of listeners. For one reason or the other Monday afternoons

proved to be the most popular, but if the choice is wider preference might be more varied.

Duration of the programmes deserves some consideration too. Half an hour may be too long a time especially if the words are hardly audible and the most of what you can hear is a mixture of space signals and earshattering beeps. A little time should be spent on a catching signature tune, music that puts you in the right mood. But the actual talking time should probably not exceed much more than ten to twelve minutes. Radio is not simply a supporting media and should not be so closely linked to the printed information that it could not satisfy a learning need independently. Not everyone may have the chance to join a group and be given a book. All the same vital points raised in the texts should be brought across in the radio programmes. It is only natural, though, that educators in an only partially developed country will pay more attention to the books. The printed word, for one thing, has the outstanding quality of permanence. It will still be there when the half-hour or fifteen minutes of radio broadcast have passed.

The textbook

What are then the requirements of a study campaign textbook?

The very large edition, of course, is the first one. Ideally every study participant should have his own copy. Scarce funds will then limit our aspirations to a plain, news-print booklet. This is not actually a drawback. We know that the books, however simply produced will be taken good care of, treasured even, by the learners. Very often it will be the very first book they have ever received. The essential thing is the content, and that it is legible. This does not mean that it must be printed in the very large type, sans-serif type characters used in childrens books or the

literacy primers. The only hard and fast rule should be that it is printed as large and black as an eye of an untrained reader can identify. The paper must not be glossy white, reading light in tropical areas in very rarely shaded enough not to create disturbing reflections on coated or glossy paper. We should be satisfied that the contrast between printed areas and the paper is satisfactory.

An unexperienced reader welcomes illustrations. Opening the books he will first of all look for the pictures. And it is unquestionably true, that one picture can tell more than a thousand words. But pictures can be very difficult to "read", particularly in a semi-literate society. Extreme care should be given to the execution of line-drawings and the composition of photographs. There must be no possible chance of a misunderstanding, and the smallest detail must be observed. If the text says that a farmer should wear shoes when working in the field, the man in the picture must wear shoes. Picture captions will be the first text lines read. To help the reader, then, they should tell exactly what he can see in the picture, explain the details, draw his attention to the essential things in the picture. Illustrations could, in fact, bring all the necessary information across with only very few words added. The photo caption sequence, or comic strip, could be utilized with good results. We know the popularity the cheap story magazines and would try to adapt them for educational purposes in a mass campaign where the semi or non-literate study participants would more readily "read" the illustrated pages than the printed, unfamiliar lines of letters.

Pictures must not necessarily appear in the books only. There are great educational values in the separate pictures on posters which should not be underestimated. At first the Mtu ni Afya organisers were reluctant to

spend their scarce funds on poster production. They gave in the wishes of field officers and the set of six crude posters that were produced proved to be quite an asset. For one thing, there is not much to choose from if you want to decorate the walls of a community house or a classroom, and educational posters will stay on the walls long after the study sessions have terminated and act as sound reminders of the key points of the campaign.

Distribution

Two million study participants in close to 75,000 groups means as many places to which the study material has to be distributed. And frankly, this has proved to be the greatest difficulty during all the campaigns conducted by the Institute of Adult Education. Some vital lessons have been learnt from the distribution operations. First, that the material has to be sent out in adequate numbers. Estimates of study participation must be very much more accurate, otherwise there will be grave shortages in one place and a disturbing oversupply in another. The right number of books, manuals and posters should reach the groups in good condition. It is the last link in the chain that counts, books to the one group might have to be carried on a bicycle or on the head. Then, the basic package should contain just that many books, manuals and posters, and protect the content from rain and dust.

The health campaign material was distributed according to the assumed number of groups in the respective districts and followed a time-table drawn up according to distances, available means of transport, rainy seasons, and so forth. The responsibility of getting the books from the district centres to the groups was left to the district education officers. They should be paid great respect for their competence in carrying

this out. Even more than the central organisers comfortably operating from the capital, they had to use all their imagination and seize every opportunity to get the material out in the bush.

Other writers will tell the story about what the 1973 health campaign actually did achieve. Here only some observations have been presented by a non-professional in the field of adult education, one who has had the great privilege to assist to some little extent in a fascinating mass education scheme. The experience has two facets, one is the necessity of detailed planning and very close cooperation between organisers and producers. Every single phase in the operation must be planned, every possible difficulty foreseen and foretold stalled if the scheme will succeed.

The other aspect is the wide scope radio study group campaigns open. They are formidable instruments for development, for bringing about change, for liberation. Through participation on equal terms women will be liberated from the domination of men when they realise that they possess more experience and wisdom in some areas than the men. The young will be liberated from the unjust authority of elders when it is recognised that they possess more recent facts, when the petty learning they may have picked up is supported by the study material. Elders, and illiterates will be liberated from the scorn of the better-schooled when they play just as important a role in this educational game. With all its side-effects, the radio study group approach, by raising people's awareness of the causes and cures of social problems, might even help to mature the people politically.

This very "socialist" character of the radio study group approach, however, has other implications. Once a person is made conscious of his conditions and the reasons behind them he will realise new needs, raise secondary demands. It is important, then,

that any ministry or institution that launches a mass education campaign is strictly consistent in its policies and actions. No contradiction between the messages carried out during the campaign and the physical activities by its sponsor can be tolerated. If the educational message is that people should use prophylactic medicine, then drugs must be available. The changed attitudes among the study participants are eye openers as well in that they demonstrate what benefits can be had by education. And, consequently, a general demand will arise for follow-up activities for further education, further preventive or curative measures. A mass radio study group scheme should never be seen as an isolated educational effort. Already at the planning stage the organisers should try to assess what immediate and long-range follow-ups that can be anticipated and make preparations for their realization.

Education is a life-long experience, and the campaigns so far conducted by the Institute of Adult Education and cooperating bodies have very clearly shown that continuity and permanence must be ensured for every project. The small circles of men and women gathered around the radio receiver, turning the pages of simple text-books, discussing the issue at stake, are just like the first circle in the water when a stone is thrown into it. They spread over the whole surface, they involve the entire country.

OBSTACLES TO INCREASING THE PRODUCTION AND USE OF BOOKS

J.P. Mbonde

Though there are many books written about books, there is still an enormous yawning vacuum to be filled about books as a powerful weapon for liberation. People want to liberate themselves from all sorts of domination that oppress them politically, economically, educationally and socially. Political and economic independence mean very little if what is read and thought continues to be solely or partially controlled by outside forces. When we talk of adult education, the foremost aim should be to liberate mankind from all kinds of oppression — including oppression through books.

The most crucial problem after literacy is the question of having meaningful reading material. Books, despite the rapid development of other effective means of intellectual communication, have for many centuries been the most dependable, convenient and indispensable educational instrument ever devised by man. The book is the basic on which the culture of a nation is built. A book, unlike other means of communication, does not require any kind of electronic apparatus in order to enable one to assimilate the information. It is admitted that audio-visual communication media have satisfied a demand which has been latent for many years, and that they are currently struggling with difficulties to expand and replace the book. But the power that the book has as an unbeatable ally in fashioning man's thought and his conquest of freedom cannot be compared with any other power for never will electric power have as much force as the electricity enclosed in the printed word. The book is not only a weapon for liberation but is also a means to help the people, even those living in

remote areas where there are no modern communication facilities, live fuller and richer lives. It is through books that the giant growth of scientific knowledge and any other advancement in technology improves and disseminates. The book is the only adequate source of all knowledge at all times and is the foundation of every science.

However, it is not true to say that every weapon will equally render effective results. Thus it would be unthinkable to assume that every book serves the purpose of liberation. In order for books to become a powerful weapon for liberation there must be books that provide relevant strategies and reinforce the masses in their continued struggle.

Therefore books must serve as a source of accumulated knowledge and principles of applied techniques which untrained minds and hands can explore to be better informed and increase productivity. Books cannot be mass produced like radios, television sets, tape-recorders; books for liberation must be well-written. These books should be written by talented patriots, who live with the people and thus know the immediate societal needs. In reality even those few talented sons and daughters of Africa for some reason or another deliberately deny their responsibilities. It is essential that steps to overcome this dilemma be made. The responsible bodies should take the initiative of commissioning capable writers to write. Another possible method would be to organise writing seminars. In order to achieve the goal of providing the masses with books that will both satisfy and liberate them, the cooperation of all writers to contribute meaningful material is needed.

Although not all those writers who will be called upon to write will successfully produce this type of material, the start must be made. Actually this type of writing requires a thorough study and planning.

Planning

Planning is very crucial. Planning will assist the individual writers and co-authors in the same manner as the educational syllabi help the teachers and/or specialists to write textbooks for different classes and levels. Consideration of the following areas should be made during planning: the content and form level of the language, style, presentation, topics, methods of producing inexpensive books, distribution etc. What makes a book a good book in content and quality is the result of careful planning combined with the effective implementation by the writers. To have the plan alone will not help; it is not worth anything if the plan is not carried out usefully.

Why should there be planning? Planning would help avoid overlapping. If there are no national plans for books of liberation, it's quite likely writers may dwell only on one particular field and ignore the rest. For instance, almost all writers may concentrate on fiction and yet the urgent need is for books about functional (practical) material. In other words, planning could certainly help check whether the book caters to all strata of the people in the society. If overlapping could be checked by careful planning, one could reduce the unnecessary expenses spent on producing similar books. Indeed, planning would (certainly) help coordinate the same efforts made by different institutions. Planning would also assist in calculating the future amount of production and consumption. Under the present conditions, planning could help devise suitable methods of distribution so that the books reach the intended audience, the people to be liberated.

Graded Material

Nearly 75 per cent of the manuscripts submitted to publishers are refused due to several reasons. Some of

the manuscripts are not suitable because of irrelevancy, contradictions, illogical presentation of the plot, poor language, cheap material or too much carbon copying from other works, or a lack of teaching element (no purpose).

Books for liberation must be evaluated and graded properly. The vocabulary, sentence structures, philosophy and the functional element must be worked out carefully so that reading habits can develop from known to unknown, and from simple to complex aspects of the matter being pursued in books. The correlation of different subjects has to be methodologically arranged. It may even be necessary for a team to devise such graded material before the books are written in order to help the writers. For instance, writers may opt to write a story book for new literates on various fields, but if their presentation is not controlled, then no matter how good the stories may be they will not have served the purpose.

Simplicity and clarity of the language used in books is an effective method of writing material for liberation. Bear in mind that the simplicity in language does not prevent a writer from using proverbs, idiomatic expressions and many other sayings provided that they are graded. Such sayings and expressions should not be left out completely because they are the spice to a balanced writing.

Those books that teach new skills e.g. making a bucket or repairing a bicycle have to give a step by step illustrated explanation in straightforward language and provide the technical concepts simultaneously. The reader should be able to comprehend and apply the skills. The illustrations should be informative so that they enhance and clarify the text. All illustrations should be pertinent to the main theme. The illustrations should also be appropriate in content, proportion, styles and of course up-to-date and

interesting. If the illustration is a sheer duplicate of things already known it should be omitted. In addition, when introducing new skills, simple ones should be presented before the more difficult ones.

Prices of the books

The question of high prices of books must not be overlooked if our aim is to get books to the masses. The price of a paperback must correspond to the level of income of the people. Many people hate to buy books and particularly expensive books and thus the desire for reading books is destroyed. Whether people would read more if the books were given to them free of charge is uncertain. For how many times have I witnessed people haphazardly throwing away the booklets given to them during meetings or book fairs? If the people are not in the habit of reading, they will hardly appreciate a free booklet as a gesture. Nonetheless the prices of all books, not only those for liberation must be within the means of the reading public. Methods for producing reasonably priced books ought to be devised to improve the present dilemma.

Why are the prices of books very high even though the books are poorly produced? The price of a book is based on the cost of manufacturing. If the cost is very high the book may be too expensive for the public for which it was written. Printing materials have gone up in prices. The quantity of books to be printed matters as long as the language is to be an indigenous one. There is the likelihood of selling the book at a loss or a very high price. The smaller the print run, the greater the unit cost, and the higher the print run, the smaller the unit cost. The cost of printing one copy of a book is very high because the copy undergoes all the processes that would have been used in printing several copies. Producing many

copies without estimating the number of the people who will be using it is not only uneconomical but unthinkable.

Most books are produced at the publishers risk. The cost of manufacturing a book can be reduced if the project is subsidised. Nevertheless, the prices of books are roughly determined by the following major factors:

- (a) actual cost of manufacturing, that is paper, printing, and binding;
- (b) cost of distribution (including discounts);
- (c) Author's royalty (10 per cent of the selling price);
- (d) Publisher's working expenses (editorial, artist payment, warehousing, transportation and other fees);
- (e) advertising;
- (f) publisher's surplus (break even).

This does not prevent us from waging a war against the high prices of books for liberation. At the same time some consideration should be made to the fact that if any publication is to be economically self-supporting, the published price must be fixed at not less than three times or even more the unit cost of production (paper, printing and binding) and an allowance be made to distribution expenses.

In order to beat the rising cost of book production, one may not merely decide to print a million copies at a time; the produce will remain in the warehouse for a couple of years. This would tie-up and block the births of other books. But in the event of a book for liberation, being wanted, negotiation with the authors regarding the reduction of their remunerations would be vital. Another equally useful method would be to avoid costly corrections right from manuscript stage, galley proofs, page proofs to the finished book. The quality of paper can also be one of the factors

accounting for high prices. For liberation books even newsprint would suffice.

Habit of reading books

It is true that for most Africans books are not a part of their lives. For many years to come people will continue to regard books as only a tool for schools in disseminating education. People in villages feel more relaxed listening to radios, a piece of music or a football match than reading something about football or how to prevent the spread of malaria.

Education for liberation must put more emphasis on the continued use of books so that books become part of the people's daily lives. In the spirit of our struggle, shall we produce various relevant books before the masses create the habit of reading or should we wait until such time when the majority of the people have developed the habit of reading books? Actually, the approach should be a concurrent operation when both are absent — that is, people are induced to create the habit of reading books by providing them the books they want. How discouraging is the situation that in the most developed countries a fairly large proportion of those who are able to read, never, or hardly ever, read books. Deploring this situation a developing country like Tanzania where efforts of wiping out illiteracy are set for an optimal point, the reading habit must be nursed systematically. Non-readers form a good percentage of the population for various reasons. In Tanzania Mwalimu Julius K. Nyerere says, "Too often in our society a person who sits down to read is accused of being lazy or being unsociable. This attitude must change. When we get a situation where a man and his wife can sit together in the evening each reading or reading to each other, and when their children are encouraged to learn out of school by reading books which are easily available,

then we shall have made a big break-through in our development”.

There are many different kinds of obstacles to reading. There are physical obstacles which are said to be caused by lack of time. Undoubtedly many people do not regard reading as a pastime in the same way as watching a football match. However, another common disease is fatigue, an excuse with which non-readers tend to defend themselves. It is true that our readers are of two categories: manual workers and executives in offices. Therefore the degree of their mental tiredness would vary. A farmer spends most of the day on the farm. When he comes back home in the evening, it will not only depend on the working hours and conditions but also on the reader's situation, the housing conditions, home environment, and the economic situation.

When we consider the association many people make between school work books we can easily see another reason that prevents people from reading. A child or immediate literate may acquire a distaste for reading and may drop it altogether once he leaves school or graduates in reading and writing if the work is too difficult and unrewarding.

Another major problem in developing countries is the lack of means of producing books despite their efforts in preparing people for reading books. A small book can take months and months before it sees the light and several months or even years before it reaches the reading public. This is also true for textbooks for schools. There is a tendency to lose reading skills if the books are not available. The problem does arise in adult life, and particularly among adults who are most likely to lose their reading skills through lack of practise. According to observations made, although the actual age at which reading skills tend to be lost varies, we can establish that the less

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formal schooling received, the earlier it occurs. So in order to form the habit of reading books it is necessary to create an inviting atmosphere with positive attitudes towards books right from early days of childhood.

Since independence, serious changes have taken place in the life of the society towards *Ujamaa* and *Kujitegemea* (Self Reliance) through adult education the situation in this country is gradually changing favourably. What is actually lacking is the type of good books that will really strengthen this trend towards fulfilment of our mission.

Book distribution

Although there may be a few bookshops, libraries and mobile book vans, the rural areas where more than 90 per cent of the population live, lack such facilities. At present the textbooks for primary schools are distributed by Tanzania Elimu Supplies but there isn't any method devised for the distribution of books for new literates. Even if the books were to be bought by the few bookshops, in most cases the books would not reach the people very easily because the bookshops are in towns. The methods of distribution are hampered by the poor communication networks throughout the country. It is a fact that most of the bookshops are in towns where the people rarely come other than for clothes and other goods. A farmer who has just completed his reading and writing classes in the village would find it very hard to be able to afford a book for ten shillings. While it is understandable that the booksellers must earn their living from the sales of books, they should not be allowed to mark-up the prices of books to such an extent that they discourage the buyers. This too discourages the spread of books to the people in the villages. In some places the roads are inaccessible during the rains and it is impossible to count on the book mobile library.

If the people in the villages, particularly in Ujamaa villages, were to establish small central libraries, there is some hope that the books for liberation would reach the people. Where there are cooperative shops or any other natural social idea of the use of book gathering as a weapon for liberating the people could be presented, emphasised and encouraged. If it were socially desirable and acceptable to try and impress people by talking about what one has read and what new books are available, then this would automatically help to encourage the people to buy books. All branches of the Party and the unions affiliated to it could cooperate and help distribute books so that they could reach the people easily and quickly.

In summary it should be seen that the problems connected with the use and production of books are formidable. But at the same time books are central to the provision of spontaneous adult education. At present books provide one of the truly revolutionary inputs into rural life. With the honest recognition of the problems, the solutions will be clear.

BOOKS BY THE PEOPLE: A Method of Procuring Post-Literacy Reading Materials and Capturing Culture.

S. Malya

The National Adult Education Association of Tanzania met in 1972 with a view to holding an annual general meeting to discuss the theme "After Literacy, What?". At the end of that seminar a number of resolutions, aimed at looking for ways and means of securing follow-up reading materials for new-literates, were passed. One resolution invited members of the Association to explore the possibility of collecting and publishing traditional Tanzanian materials which would help to alleviate the problems of lack of reading materials for literacy graduates in particular and all Tanzania in general.

This essay deals with the outcome of an attempt to implement that resolution. The methodology employed to collect and record *an aspect of* Tanzanian traditional materials will be presented. Then it will be shown that, by collecting and rendering such material in print, a number of other useful functions were being performed simultaneously and that what was actually involved in this kind of exercise was the activity of capturing aspects of our culture that are in danger of vanishing from Tanzania.

Only one aspect of Tanzanian cultural heritage, namely, traditional stories have been considered in this paper. And yet Tanzania is so rich with varieties of cultural heritage. There is no doubt at all that if those other varieties were to be gathered, printed and illustrated in a relatively short time our people would have plenty of relevant and readable materials at their disposal.

Illiteracy in Tanzania

Illiteracy is a form of oppression in the sense that it has been narrowing the scope of such a large number of our adults and has been inhibiting them from participating fully in problem-solving and decision-making situations that affect their very day-to-day existence. It is not by accident that illiteracy has been identified as a national enemy; we are at war with it. Eradicating illiteracy and creating a literacy environment are two facets of adult education programmes that are being taken seriously. Thus, for instance, in its 15th Annual Conference TANU resolved that all institutions must mobilise their resources and ensure that illiteracy is removed by 1975.¹

The oppressive nature of illiteracy in Tanzania and the seriousness of its impact on our people can be seen quite vividly. It is estimated that there are over 13,000,000 Tanzanians and that out of these 7,000,000 are adults, both men and women. The remaining 6,000,000 are youths or children whose ages do not exceed 15 years. Over 75 per cent of the adults cannot read or write.² That is to say, over 5,250,000 of our adult population are illiterate. These are the people who form the productive sector of our population. In order to enlist their participation in development and change they must, in the first place, be conscious of the need to develop and change. To enable them to become aware of these needs there must be a dialogue between them and the agent of change on what it is that must be changed. It is at this stage that literacy matters as a medium of that dialogue. (As will be shown in a later essay, we are not saying that people cannot cause development and change merely because they are unable to read and write. We are saying that literacy is a useful tool in causing development and that it may quicken the processes of development and change.)

It is further estimated that out of the 6,000,000 youths about 3,000,000 are of schooling age. Yet half of these, that is, over 1,500,000 do not go to school at all either because schools are not available near their homes or schools exist alright side by side with them but there also exists apathy against schooling. This means that apart from 5,500,000 illiterate adults there are yet some 1,500,000 youths who are in danger of entering adulthood without becoming literate.

It is estimated, moreover, that over 90 per cent of our people live in the rural areas and that in the rural areas the rate of illiteracy as compared to the rate of illiteracy in the urban areas—is overwhelming. The implication here is that the attention of the adult educator in attempting to create literacy surroundings must be focused largely in the rural areas.

In addition, it is estimated that as a result of lack of follow-up reading materials, a large proportion of adults who knew how to read and write at one time relapse into illiteracy annually. This poses another grim challenge to the adult educator. It calls for a two-prong attack of the war against illiteracy. As adults are being made literate, sound steps must be taken at the same time to prepare reading materials which will induce the new-literates to keep on reading and remain literate. There will not be a single or simple answer to this problem because the number of adults to be attended is so vast and their tastes for reading materials are bound to be diverse. Nevertheless, we are convinced that attempts like the one being presented here do have something concrete to offer.

Finally, it is estimated that while the rate of illiteracy among men is over 70 per cent, the rate of illiteracy among women is over 90 per cent. This is serious, for these are our home-makers. And homes are microcosms of the bigger community, the nation. There is an urgent need to look for something specific

that will appeal to parents and especially to mothers and housewives so that they may be induced to continue reading after they have become literate. You just cannot forget about so many mothers and dream of causing development and change in such a large community as ours. Their number is so large and their role so significant that they demand serious consideration.

From these few facts and figures we can fairly describe ours as a nation of illiterates. Here is the problem to which the adult educator must address himself in the war against illiteracy. The problem is how to teach the 3Rs meaningfully and, at the same time, prepare follow-up reading materials which will interest and keep new literates from falling back into illiteracy. The issue of finding suitable, readable and relevant reading materials is just as burning as the issue of teaching the 3Rs meaningfully.³

In attempting to find at least a partial solution to this problem we turned to materials which belong to adults themselves. Influenced by ideas and reactions against the "banking" concept of education in which, "the scope of action allowed to students extends only as far as receiving, filling and storing the deposits,"⁴ we imagined that such raw materials as traditional stories can provide a base upon which follow-up reading materials can be produced through the participation and involvement of adults. For this reason, such materials are likely to appeal to them more than other materials produced by someone else. So we chose Tanzanian traditional stories and selected a tentative methodology consisting of seven easy and distinct steps.

Methodology employed to collect Tanzanian traditional stories

First, we located tribal elders who had earned reputations as story-tellers and who, moreover, were

willing to share those stories with somebody coming from outside their tribal grouping.

Second, we visited and made friends with them individually. In the communities we visited, story-tellers were accorded the respect that is due to teachers.⁵ We introduced ourselves as young teachers who were keen to learn from older teachers and we felt most welcome.

Third, we exchanged views on the significance of traditional stories and the importance of having them recorded permanently. A date was set during which story-tellers from around the village would be invited to contribute and participate in a seminar/workshop on production of reading materials.

Fourth, when they came we were faced with the problem of creating an atmosphere that was conducive to story-telling. The elders themselves dictated those conditions. They decided, for example, when they would work, when they would go for a walk, when they would eat, and so forth. In other words, they decided the general conduct of the seminar/workshop that would produce reading materials from their stories under a chairman they themselves elected. This chairman spoke both their language and Kiswahili fluently.

Fifth, before tape recording the stories we discussed again the importance of having stories and other traditional materials recorded. Emphasis was put on the fact that we do not have sufficient reading materials and that elders were in a position to provide us with such materials; that the materials contained values which would soon disappear if we did not write them before the old teachers died.

Sixth, rehearsing was done before the actual tape recording. This was ment to enable the elders to recall the stories and be as fluent as possible.

Seventh and finally, the stories were recorded in

an Uher tape-recorder. When one elder completed a story, it was played back immediately, first to give room for correction, if any; secondly, to amuse all participants—for participants derived fun in hearing their own voices from the tape-recorder. Having loaded the tapes with stories, we thanked the elders and assisted them to return home. Their chairman remained with us to help in translating the stories into Kiswahili.

The tapes will be preserved in the archives as the first “documents” regarding the production of follow-up reading materials from Tanzanian own raw materials and by Tanzanian adults themselves.

Translating and printing

Before the tapes were stored, there was the tedious exercise of translating the stories into Kiswahili, the national language, and of course printing them. Here the role of the chairman of the seminar/workshop was as crucial as it ever had been during the whole activity. Every sentence was examined until the chairman was satisfied that its equivalent in Kiswahili had been found. It was after checking against the original statements from the tape-recorder that sentences were hand-written in Kiswahili. The process of checking and counterchecking went on until a whole story had its equivalent in Kiswahili manuscript.

Next, manuscripts were turned into the first (rough) draft of a booklet. This consisted of typing the manuscripts into the shape, size and pages that the completed booklet would have. That is, the contents of the manuscript were typed on ordinary paper - not on stencils yet - so that a picture of the positions of the various aspects of the actual booklet was formed: this included the positions of table of contents, introduction and pages where each story would begin and end.

Then, the first typescript was stencilled. It was here that printing actually began. The very first page of the rough typescript was typed on the right-hand side of the first stencil; on the left-hand side of the same stencil was typed the very last page of the rough typescript. At this stage, the first stencil had the first and the last pages of the booklet in the making. The pages which followed the first and the last page were then typed on subsequent stencils in such a manner that the middle pages of the rough typescript were typed last.

Finally, the typed stencils were numbered and duplicated according to the number of booklets required; the duplicated papers were arranged according to the pages; they were then put in covers, stapled and trimmed. In this way adults' own reading materials were born! Could this be an instance in which the participants had "said their own words and named the world" thereby making a tiny but significant move away from the "culture of silence?"

Problems encountered

The problems we ran into in collecting and printing these materials included travelling long distances in order to meet and befriend sometimes only one elder in an entire village who was reputed as a story-teller and who was willing to part with stories he had stored in his head for so long.

On several occasions it was not easy to convince elders to leave their homes in order to be involved in this type of seminar/workshop.

Despite excellent work done by the chairmen of these seminars/workshops and in spite of the fact that they were elected chairmen because they were able to speak fluently both the languages of their fellow-participants and Kiswahili, it was not always easy to find exact translations of the original texts. We

were more concerned with meanings of whole sentences and whole phrases than we were concerned with individual words.

The elders agreed to give away copy-rights for these stories in the name of securing relevant and readable reading materials and recording in print this kind of our culture which is in danger of vanishing as tribal elders pass on.

The problems we encountered nothing at all compared to the satisfaction we derived from seeing holding and reading booklets that had been produced by our adults.

Possibilities of Publishing the Booklets into Books

Publishing the booklets into books is a minor problem. The major problem, we think, is that of gathering the materials and rendering them permanently in typescripts, manuscripts or even in tapes. Something should really be done fast before the elders who carry these materials in their heads die.

True, in their present form in which they have only been stencilled in booklets, the stories may not be attractive to adults who are used to reading primers with larger print. Then, of course, there is the question of illustrations; for one characteristic of our adult is that they prefer books with pictures and illustrations to those without.

So the question of publishing books out of the typescripts should be considered secondary to the problem of securing the raw materials. We have already prepared five booklets with a total of 28 stories and 59 proverbs.

Relevance and readability

One criticism levelled against a number of books which are available at present is that they do not appeal

to our adults; their contents are irrelevant. Another criticism is that they are more suitable for the youths; they are childish. Materials produced from such raw materials as traditional stories ought to be relevant because, first of all, they have been produced by the adults themselves. Secondly their contents will be based on the culture of our people. As to readability, a lot will depend on how they are written and edited.

Consider the materials produced so far. These stories are brief. They appeal to people who are not used to reading for a long time. Even for people who are used to reading for many hours, they still offer the kind of material one can read as one waits for the bus or as one is in a queue waiting for his turn to see a doctor in a hospital or buying envelopes at the post-office.

The stories have been written in Kiswahili. Most of our adults understand Kiswahili even if they cannot speak it fluently. Through this language a reader interested in finding out something about the culture of Wanyamwezi or Wasukuma can do so by reading these stories even though he cannot speak Kinyamwezi or Kisukuma.

The stories have humour which can be appreciated by those who are familiar with the culture of Tanzania.

There is More than merely Producing Follow-up Reading Materials

Thus far we have discussed the production of these materials as a solution to the problem, After Literacy, What next? But the exercise of gathering and printing such materials as traditional stories involves more than just procuring reading materials.

In the first place, in such materials is contained the type of education that our forefathers practised. There are learning and teaching situations which, if we are prepared to study, we may even find from them ways

of serving our adults better as adult educators. By collecting and printing these materials we are, in fact, perpetuating adult education as it was known by our forerunners only that it was not recorded and formalised. Perhaps this is an area where research should be done to find out how traditional education can be used to help an adult educator today to be more effective.

Secondly, because these materials have only been preserved orally, they are in serious danger of vanishing. It is elders who have preserved them in their heads. The practice of telling stories is quickly dying off. Such innovations as radios are taking its place so that when elders who preserved the materials die, they die with them. They die with our unwritten culture. Hence there is the need to capture these cultural materials before the few elders who still remember them pass on.

Thirdly, in this exercise we handled traditional stories. But there are so many other aspects to be treated. To mention a few, there are histories of areas (as remembered by elders) outstanding personalities, songs, ngomas, riddles, poems, birth/marriage/death ceremonies and proverbs.

The list of areas which could be worked on is long and exciting. Tanzania has over 120 tribal groupings, each of which has its own way of life. Suppose only stories were worked on and that about thirty of them were gathered and printed from each tribal grouping. There would be 120×30 stories = 3,600 stories made available to our adults! Similarly, if poems, were used there would surely be a tremendous amount of reading material that is loaded with Tanzania culture.

Finally, Tanzania is a young nation; before political independence there were only so many tribes. One of the tasks facing us is to shape the former tribal

groupings into a united nation. Fortunately, there exists already a powerful unifying factor Kiswahili. Another equally powerful unifying factor is traditional culture with which Tanzania is so rich. However, so long as this culture remains unrecorded in over 120 tribal tongues it is not truly an asset in unifying the nation. Therefore we need to gather and print in Kiswahili all traditional materials so that they may be made available to all Tanzanians and the world at large.

Here lies one solution to the problem "After Literacy, What?" The resources are the very adults whom we are out to serve. It involves action which enables our adults to participate in preparing their own reading materials. Above all, it enables us to capture aspects of our cultural heritage which are in danger of vanishing.

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THE ROLE OF LIBRARIES IN POST LITERACY ADULT EDUCATION

Ezekiel E. Kaungamno

Hikhil Ranjan Roy has pointed out that "for the purposes of census enumeration in India ability to write a simple letter or message and to read the same is considered to be a person's qualification for being counted as literate". However, he realizes that "the value of such nominal literacy is highly dubious for all practical purposes. The ability to just scribble one's name, and to stammer through a school primer does not take one far enough. The doubtful signature of a border-line literate is much less reliable than his thumb impression which cannot be copied."¹



Library

This kind of neo-literate person is not very useful to society as he has only mastered the technique of reading and writing but he has not attained a stage beyond possibilities of regression. Ora Grebelsky² points out that illiteracy and literacy are two ends of a continuum. The whole continuum consists of the following stages:

- (a) **Complete illiteracy**—The person is unable to read at all.
- (b) **low-level literacy**—He is able to read at grade levels 1—4. He is barely able to contend with the adult reading material available. Often he dis-integrates to complete illiteracy because of lack of use and practice.
- (c) **partial literacy**—He is able to read at grade levels 5—6. He is just able to read essential information for daily living. He acquires rapid progress but regression may take place when opportunities for extensive reading are not available.
- (d) **variable literacy**—He is able to read many kinds of materials at a variety of levels.
- (e) **Complete literacy**—He comprehends at a high level including the ability to read critically.

According to UNESCO, useful literacy should “help men and women to live fuller and richer lives in adjustment to the changing environment, to develop the best element in their culture, and to achieve social and economic progress which will enable them to take their place in the modern world.”³ In other words what is needed is functional literacy which relates literacy to solving work problems and the up-grading of the quality of manpower available for social and economic development.

Literacy is vital to any country's development. Thus as a result of the World Congress of Ministers of Education on the Eradication of Illiteracy held in

Teheran in 1965 the concept of functional literacy was adopted and UNESCO/UNDP supported functional literacy projects were later established in several countries, Tanzania being among them.

In 1968 a Literacy Project was started in four regions around the southern end of Lake Victoria (West Lake, Mwanza, Shinyanga and Mara), an economic zone which is important especially for the production of cotton and coffee, bananas and for a fishing industry. The objectives of this on-going project are:⁴

- (a) To teach the people to read, to write and to solve simple problems in arithmetic.
- (b) To raise their level of instruction to the equivalent of full primary school.
- (c) To help them apply the new knowledge and skills to solve their basic economic, social and cultural problems.
- (d) To prepare them for a more efficient participation in the development of their country.
- (e) To integrate the adult literacy and adult education programme with the general agricultural and industrial development of the country.
- (f) To provide the necessary reading materials, to impart the knowledge of community and personal hygiene, nutrition, childcare, etc. which will help improve family and community life providing opportunity of continuing education and avoiding relapse into illiteracy."

Apart from the Mwanza based UNESCO/UNDP Work Oriented Adult Literacy Pilot Project, the Government has, since 1970, put a special emphasis on adult education programmes for the whole country. The Government realizes the major role that education in general and adult education in particular must play

in social and economic development of the country. The functions of adult education in Tanzania are:⁵

- (a) to provide education and training for those adults who have never had a previous opportunity for schooling,
- (b) to teach literacy,
- (c) to provide political education for all citizens,
- (d) to provide leadership training,
- (e) to provide vocational education for primary school and secondary school leavers and adults,
- (f) to provide supplementary formal education to adults, and
- (g) to provide instruction for adults with special interests.

What then is the role of libraries with regard to post literacy adult education? The answer is straight forward. Libraries are supposed to provide follow up reading material so that neo-literates do not relapse into illiteracy. A public library service plays an indispensable part in any progressive educational system. It is particularly essential for the success of any literacy campaign and the adult education programme in general. Ideally before a literacy campaign is started, there must be a sufficient supply of suitable reading material. Starting a campaign without adequate and suitable follow-up material is in fact putting the cart before the horse. No wonder many literacy campaigns have failed for lack of suitable reading material for "low-level" and "partial" literates.

What role is the Tanganyika Library Service playing in post-literacy education? With the enactment of the Tanganyika Library Service Board Act of 1963, the Board has been given the responsibility of promoting, establishing, equipping, managing, maintaining and developing libraries in mainland Tanzania.

When President Julius K. Nyerere officially opened

the Headquarters of the Tanganyika Library Service on 9th December 1967, he stressed that "the real importance to our nation of the National Central Library derives from the fact that it is the hub of the wheel, from which spokes will reach out to towns and villages throughout mainland Tanzania."⁶

It is appropriate here to give a brief overall account of the services offered by the Tanganyika Library Service. The Board has been very much pre-occupied with the ways and means of providing library facilities throughout the country. In a country with an area of 363,628 sq. mi. and over 14,000,000 people and whose population density is only about 34 persons per sq. mile, this is a Herculean job.

Urban Library Service

An urban library service has been started with the National Central Library in Dar es Salaam as the headquarters. It is a fully organized public reference and lending service for both adults and children, a central book processing and supply unit and a central advisory service. The library apart from being the National Library is the regional library for the Dar es Salaam Region. There are a number of regional libraries in up-country towns. The Board intends to build branch libraries in every region. The branch libraries act as bases for the operation of mobile libraries which are able to serve rural readers.

Rural Library Service

As about 90% of the population in Tanzania live in rural areas every effort is being made to provide rural library services. A number of mobile libraries have been bought to serve rural areas. Mobile libraries in conjunction with static village libraries are regarded as very important agencies of the Tanganyika Library Service because they can reach a vast number of widely

scattered populations and can carry their "roving bookstock" to remote places which are very far from the nearest branch library. If mobile units are to be effective it is absolutely essential to base them on static libraries from which they can draw supplies and replenish their bookstocks and which can provide working and support facilities for the staff. However, for reasons explained above it is important to remember that static village libraries in rural areas cannot be established 'en masse' without bases or centres. The system just cannot work as they cannot be conveniently and efficiently administered.

Postal Library Service

Books are sent by mail to people who live in places without library facilities in mainland Tanzania. The service is free of charge in that postage for books both ways is paid for by the Tanganyika Library Service and the reader has only to pay a deposit of Shs. 10/- for each book borrowed. This money is refunded to him if he ceases to use the service or if he moves to a place where there are library facilities.

The Book — Box Exchange Service

Collections of books are offered free of charge on loan to villages, particularly Ujamaa Villages, and institutions such as Community Centres, prisons and clubs which do not have library facilities.

The School Library Service

At the National Central Library there is a department whose main job is to organize and raise the standard of secondary school libraries. The following means and ways are being used to develop school libraries:

- (a) In the field of teacher/librarian training a number of short courses have been organized and more are planned.

- (b) Three model school libraries have been established with the assistance of Unesco in three regions, to begin with, and they are being used as demonstration libraries. The Board intends to extend the service to more regions when funds are available.
- (c) The school mobile library service was started in 1971. Two or three times a year the books are delivered by a mobile library to schools in the three regions thus allowing the teachers to choose books suitable for their schools. The visits are planned to ensure that the collections are kept in good condition by injection of fresh titles and the assistance of a school mobile librarian who gives professional advice on the spot.
- (d) **Special Library Development**
Increasing calls are being made on the staff of the Tanganyika Library Service for assistance with the organization of libraries in government departments and specialist institutions. The staff of the Tanganyika Library Service are therefore called upon from time to time to give professional advice and whenever possible librarians are seconded to these institutions. In many cases the staff of the institutions are attached to the National Central Library for short elementary in-service courses on how to organize libraries.

Several problems have been encountered in serving rural people with mobile libraries. Most of the readers are not time-conscious. Though bookmobiles try to visit the same places at the same time every two or three weeks not many people report to mobile stops punctually. Registration of readers is also a problem. Most of the readers cannot complete the registration forms properly. The mobile librarians have therefore to help them complete the forms to avoid spoiling and

to save time. As rural people are mobile it is sometimes difficult in some places to get the books returned on time especially during harvesting and fishing seasons. In the case of one rural area the mobile staff have been forced to learn a vernacular language in order to create good public relations and avoid misunderstandings. It is interesting to note that though the rural people in this particular area understand Kiswahili they do not want to speak it and would rather reply back, if asked, in a vernacular language than in Kiswahili.

Perhaps one of the biggest problems facing the rural library service and the adult education programme in general is lack of suitable reading material for new literates. There are only about 700—800 titles in Kiswahili, the lingua-franca. Most of the books are pamphlet-like, limited in their subject coverage and elementary in treatment. The mobile libraries have now been in operation for several years and as a result most of the books have been read. There is a great demand for more books in Kiswahili and preferably more advanced ones.

Coupled with lack of suitable reading material is the apparent lack of motivation on the readers. Many of them do not know why they should read books and ask what they will get after they have read the books. "Are we going to get office jobs?" Some of them ask. Thus one of the biggest challenge to mobile library staff is not only to provide readers with suitable and adequate books but also to convince readers why they should read.

What is to be done? The publication of books and other reading material is not the responsibility of libraries alone. The work involves all those who are concerned with adult literacy e.g. planners of literacy campaigns, literacy teachers, authors, printers, publishers etc.

The Tanganyika Library Service is promoting the publication of books by guaranteeing a market for new books. This is made possible through the purchase of multiple copies which are distributed to all service points in the country.

As an interim measure suitable titles in foreign languages should be translated into Kiswahili. However, a lot of the books need extensive editing and re-writing, in order to adopt them to the Tanzanian cultural environment. On trying to select titles for translation some of the following drawbacks have been encountered:

- (a) Some of the books are a bit too out of date and colonial-minded to make them suitable for translation in present Tanzania.
- (b) Many of them need to be edited and re-written extensively.
- (c) A lot of them are too complicated in style and need simplification.

All this means that a lot of work has to be done before translation is done. It also means there must be qualified people to do the job!

Because of the greatest demand for books at present the translation projects must go hand in hand with the publication of new books. Here again there are problems.

Participants in the Unesco Regional Training Course on Publishing Management which took place in Nairobi from 14th August to 9th September, 1972 made the following observations regarding the problems confronting the book trade in Africa:

1. That there is an almost complete absence of suitable reading material for the new literates emerging from the accelerated educational programmes in all African Countries. Where material is made available by foreign publishers, it is observed that these publishers are naturally

interested in the commercial aspects of publishing rather than in contributing towards national development. The result is that new literates continue to be fed with material unsuited to present day African needs.

2. That the need for organized distribution networks capable of absorbing the hoped-for supply of both educational and general books depends on the development of libraries which are lacking in most countries.
3. That there is an absence of printing facilities for large scale book production in most African countries.
4. That there is a lack of experienced educational writers and illustrators in Africa.
5. That there is a crippling paucity of funds to finance the book industry.
6. That book production in Africa is minimal. According to Unesco statistics the level of book stocks presently available is 24 pages per person.
7. That Governments in Africa should come to the aid of the book industry either to encourage the establishment of indigenous publishing houses wholly African owned with African expertise and management, or to establish publishing houses themselves when private capital is not available.

The observations which have been made highlight the problems facing the book trade in Africa in general. Tanzania is no exception. To ensure that there is an adequate supply of reading material for post literates there is an urgent need for setting up a statutory National Book Development Council consisting of publishers, booksellers, librarians as well as representative of government departments, and parastatal organizations. The objectives of the Council should be:

- (a) to establish appropriate planning machineries for the adequate provision of books.
- (b) to coordinate all efforts of the various book professions towards book production, distribution and promotion.
- (c) to develop and strengthen the infrastructure of the book community.
- (d) to conduct studies and research on problems relevant to book development and
- (e) to train skilled manpower needed for book development.

The fact that other countries such as India, Malaysia, Singapore and the Phillipines have established Book Development Councils and that Ceylon, Pakistan, Ghana, Kenya and Nigeria, among others, intend to establish Book Development Council reflects the priority to be given to book production.

The establishment of a body of this kind in Tanzania at this time is of utmost importance as there are uncoordinated efforts in the production of books among ministries, parastatal organizations and other institutions which has resulted in inefficiency, waste of manpower and funds.

Now what type of books are needed for libraries and particularly for post literacy education? Generally speaking people read for pleasure, information, knowledge and entertainment. But what do new literates want to read? Adult neo-literates like anybody else usually are interested in matters directly concerning their daily life and occupations e.g. agriculture, health, folklore etc. The books must sustain their interest and enthusiasm and they must be useful. It can be generally summarized that any books produced for post literacy education must fulfill one or several of the following requirements:

- (a) They must promote adult literacy,
- (b) They must improve the economic condition of

- the people,
- (c) They must improve health and sanitation of the literates,
 - (d) They must educate the people for democratic citizenship. Unless a person is adequately educated and enlightened, he remains susceptible to propaganda.
 - c) Lastly the books must enhance cultural, recreational and aesthetic activities.

In short the books must induce especially the rural people to receive new ideas and techniques as well as promote better living and create the psychology for accepting social changes which would obliterate traditional social prejudices and inhibitions.

It is therefore essential that before any books for new literates are written, research must be conducted to find out the readers' interests.

A trial-and-error method cannot be adopted as it is costly. The Tanganyika Library Service conducts research from time to time to find out what books people read, and for what reasons. The findings form guidelines for the book selection policy.

Once the reading interests have been known the manuscripts must be evaluated first by pre-testing and then by post-testing. The pre-testing stage is the time when the suitability of the manuscript in draft form is tried on a selected group of people and the necessary revisions made accordingly as a result of feedback information.

The post-testing stage involves readership surveys of the number and type of books bought and read and if possible some research must be conducted on their effect upon social-economic development and so on. However it must be noted that it is difficult to measure the impact of reading materials especially those distributed freely. Sales figures appear to be the only genuine method of evaluating the popularity and

usefulness of books.

Hitherto I have dwelt at length on some of the problems facing the book trade, the publishing industry and writers in general. This may appear to be a digression. But it is not. I hope this background information will create an awareness of the problems which confront libraries. Libraries do not operate in a vacuum. The provision of suitable material for literates or any other people for that matter by libraries is very much influenced by external factors normally beyond the control of librarians.

As C. Jeffries has summarized very well in his book entitled *Illiteracy: a world's problem*, "the provision of reading material presents a problem in itself of such magnitude as almost to overshadow the problem of organising teaching illiterates. The publications have to be numerous and varied to sustain interest. They have to deal with matters which are relevant to the daily life of the people concerned. They have to be graded in vocabulary and syntax so readers may progress from the simple to the more sophisticated as their reading ability develops. And at all levels they must be couched in adult, not childish terms.

"Nor is it of any use to produce follow-up literature", he continues, "unless it can be got into the readers hands. It must be provided in sufficient numbers. It has to be transported and distributed probably over a wide area of scattered villages and settlements linked by poor communications. It has to be made available free of charge, or at any rate at a nominal price which is unlikely to bear any relation to the cost of production and distribution."⁸

The provision of follow-up literature in sufficient numbers and a nation-wide distribution of it, free of charge, cannot be possible unless there is a well-organized public library system. With funds at its disposal the Tanganyika Library Service is trying to

meet the library needs of the nation.

After all, where in a country with a small per capita income, are the new literates to get their reading material if not through a free public service?

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CORRESPONDENCE EDUCATION IN TANZANIA

Renée F. Erdos.

Socialist policy aims at giving to every individual the education he needs to make the most of himself. Among the many steps Tanzania has taken to implement this policy is the establishing of a National Correspondence Institution.

Indigenous correspondence education in Tanzania began in co-operative training. The National Co-operative College established in 1963 wrote correspondence courses to give prospective students the basic knowledge required to be admitted to the College. They also prepared correspondence courses to train the committees and the members to understand their duties, rights and responsibilities within their society. Thus in Co-operative training considerable experience was gained which led to the conviction "that in a large country like Tanzania, correspondence instruction provides relatively cheap means of instruction to cover a bigger student-body"¹

"Relatively cheap means of instruction to cover a bigger student-body" is, however, not the only advantage of correspondence instruction. Without requiring the students to have any more complicated equipment than paper and pen it can reach them wherever they live. They can study at whatever time is convenient to them, and can work at their individual paces. This very flexibility makes possible education for many who could not receive it in any other way.

Having considered the possibilities which correspondence education offered for implementing mass education the National Advisory Committee on Adult

1. *Correspondence Education in Co-operative Training in Tanzania* by G.E. Kagaruki and R.Y. Mwakatobe published in *Correspondence Education in Africa* edited by Antoine Kabwasa and Martin Kaunda, Routledge and Kegan Paul London and Boston, 1973.



Correspondence Education

Education recommended that a National Correspondence Institution should be established with the general aims of helping all Tanzanians wherever they lived to become politically conscious, to understand Tanzania's national policies and programmes, and to become equipped to participate in carrying them out. Consequently the Government of the Republic of Tanzania decided to set up a National Correspondence Institution as a department of the Institution of Adult Education.

From the very beginning the national character of this indigenous institution became apparent. The Government of Sweden gave technical aid in finance and skills, but the institution was organized to meet Tanzanian needs. All the correspondence courses are written to give instruction for Tanzanian syllabuses. They are written and produced by Tanzanians. The courses which are specifically prepared for the masses, who have had little or no formal education, are written in the national language—Kiswahili. This has been a significant development in building a national institution, because, until Tanzania wrote in Kiswahili, most correspondence courses studied in Africa were written in one of the main international languages—English or French. All answers to enquiries, all correspondence with students, and all personal and telephone interviews are in Kiswahili. Publications giving information to the general public and to enrolled students are written in Kiswahili.

Because Tanzanians planning the programme of the National Correspondence Institution saw adult education as a medium of achieving socialist development by the growing consciousness and skills of the masses major emphasis was placed on political education and work-oriented courses. Based on the TANU syllabus for political education a correspondence course on national policies has been prepared and approved by

TANU in four graded parts. There is an introductory course designed for the masses who have not had any formal education beyond Standard 7, and, indeed, may have had no formal education at all. For those who have reached Standard 7 there is a three Stage course. After completing Stages 1 and 2 a student will have covered the Secondary School syllabus from Form I to IV. Those who have completed also stage 3 will have covered the syllabus to the end of Form VI.

Another course specially planned to meet the needs of the masses is the course in elementary Book-keeping which is written in Kiswahili. It is to help people both in rural areas and towns to keep accurate records and accounts in business transactions. For people who want training as professional Accountants a course in Accountancy has been written for which the entrance qualification is a Form IV Certificate.

With independence many managerial and administrative responsibilities had to be undertaken by Tanzanians who had little training or experience in Management and Administration. Consequently correspondence courses which will provide training at the middle level of Management and Administration in a variety of work are being planned and written. These courses will provide in-service training which can be related to on-the-job experience. This is another advantage which the flexibility of correspondence training offers. There is no need to withdraw personnel for periods of time from their work and their homes to attend classes, or study in residential institutions. They can study in their own homes and co-ordinate theoretical study presented by correspondence with practical study arising from their daily work. Indeed their correspondence training can require from them practical exercises and case studies to be carried out within their job experience which gives a relevant and practical value to their training.

In addition to Political Education correspondence courses in Kiswahili, English, Mathematics, History, and Geography were planned to provide teacher education courses for primary school teachers. However, in 1971 Tanzania decided to establish Tanzanian national Form IV and Form VI Examinations, and to withdraw recognition from examinations external to Tanzania. These decisions led to pressure from the general public for the National Correspondence Institution to provide secondary education based on the new Tanzanian Secondary School syllabuses to prepare adults to sit for Tanzanian Form IV and Form VI National Examinations. Consequently the Ministry of National Education decided that the teacher education courses should be written on the new Tanzanian secondary school syllabuses now being designed by the Ministry's Curriculum Development Department. Inevitably this means that the correspondence courses cannot be prepared until the Ministry's syllabuses are approved, but writers of the National Correspondence Institution are working closely with the Ministry's panels preparing syllabuses.

Contrary to the general belief individual personal tuition plays an important part in teaching by correspondence. Every correspondence student is taught by two people—the teacher who writes the correspondence course and the teacher who reads, corrects, and comments on the student's written answers to questions and problems set upon the study material.

The first step in planning a correspondence course is to estimate the level of performance which the students who will undertake the course have attained, so that more is not expected of them at the beginning of the course than they can achieve. Secondly the objectives of the course must be defined in terms of what students should be able to achieve when they have completed the course. Then a syllabus is designed to lead

students in easy steps from their initial behaviour when they enter the course to their terminal behaviour when they complete. As an illustration the attainments of a Standard 7 leaver in Mathematics would be the initial behaviour of a student entering a course in secondary Mathematics. If this course aimed at bringing him to the level of the Form IV National Examination his terminal behaviour would be the ability to pass the Form IV National Examination in Mathematics. The syllabus would include all the topics in Mathematics in the Secondary School syllabus from Form I to Form IV inclusive.

When a syllabus has been designed a teaching programme is planned, the topics of the syllabus are arranged in units for presentation which will take the student in easy steps from the known to the unknown.

Correspondence teaching has many principles in common with programmed instruction in its arrangement for presentation and revision until knowledge has been understood and assimilated. Within units, indeed, there is often some programmed learning, and the students work self-check tests and have immediate reinforcement by consulting the answers given at the end of the unit. These short programmed exercises are learning aids which help the student to assimilate step by step the topic he is studying.

When a student has completed the study of the whole topic, or unit, of work, two-way communication with his personal tutor is introduced; the student must write answers to questions or problems which he should be able to answer, or solve, from the knowledge and skills he has learned from studying the whole topic or unit. His written answers are posted to his tutor who reads them, corrects any errors, and comments constructively on his work to give in writing any further individual tuition he needs. As each student is allocated to a tutor who guides his studies from the

first to the last unit of a course this two-way communication between student and tutor is maintained throughout a correspondence course and builds a close personal relationship. Those with experience of teaching by correspondence find that they come to know their students very well as individuals.

And what kind of people study through the National Correspondence Institution? A survey of their main occupations made eighteen months after enrolment began revealed the following facts:

OCCUPATION	MEN	WOMEN	TOTALS	PERCENTAGES
Teaching	1720	291	2011	32.4
Farming	924	63	987	16.1
Other professional	438	2	440	6.6
Clerical	401	17	418	6.5
Unknown	383	18	401	6.5
Administration	328	8	336	5.8
Other non-professional	200	7	207	3.3
Police	202	1	203	3.3
Medical officer	167	14	181	3.0
Technical	137	1	138	2.5
Messenger	111	1	112	1.8
Religious Officer	103	5	103	1.8
Army	107	0	107	1.8
School pupil	101	6	107	1.8
Prison Warder	92	0	92	1.0
Accountant	56	4	60	1.9
Business	52	2	54	0.9
Store-Keeper	53	0	53	0.6
Unemployed	13	34	47	0.7
National Service	40	0	40	0.7
Magistrate	22	1	23	0.4
TOTALS:	5650	475	6125	

This analysis was based on the occupations of 6,125 students who were working correspondence courses in May, 1974—eighteen months after enrolment began in the National Correspondence Institution. When interpreting these findings it should be noted that at this time the only four courses available were:

Political Education, Introductory, released November, 1972 Political Education, Stage I,

released April, 1973 English Stage I, released November, 1973 Book-keeping, released February 1974.

Of these four courses all are written in Kiswahili except English. The distribution between occupations will probably be affected when more courses become available. For example when the courses in Management and Administration and in Accountancy become available there will be more to interest business and professional people; when rural courses in such subjects as the Care of Chickens, Pig Raising and Vegetable Gardening are written there will be more to interest village communities. Nevertheless, despite the limited range of subjects yet available during the infancy of the National Correspondence Institution, it is interesting to note that 16.1%, that is about one-sixth, of the correspondence students are engaged in farming. It is also interesting to note that although such a small percentage—only 7.7—of all students are women, 13.3 of the women students are farming.

The age range of the students of the National Correspondence Institution is from under 19 to over 50; 31% are between 20 and 24 and 70% between 20 and 34.

By May 1974, the number of students who had completed correspondence courses was 1,229, and there were 5,817 students enrolled and working courses. Of this total of 7,046 only 8% were in the Dar es Salaam Region. The remaining 92% were resident throughout rural areas, the greatest number being in Mwanza Region (9%) and Mbeya Region (7.7%).

Regional Distribution of Correspondence Students

Mwanza	..	..	..	..	..	658
Dar es Salaam	..	..	..	..	..	563
Mbeya	..	..	..	..	..	547
Iringa	..	..	..	..	..	433
Mara	..	..	..	..	..	416
Shinyanga	..	..	..	..	..	415
Morogoro	..	..	..	..	..	397
Dodoma	..	..	..	..	..	376
West Lake	..	..	..	..	..	373
Kilimanjaro	..	..	..	..	..	372
Arusha	..	..	..	..	..	306
Coast	..	..	..	..	..	306
Tabora	..	..	..	..	..	306
Ruvuma	..	..	..	..	..	323
Tanga	..	..	..	..	..	312
Kigoma	..	..	..	..	..	299
Singida	..	..	..	..	..	240
Lindi	..	..	..	..	..	190
Mtwara	..	..	..	..	..	146
Rukwa	..	..	..	..	..	63
Zanzibar	..	..	..	..	..	2
China	..	..	..	..	..	2
Zambia	..	..	..	..	..	1

The National Correspondence Institution serves Tanzanian citizens wherever they may live within or outside Tanzania. Hence we find 2 Tanzanians resident in China and 1 in Zambia studying Political Education by correspondence.

The distribution of enrolments registered in the four subjects available between November 1972 and May 1974 was:

Political Education, Introductory	—	3,658
Political Education Stage I ..	—	2,739
English, Stage I	—	907
Book-keeping	—	260

Many of those enrolled in Political Education Stage I had progressed to that course after completing the Introductory courses in Political Education. The total enrolment of 6,597 in Political Education courses in eighteen months is an indication of the nation's response, and of the measure to which the National Correspondence Institution is fulfilling its objective of helping to make the masses politically conscious.

Summing up the results of the fact-finding survey about the correspondence students who had enrolled between the opening of the National Correspondence Institution in November 1972 and May 1974, it can be said that the majority are male adults between the ages of 20 and 34 living in rural areas. Their educational background is Standard 7 or 8, or a Teacher's Certificate grade. Their main occupations are teaching and farming and they show a marked interest in gaining political education. The range of occupations and interests will widen as a wider range of correspondence courses becomes available, and it is hoped that more women will become interested in learning by correspondence.

Past experience in institutions teaching by correspondence is that development is continuous. The more education people have the more they want, and the successful completion of one correspondence course often leads to a request for further study by correspondence. In response to the needs of the nation and requests from the people additional correspondence courses continue to be written, and, increasing numbers of students enrol.

The writing, illustrating, and producing of effective correspondence courses is a time consuming process which involves many people and requires great care. Once, however, a satisfactory course is printed it can serve as the basis for teaching many thousands of students. As additional courses are added year by year the programme of the institution widens and becomes more varied.

At present Tanzania's National Correspondence Institution has several years' work ahead to prepare the forty separate subjects of its initial programme. It does plan, however, to prepare a number of short courses on rural and technical subjects which will be related to the needs and, therefore, interests of village communities.

It is generally believed that correspondence education means more education for the already formally educated, but this view is not in keeping with Tanzania's socialist policy and plans. By the short, practical village courses the National Correspondence Institution hopes to reach not only those adults who have received formal education, but also those adults whose education has been through living and doing rather than through formal teaching. It is true that for individual correspondence study the student must be able to read and write. However, many who cannot read and write easily can be involved in correspondence study as members of a group.

In the group study of a correspondence course it is usual to form a group of about eight people interested in a particular subject. Each member of the group receives a complete set of all the study material. As preparation before a meeting each member reads the study material to be discussed at the meeting. Any member who has difficulty in reading can seek the help of another more literate member or of a friend. At the meeting of the group the study material is discussed and the group together plan the answers to the assignment of written work. One member of the group is elected to write down the group's answers. This one set of answers is returned to the group's tutor who reads and comments on them. The tutor's comments are discussed by the whole group when they are returned. Thus step by step the group progresses through the units of a course of study.

There can be variations in the organization of the group. If all members can read and write with ease the task of writing the answers can be shared in rotation. If some members cannot write they can share in the discussions and, therefore, in the oral preparation of the exercises, and in the discussions of corrections. New literates can be helped to increase their skills in reading and writing by the group study of correspondence lessons. Short, clearly illustrated courses in simple languages about subjects related to the interests of the community can provide useful material for the follow-up of literacy work. They provide simple text for reading and continual opportunity for small accounts of writing. Thus newly acquired skills can be regularly practised in an activity in which the degree of motivation is high. Moreover, the group method of study provides incidentally opportunities for learning through practice the responsibilities of the positions of chairman and secretary.

The National Correspondence Institution hopes as part of its future development to establish the practice of group study of suitable correspondence courses. Social and technical studies in which the masses have a general interest are the most suitable for group study. Professional studies undertaken to prepare for a qualification earned by examination require the more exacting detail and discipline of individual study. But the organization of group study can only come gradually after the preparation of courses is completed, and organizers and tutors have gained some experience.

At this point in time the National Correspondence Institution is established and is operative, but it is only in its infancy. It must have time to gain the experience through which alone it can plan and implement further development to meet the changing needs of a nation in revolution. To serve the needs of Tanzania's population of 13 million it will need to work through regional educational centres. A building specially designed for the needs and work flow of an institution teaching by correspondence is being built in Dar es Salaam where it can draw for consultant and part-time services on the University, various Institutes, the College of Education, the College of Business Education, the Technical College, and the Secondary Schools. Institutions teaching by correspondence must be able to draw upon these human resources of part-time assistance for writing courses and reading students' assignments. A nucleus of full-time staff plan, organize, administer, and supervise but the increasing demand from the public can be met only with the help of increasing part-time staff. Consequently more and more people are gaining experience in teaching by correspondence, and in time it is hoped that some activities can be decentralized. For example, while the production of the cor-

response courses continues at the headquarters of the National Correspondence Institution, it may be possible to set up regional correction centres, so that students in each region can post their assignments to their own regional correction centre thus reducing time in the post. Such decentralization will also involve a greater number of teachers throughout Tanzania in teaching by correspondence. With this growing involvement the National Correspondence Institution will become in its operation a wide spread decentralized national activity. Integrated into Tanzania's national system of education it will become a permanent medium of continuing education, which in the course of time will affect the lives of millions of Tanzanians, and through them contribute to the development of the nation.

ADULT EDUCATION AND DEVELOPMENT IN
TANZANIA

VOLUME I

This is the first book to be published by the National Adult Education Association of Tanzania.

The National Adult Education Association of Tanzania (NAEAT) is a voluntary non-profit making organisation. One of the aims and objectives, clearly stated in its constitution is "to promote the production and exchange of professional materials which may stimulate interest in and or discussion of the needs for, and benefits deriving from adult education."

The association is at present engaged in the production of supplementary reading materials for neo-literates.

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